

The Bishop of London his LETTER to the Clergy of his Diocese.

SIR,

R. Compton (H.)

YOU may remember, that by the help of your ready compliance, we had three Conferences, the last year, upon the two Sacraments and Catechising, in the reason of which, that you may be the better provided to satisfie such as shall enquire, especially those that are immediately under your care: I have thought fit to let you know, in short, what induced me to take this method:

Which was in general, that notwithstanding the great duty and importance of each particular, with the necessary and prudent directions of our Church for their due observance, there was so great a neglect in most places, that the substance of Religion, unless timely remedy'd, would be lost amongst us.

Baptism.

THE first Conference we had was concerning Baptism, for the performance of which, you are directed by 29 and 30, and 68, 69 and 70 Canons, and the Rubricks contained in the Office for the Administration of Baptism. And to perswade us the more earnestly and effectually to prosecute this, we consider'd, 1. Of how great use and experience publick Baptism was in the Church. 2. What might be the best means to recover the shameful disuse of it.

1. The great use and expedience did appear from the several advantages the Church receives by publick Baptism, which are all lost in Private. 1. There is the joyn't-Prayers of the Congregation to give a blessing to that holy performance. 2. There is an occasion given to the people to reflect upon their own promises, both which are exercises of mutual Charity. 3. It makes us not to be ashamed of our vow of Christianity. And, Lastly, It gives that solemnity which is due to so great a Sacrament, and from which a greater awe and regard is contracted upon the minds of men, who are in a great measure mov'd by the outward appearance, and for the want of which, by being huddled up in private, I fear I may but too truly say it is grown into contempt among us.

That which adds great weight to confirm these reasons, is the constant and universal practice of the Church in all Ages; which, however different in the manner, was always attended with two circumstances, a high Reverence to the sacredness of the Institution, and a solemn and publick Performance: witness the Primitive usage in the burying-places of their Martyrs, where their Assemblies were then held, and afterwards their magnificent Baptisteries, the remains of which, are to be seen in some Cities to this day. It would be to little purpose to quote either Councils or Fathers for this, when there is not a Church, to this hour, that does not appoint as publick an administration as its condition can allow of. And if any come shorter of this decent observation than another, (except some wild Christians) it is the Church of *Rome*, which by superstition has defaced the beauty of it.

2. The way therefore to recover this decent and most useful practice, and to restore the Church to its just Discipline, is, earnestly to lay before those who are committed to our care, not only the reasonableness of their duty in complying, but likewise the great obligation that lies upon us, especially in obedience to so just a command. So that at the least, if they will not bring their Children into the Congregation (supposing they have health to bear it) we ought to refuse the Registering of them.

The Lords Supper.

THE next Conference was upon the Lords Supper, in the observation of which, you are directed by 20, 21, 22, 26, 27, and 28 Canons, as likewise by the Rubricks in the Office. All which we did unanimously agree, not only entirely to obey, so far as concerns our selves, but likewise to promote in others where we are enjoyn'd, as having sworn to observe all such Injunctions. But we found our misfortune here, not so much to lye in unworthy or irreverent Communicants, as that there is a general Apostacy (if I may so call it) from this sacred Institution. Our great work therefore in this particular, was, and still is like to be, to perswade men of the great benefit and necessity of this Sacrament; and from thence to excuse our selves, while we leave no means unattempted to bring them to this Communion.

Nothing certainly can be more positive than the Institution set down in three of the Gospels, nor the benefit and great advantage more clearly exprest than *1 Cor. x. xi.* Chapters; where you have in the *xi Chap. v. 26.* a plain Declaration of the continuance of it to the end of the World, from this expression, *Ye do skew the Lords death till he come.*

It is evident to any that shall impartially read the forementioned places of Scripture, that none can pretend to Gospel-obedience that omit this

Ordinance. And it does as evidently appear, that there is a shameful neglect of it throughout this whole Kingdom.

The reason of which is plain to any that will look back to the late times, and observe how industriously by an universal discouragement, either through a superstitious terror, or prophane contempt, the omission of it was promoted. And this was natural under an usurp'd power, where sin was the Law, and transgression the best obedience. But now that these hardships are blown over, where shall we find the bond of peace, and the unity of the spirit without Communion? What security have we of being one body, if we are not one bread? *1 Cor. x. 17.* How know we that there are not more Papists amongst us than Protestants, and more that offer up strange Fire, and partake of other Altars than ours, if they eat not of the Sacrifice? *ver. 18.* Surely, if we condemn the Church of *Rome* for putting off half the Communion, they will rise up in judgment against us at the last day, and utterly condemn all such as neglect the whole.

Since then the security, not only of every private person, but even of the whole Church, depends upon the due observation of this Sacrament; it may easily be concluded what diligence we ought to use to bring the people to a just sense of this duty, by Exhortation, Reproof, private Communication from house to house, especially at such times as we appoint Communions, and whatever else Law or Prudence can suggest to us.

Catechism.

THE last thing we met upon was Catechising, the want of which has left the Church without a foundation; for as the wise man says, *If early provision of good principles be not laid up in the youth, whereby shall a man have to support himself in his riper years?* Eccles. xii. 1. I am sure the Church has order'd the care, in this particular, with great exactness, as may be seen in the Rubricks of the short Catechism, and in the 59th Canon, besides the several publick admonitions, whereby its execution has been recommended to us. What reverence or respect can be lookeft for from the people to the two Sacraments, when they have never learnt what they are? What obedience or other Morality to be expected, when they have never understood the Commandments? What Faith shall we think to find upon the earth, when the first Principles of its Articles have been never laid?

And therefore if Parents will not answer at the last day for the ruin of their Children; if Masters and Mistresses will not take upon them the miscarriages of their Servants and Apprentices; if we do not intend to be found guilty of the sins of the growing Generation in our respective flocks: we ought certainly to use all diligence and Authority to bring such as have need of it, to receive due instruction at the appointed times, or oftner if we find it needful; that at least, whoever miscarries, we may save our own souls.

I hope I have prest this duty so often, and earnestly, to my Brethren of the Clergy, that I shall never find cause to complain of their neglect. Which, should I find my self disappointed in, I could not but resent it with great grief. But in full assurance of your complying, I shall only recommend one method to you, that what part of the Catechism you expound one day, you would make those you Catechise, give you an account, the next day, of its meaning: That so you may be assured of the understanding and improvement each person receives from that instruction.

All this, and whatever else, in your own discretion, you shall find necessary for the promoting of what has been said, I do beseech you, from my self, and conjure you, by the obedience you owe the Church you are establisht in, that you omit no care nor diligence for the effecting of it. For this you may be confident of, that I shall never enjoyn you any other thing, than what you have already submitted to, and are bound to observe. Our Canons and Constitutions are the common voice of the Church; the words of which only, are they that can direct us to an obedience of *1 Cor. i. Chap. ver. 10.* *That we all speak the same thing, and that there be no division amongst us, but that we be perfectly joyn'd together in the same mind and in the same judgment.* Otherwile, without some common direction and mark to steer our selves by, it were impossible to avoid the same confusion as they are subject to, that are disordered by uncertain sounds, *1 Cor. xiv.* That God would direct you and your Flock, in these and all things else, is the most hearty Prayer of,

Sir,

April 25. 1679.

Your Affectionate Friend
and Brother,

H. London.

LONDON: Printed for H. Brome.

SIR,

816. m. 22

3

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430 R. Compton (L.) 2

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Sir,

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Our Affectionate Friend

and Brother,

H. London.

K. B. (H.)
The Bishop of London's Second Letter to the Clergy of his Diocese.

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Good Brother,

816 m. 22

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TH E several Proclamations, Commissions and other Orders His Majesty has given out for the suppressing and extirpation of Popery, since the discovery of the Hellish Plot of the Papists, could not but come to your knowledg; And when you consider how particularly we of the Clergy are concern'd in interest, as well as Conscience to put to our helping hand: you cannot, I am sure, think any consideration of more Importance, than how we may be found in the best Posture of contributing our Aid against this common Enemy. Therefore I was careful to make the strongest Impression I could upon you, for a vigorous prosecution of those Laws against Popery, which are peculiarly our Province, that we might not be found in the midst of so general an Alarm, doing the work of the Lord negligently. To this end I did the last Summer earnestly entreat you to execute the 65. 66. Canons, and the Third of the Constitutions of Forty, according as the state of your respective Parishes should require: and likewise for a farther proof of your preparation to encounter the Adversary in Three several Conferences, to give me your fence of these following Points.

I. The half Communion.

A More hardy thing certainly was never undertaken by men, than directly in the face of an Institution of Christ's own appointment, to enjoy the contrary practice, Christ hath said, *Drink ye all of this*: But says the Papist in the Council of Constance, Sess. 13. Christ indeed Instituted the Communion under both kinds, but to avoid the dangers, and probable scandals that may happen, we do forbid the Administration of the Cup at all to the Laity, and generally to any, but to him that Officiates. It would be consider'd, whether the positive command of Christ, or that of the Council is to be obey'd, as it is attended with the reasons of inconvenience. I do presume a positive command of God cannot be disobey'd without guilt, unless upon some one or more of these Grounds: Either 1. That God dispenses with it, as he did with Circumcision in the Wilderness. Or 2. That some evil greater than the consequence of the non-performance of it will certainly follow; as when David ate the Shew-bread and they that were with him, which depends upon that Rule of our Saviour, which though apply'd to the Sabbath, yet extends to all other positive commands, that man was not made for them, but they for man: Or lastly, in case of incapacity, as the Children of Israels not going up to Jerusalem in the time of captivity. And I beseech you, what has the inconveniency alledg'd by the Papists to do with any of these Reservations? For they do not pretend to a simple Dispensation, which can proceed from God only, whose Institution it is. Nor to an incapacity. Then for the inconvenience alledg'd, the spilling the Wine, &c. It is not attended with one just circumstance. It should be certain, whereas it is only probable, it should be of equal weight to the disobedience, and is not; nay, without questioning the wisdom of God, it cannot be, because it should be something that falls out extraordinarily, whereas this was a perpetual objection from the first Institution, so that you must either say, Christ was not aware of this inconvenience, which had the same aspect upon this part of the Sacrament then, as it has now, and naturally must have whilst the World endures; or else he did not think it of consequence to hinder the receiving the Wine as well as the Bread. As for those frivolous pretences of the usage sometimes, to Administer in one kind to Children or to the Sick, or the carrying home of the Consecrated Bread. To the first it is very improbable that ever it was so done, or if it was, the Authority is so slender, as is not worth consideration: To the second, whatever superstitious usage there was of carrying home the Bread, it is plain, none received at the hands of the Minister, but under both kinds. To omit the constant Authority of the Fathers in this case, I will only set down what Pope Gelasius de Consecr. dist. 2. cap. comperimus: commands those who through some superstition abstained from the Cup, that they should either receive the Sacrament compleat and entire, or be entirely rejected: that the separating one and the same Mystery, could not be done without gross Sacrileg. And now I conclude with Cassander, Consult, art. 22. de administratione S. Sancti Sacramenti Eucharistiae. It is evident the universal Church to this very day; the Western for above a Thousand years after Christ, did Administer the Wine as well as Bread to all the Members of Christ's Church: which is manifest from a cloud of Witnesses, ancient Greek and Latin Authors, who founded themselves upon the Institution and Example of our Lord.

II. Prayers in an unknown Tongue.

IF Scripture or Reason might prevail, this practice could never have passed among the Sons of men: but, whilst interest and other indirect ends are the scope of too many that profess Religion, it is no wonder if darkness be upheld for light. The Holy Ghost says expressly, 1 Cor. 14. That the Church should not allow Praying in an unknown Tongue, unless somebody be by to Interpret; because, otherwise the unlearned could not say, Amen. Whereby it appears that the Intention, as well as Pronunciation of the suppliant is required. And indeed, how can it be imagin'd otherwise, that God should expect less than the offering up to him what he has given us, not to talk like Parrots, but with our understanding a reasonable Sacrifice? And how can that be, when the best pretence Papists have, is, that the People have a general notice of what it is they Pray for. If they are capable of a particular, does not the Church of Rome make them come short in their duty to God, in hindring them from a compleat performance? For certainly no general notion can make that Impression, as a distinct understanding of every term of expression would do. Therefore says Amalarius, the unlearned hearing what he understands not, knows not what he Prays for, and therefore answers not, Amen. De divin. offic. l. 3. c. 9. So all the Fathers that have treated of this matter.

III. Prayers to Saints.

Prayers to Saints as they are used and authorized in the Church of Rome are Idolatry, and as they are apply'd by the Vulgar, gross Idolatry. This must be acknowledg'd, that whoever holds Communion with the Church of Rome, must Pray to Saints after the same external manner, as he Prays to God, that is, he kneels down and worships in Gods house at the solemn time of Gods service by a Form set down in the Liturgy. He bowes before the Saints Image in the house of God, and offers up Incense. In short, there is no outward part of Divine Worship omitted. Now I would fain know how it is possible to avoid the just imputation of Idolatry, when the first and second Commandment are so many ways intrenched upon? Here is another object besides God fallen down before, and Worshipped in the house of God, joyned with the service of God. And what if there be a difference of address in the expression and degree of Devotion, can that take off the scandal given to the greatest part of the World, who judge by the eye, and cannot judge otherwise? Does that answer that chastity of Worship, which God has so suitably to our understandings expressed himself to expect from us: For I the Lord thy God am a jealous God? But (alas!) when we consider the superstitious nature of mankind, how apt to run after other Gods, how unable to resist the stronger impression of the more sensible Object, be the other never so considerable; nay, when we consider the demonstration of this by constant experience, that we see the common People in Popish Countries run so fast into the sensible Devotion of their Fellow-Creatures, that they have let go their hold on Christ the Head. Coloss. cap. 2. and have forgot God; their Guardian Angels, and protecting Saints fill their Hearts and Souls, and through will-Worship and affected Humility, God is hardly in all their thoughts: how ought we to fly from such Temptation, as from the Plague, and declare with S. Austin, that we honour the Saints in Love, and not in Worship, Hæres. 39. de vera Rel.

And thus I have given you a brief hint, of what I hope shortly you will with the former Conferences have in full measure, and what I must needs confess was by many of you carefully and accurately discussed. You cannot in so narrow a compass expect more than the state of a question, which will however (I hope) answer my purpose to mind you of your own conceptions, and what in the Conferences you heard from others, and to admonish you of your duty from the above recited Canons; that you would not neglect at the same time your Reputation and Safety so profligately, when the mystery of Iniquity is undermining of us with both hands, as to sit still, whilst the Law has impowered you to act. Therefore I expect at my Visitation to read so good fruit of your care and diligence in this matter, that I may be enabled to assure with confidence, that there is not a Recusant has escaped our notice. I pray God give you courage and zeal suitable to your Profession, and equal to the many strivings our poor Church lies under at this time.

Fulham, July 6. 1680.

Sir,

Your Affectionate Friend and Brother,
H. London.

LONDON: Printed for H. Brome. 52.

K Barlow (T.)

My Reverend Brother,

816. m. 22.

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WHEREAS His Sacred Majesty, in his Brief graciously granted for the Relief of the *French Protestants*, hath commended the pursuit of that Brief to the Paternal Care of the Bishops of every Diocese; requiring them to give particular recommendation and command to all Parsons, Vicars, and Curates, in their respective Dioceſes, for the advancing ſo pious and charitable a Work. And whereas His Sacred Majesty (as appears by the Brief) requires, That only ſuch Motives as are contained in the Brief (for better cannot) ſhould be made uſe of to induce People freely and chearfully to contribute to the Relief of thoſe poor and afflieted Protestants. In Obedience to His Sacred Majesty's Command, I recommend to you (and you may recommend to the People) ſuch Motives as theſe (exprefly grounded on his Majesty's Brief.) As,

1. His Majesty's gracious and charitable Example, who (besides other Testimonies of his Royal Pity and Bounty towards them) has taken them into his Protection, and granted them this Brief.

2. His Majesty declares it to be agreeable to the Laws of Christian Charity, and common Bonds of Humanity, to take their deplorable condition into his Tender Care and Princely Commiſeration; and therefore thoſe Laws and Bonds of Christianity and Humanity, bind all his Subjects (according to their ability) to commiſerate them, and contribute to their Relief.

3. If we consider their Quality and Religion, they are Christians, and Protestants, conformable to the Government of our Church and State.

4. If we consider the ſad condition they are now in, being reduced to extream want and necessities, and in a deplorable condition.

5. If we consider the great Numbers of them (of which the Brief assures us.) All these Considerations (which are expressed in the Brief) ſhould be effectual Motives, to induce all pious and charitable Christians, to commiſerate their afflieted Brethren, and to contribute liberally to their Relief. That ſo the Charity and Collection might have ſome proportion with the Number and Necessities of thoſe for whom it is collected.

These and ſuch other Motives (provided that they be indeed grounded on the Brief) you may, and ought to uſe, to perſwade the People under your Charge and Cure, to a liberal Contribution. For this (as you may ſee by the express words of the Brief) his Sacred Majesty (out of his Great Charity to the poor afflieted *French Protestants*) requires; and if you chearfully obey, (as I hope and believe you will) it will be an acceptable Service both to God and the King. This, in Obedience to his Sacred Majesty's Command, and according to my Duty, is ſignifi'd to you, by

Buckden. April
10. 1686.

Your Dioceſan and Brother,

THOMAS LINCOLNE.

K. Great Britain & Ireland. 816. m. 22
William III.

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His Majesties
LETTER
TO THE
Lord Bishop
OF
LONDON,
To be Communicated to the
TWO PROVINCES
OF
Canterbury and York.



L O N D O N,

Printed by Charles Bill and Thomas Newcomb, Printers to the King and Queens most Excellent Majesties. MDCLXXXIX.

His MAJESTIES Letter to the Right Reverend Father in GOD Henry Lord Bishop of London, to be Communicated to the Two Provinces of Canterbury and York.

WILLIAM R.



Right Reverend Father in God, We Greet you well. Whereas the Advancement of the Honour and Service of Almighty God, and of the Protestant Religion, which by his wonderful Providence hath been Preserved and Established in these Kingdoms, ought to be the Chief Part of Our Royal Care: In Order to this, as We have oftentimes Declared, That We would take the Church of England by Law Established, into Our particular Protection and Favour; So We take this Occasion to Renew these Assurances, being Resolved to do all We can for the Support and Strengthening of it; Preserving withal the Liberty of Conscience to all Our other Protestant Subjects, which by Our Laws they now Enjoy.

And because the Welfare, Peace and Honour of this Church, depends so much upon all Persons faithfully doing their Duties in their Several Places and Functions; We therefore First of all Charge and Require you the Bishops of this Our Church, to Apply your selves with all Diligence and Zeal to the Duties of your Episcopal Function, according to the Word of God, the Orders of this Church, and the Laws of this Our Realm.

More especially as to Ordination of Ministers, We Require you to use all possible Care and Strictness, in Examining and Enquiring into the Lives and Learning of such Persons as desire to be Admitted into Holy Orders, and herein constantly to observe the * Canons relating thereto, the Neglect whereof We shall strictly Enquire into, * Can. 31,
32, 33, 34,
35, 36.

We also Charge and Require you to keep a strict Watch over all the Clergy in your respective Diocesses, to see that they be duly Resident upon their Livings according to the Laws in that Case provided; and that there they be Constant and Diligent in their Duties, performing the Publick Offices of Worship Gravely and Devoutly, Preaching the Word of God Plainly and Practically, without running into needless Controversies, and Administerring the Holy Sacraments Frequently, with that Reverence which is due to the Institutions of Christ; Also Catechizing the Youth, Visiting the Sick and Distressed, and doing all such Things in their Stations as may tend to promote the Honour of God and True Religion, together with Peace and Charity among all their Neighbours; Themselves giving a good Example to their Flock, by walking before them in all holy Conversation and Godliness.

* Can. 75.

And the more effectually to prevent the Scandals that may arise by any Disorders in the Lives of those who ought to be Examples to others, you shall Admonish them Religiously to observe the * Canon Entitled, *Sober Conversation required in Ministers*. And you shall Severely and Impartially proceed by Ecclesiastical Censures against all such of your Clergy as shall be found guilty of any Notorious Violation of this, or any other Law or Canon relating to their Duty.

And for the better Encouragement of Deserving Men, as We intend to make it a Rule to Our Self, so We also Require it of you, in Disposing of Church Preferments, to have a Special Regard to such Persons as by their Piety, Learning, Diligence and Peaceableness, do most promote the Honour of God, and the Edification of his Church.

And because, as Our Duty requires, We most earnestly Desire, and shall Endeavour a General Reformation of the Lives and Manners of all Our Subjects, as being that which must Establish Our Throne, and Secure to Our People their Religion, Happiness and Peace, all which seem to be in great Danger at this time, by reason of that overflowing of Vice, which is too Notorious in this as well as other Neighbouring Nations; We therefore Require you to Order all the Clergy to Preach frequently against those particular Sins and Vices which are most prevailing in this Realm; And that on every of those Lords Days on which any such Sermon is to be Preach'd, they do also Read to their People such Statute-Law or Laws as are provided against that Vice or Sin which is their Subject on that Day; as namely, against * Blasphemy, Swearing and Cursing; Against † Perjury; Against ‡ Drunkenness; and against * Prophanation of the Lord's Day: All which Statutes We have Ordered to be Printed together with these Our Letters, that so they may be Transmitted by you to every Parish within this Our Realm.

* 21 Jac.
Cap. 20.
† 5 Eliz.
Cap. 9.
||. 4 Jac.
Cap. 5.
21 Jac.
Cap. 7.
* 29 Car. 2.
Cap. 7.

And whereas there is as yet no sufficient Provision by any Statute-Law for the Punishing of Adultery and Fornication, you shall therefore Require all Churchwardens in your Diocesses, to Present impartially all those that are guilty of any such Crimes in their several Parishes; And upon such Presentments, We Require you to proceed without delay, and upon sufficient Proof, to inflict those Censures which are appointed by Our Ecclesiastical Laws against such Offenders: In doing whereof, according to your Duty, you shall not want Our effectual Assistance and Support.

And for the better Carrying on of so good a Work, We do in the last place, Charge and Require you to Preach frequently your selves, to Confer often with your Clergy, and to Enquire by all proper means into all Abuses and Corruptions in your Diocesses, in order to a full and speedy Reformation. And all this, not only as you shall Answer it to Us, but also as considering the great Charge that God hath Committed to you, and the Account that you must give Him for it at the Great Day. And so we bid you heartily Farewel.

Given as Our Court at Whitehall, the 13th day of February, 16th.
In the Second Year of Our Reign.

By His Majesties Command,
Sbrewsbury.

H. Sancroft (W.)

816. m. 22.

5 T.

THE
Archbishop of Canterbury's
INSTRUCTIONS
TO THE
C L E R G Y
OF THE
Church of England.

Licensed and Entered according to Order.

I. **T**HAT the Clergy often read over the Forms of their Ordination; and seriously consider, what Solemn Vows and Professions they made therein to GOD and his Church, together with the several Oaths and Subscriptions they have taken, and made upon divers occasions.

II. That in compliance with those and other Obligations, they be active and zealous in all the Parts and Instances of their Duty, and especially strict and exact in all Holy Conversation, that so they may become Examples to the Flock.

III. To this end, that they may be constantly Resident upon their Cures in their Incumbent Houses; and keep sober Hospitality there according to their Ability.

IV. That they diligently Catechize the Children and Youth of their Parishes (as the Rubrick of the Common-Prayer-Book, and the 59th Canon injoin) and so prepare them to be brought in due time to Confirmation, when there shall be opportunity; and that they also at the same time expound the Grounds of Religion and the Common Christianity, in the Method of the Catechism, for the instruction and benefit of the whole Parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon the Importance and Obligation of their Baptismal Vows.

V. That they perform the Daily Office publickly (with all Decency, Affection, and Gravity) in all Market and other Great Towns, and even in Villages, and less populous Places, bring People to Publick Prayers as frequently as may be; especially on such Days, and at such Times, as the Rubrick and Canons on Holy-days, and their Eves, on Ember and Rogation Days, on Wednesdays and Fridays in each Week, and especially in Advent and Lent.

VI. That they use their utmost Endeavour, both in their Sermons, and by private Applications, to prevail with such of their Flock as are of competent Age, to receive frequently the Holy Communion: And to this end, that they administer it in the greater Towns once in every Month, and even in the lesser too, if Communicants may be procured, or how ever as often as they may: And that they take all due Care, both by Preaching and otherwise, to prepare all for the worthy receiving of it.

VII. That

VII. That in their Sermons they teach and inform their People (four times a Year at the least, as what the Canons require) that all Usurp'd and Foreign Jurisdiction is for most Just Causes taken away and abolish'd in this Realm, and no manner of Obedience or Subjection due to the same, or to any that pretend to act by virtue of it: But that the King's Power being in his Dominions highest under God, they upon all Occasions persuade the People to Loyalty and Obedience to His Majesty in all things Lawful, and to patient Submission in the rest; promoting (as far as in them lies) the publick Peace and Quiet of the World.

VIII. That they maintain fair Correspondence (full of the kindest Respects of all sorts) with the Gentry and Persons of Quality in their Neighbourhood, as being deeply sensible what reasonable Assistance and Countenance this poor Church hath received from them in her Necessities.

IX. That they often exhort all those of our Communion, to continue steadfast to the end in their most Holy Faith, and constant to their Profession; and to that end, to take heed of all Seducers, and especially of Popish Emisaries, who are now in great numbers gone forth amongst them, and more busie and active than ever. And that they take all occasions to convince our own Flock, that 'tis not enough for them to be Members of an Excellent Church, rightly and duly Reformed, both in Faith and Worship; unless they do also reform and amend their own Lives, and so order their Conversation in all things as becomes the Gospel of Christ.

X. And forasmuch as those Romish Emisaries, like the old Serpent, Insidiantur Calcaneo, are wont to be most busie and troublesome to our People at the end of their Lives, labouring to unsettle and perplex them in time of Sickness, and at the hour of Death; that therefore all who have the Cure of Souls, be more especially vigilant over them at that dangerous Season; that they stay not till they be sent for, but enquire out the Sick in their respective Parishes, and visit them frequently: That they examine them particularly concerning the state of their Souls, and instruct them in their Duties, and settle them in their Doubts, and comfort them in their Sorrows and Sufferings, and pray often with them and for them; and by all the Methods which our Church prescribes, prepare them for the due and worthy receiving of the Holy Eucharist, the Pledge of their happy Resurrection: Thus with their utmost Diligence, watching over every Sheep within their Fold (especially in that critical Moment) lest those Evening Wolves devour them.

XI. That they also walk in Wisdom towards those that are not of our Communion: And if there be in their Parishes any such, that they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good ways and means to gain and win them over to our Communion: More-especially that they have a very tender regard to our Brethren the Protestant Dissenters; that upon occasion offered, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them; persuading them (if it may be) to a full compliance with our Church, or at least, that whereunto we have already attained, we may all walk by the same Rule, and mind the same thing. And in order hereunto, that they take all opportunities of assuring and convincing them, that the Bishops of this Church are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries, and Tyrannies of the Church of Rome; and that the very unkind Jealousies which some have had of us to the contrary, were altogether groundless.

And in the last place, that they warmly and most affectionately exhort them, to join with us in daily fervent Prayer to the God of Peace, for an Universal Blessed Union of all Reformed Churches, both at Home and Abroad, against our common Enemies, and that all they who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and godly Love.

K. Great-Bretæn & Ireland. ⁽³⁾ 4

William III.

16. m. 22.

7*

His MAJESTIES Letter to the Right
Reverend Father in GOD Henry Lord Bi-
shop of London, to be Communicated to the Two
Provinces of Canterbury and York.

WILLIAM R.



Iight Reverend Father in God, We Greet you well. Whereas the Advancement of the Honour and Service of Almighty God, and of the Protestant Religion, which by his wonderful Providence hath been Preserved and Established in these Kingdoms, ought to be the Chief Part of Our Royal Care : In Order to this, as We have often-times Declared, That We would take the Church of England by Law Established, into Our particular Protection and Favour ; So We take this Occasion to Renew these Assurances, being Resolved to do all We can for the Support and Strenghtning of it ; Preserving withal the Liberty of Conscience to all Our other Protestant Subjects which by Our Laws they now Enjoy.

And because the Welfare, Peace and Honour of this Church depends so much upon all Persons faithfully doing their Duties in their several Places and Functions, We therefore First of all Charge and Require you the Bishops of this Our Church, to apply your selves with all Diligence and Zeal to the Duties of your Episcopal Function, according to the Word of God, the Orders of this Church, and the Laws of this Our Realm.

More especially as to Ordination of Ministers, We Require you to use all possible Care and Strictness, in Examining and Enquiring into the Lives and Learning of such Persons as desire to be Admitted into Holy Orders, and herein constantly to observe the * Canons relating thereto, the Neglect whereof We shall strictly Enquire into, and take Care that it be Punished accord- ^{*Can. 31,} _{32, 33, 34,} _{35, 36.}

We also Charge and Require you to keep a strict Watch over all the Clergy in your respective Diocesses, to see that they be duly Resident upon their Livings according to the Laws in that Case Provided ; and that there they be Constant and Diligent in their Duties, performing the Publick Offices of Worship Gravely and Devoutly, Preaching the Word of God Plainly and Practically, without running into needless Controversies, and Administering the Holy Sacraments Frequently, with that Reverence which is due to the Institutions of Christ ; Also Catechizing the Youth, Visiting the Sick and Distressed, and doing all such Things in their Stations as may tend to promote the Honour of God and True Religion, together with Peace and Charity among all their Neighbours ; Themselves giving a good Example to their Flock, by walking before them in all holy Conversation and Godliness.

* Cap. 73. And the more effectually to prevent the Scandals that may arise by any Disorders in the Lives of those who ought to be Examples to others, you shall Admonish them Religiously to observe the * Canon Entituled, *Sober Conversation required in Ministers*. And you shall Severely and Impartially proceed by Ecclesiastical Censures, against all such of your Clergy as shall be found guilty of any Notorious Violation of this or any other Law or Canon relating to their Duty.

And for the better Encouragement of Deserving Men, as We intend to make it a Rule to Our Self, so We also Require it of you, in Disposing of Church Preferments, to have a Special Regard to such Persons as by their Piety, Learning, Diligence and Peaceableness, do most promote the Honour of God, and the Edification of his Church.

And because, as Our Duty requires, We most earnestly desire and shall endeavour a General Reformation of the Lives and Manners of all Our Subjects, as being that which must Establish Our Throne, and Secure to Our People their Religion, Happiness and Peace; all which seem to be in great Danger at this time, by reason of that overflowing of Vice, which is too notorious in this as well as other Neighbouring Nations. We therefore require you to Order all the Clergy to Preach frequently against those particular Sins and Vices which are most prevailing in this Realm; And that on every of those Lords Days on which any such Sermon is to be Preach'd, they do also Read to their People such Statute-Law or Laws as are provided against that Vice or Sin, which is their Subject on that Day; as namely, against * Blasphemy, Swearing and Cursing; Against † Perjury; Against ‡ Drunkenness; and against * Prophanation of the Lords Day: All which Statutes We have Ordered to be Printed together with these Our Letters, that so they may be Transmittted by you to every Parish within this Our Realm.

* 21 Jac.
Cap. 20.
† 5 Eliz.
Cap. 9.
‡ 1 + 2 ac.
Cap. 5.
21 ac.
Cap. 7.
* 29 Car. 2.
Cap. 7.

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And for the better Carrying on of so good a Work, We do in the last place, Charge and Require you to Preach frequently your selves, to Confer often with your Clergy, and to Enquire by all proper means into all Abuses and Corruptions in your Diocesses, in order to a full and speedy Reformation. And all this, not only as you shall Answer it to Us, but also as considering the great Charge that God hath Committed to you, and the Account that you must give him for it at the Great Day. And so We bid you heartily Farewel.

*Given at Our Court at Whitehall the 13th day of February,
16th. In the Second year of Our Reign.*

By His Majesties Command,
Shrewsbury.

LETTER

From several Members of the Society for

Reformation of Manners.

To the Most Revered Father in God

THOMAS

K. T. Temp. Bish. of Lincoln, &c.
By Divine Providence,

LORD ARCH-BISHOP of CANTERBURY.

May it Please Your Grace,

TH E several Prosecutions we have made against the Immorality and Prophaneness of the Stage, are a sufficient Proof of our Zeal for the Execution of Her Majesty's Declarations against Immorality and Prophaneness. If we have of late been less Active in this Particular, it is because we found that Her Majesty had by publick Notice given Special Orders to the *Master of the Revels* to take care of those Irregularities. But since the Building of the Playhouse in the *Hay-Market*, it is grown a general Discourse, that the Management of the Company design'd for it, is to be in Mr. *Vanbrouk*; the known Character of which Gentleman has very much alarm'd us, and a full consideration of which, has given us so warm a Concern for Her Majesty's Honour, as to inform Your Grace, whose Post and Degree in the Church and State give You so happy an Opportunity of giving Her Majesty an Accoue of these Reports. Tho' this be given out by both him and his Friends, yet we must suspect the Truth, because 'tis impossible that Her Majesty, who has Declared against Immorality and Prophaneness, and against those Crimes on the Stage, should Act so directly contrary to the End She proposed, as to commit the Management of a Stage to that very Man, who Debauch'd it to a degree beyond the Loosness of all former Times. Both the present Houses were Indict'd, and found Guilty by the Court of *Queen's-Bench*, for the several obscene and prophane Expressions in the *Relapse*, *Provok'd Wife*, *False Friend*, and the rest of his Plays, in which he is not satisfied to reflect on the Teachers of the Christian Religion, but carries his Impious Fury as far as the *Church*, *Morality*, and *Religion* it self. Tho' there be not one of his Comedies (as he calls them) but is more remarkable for Irreligion than for Wit and Humour, yet the *Provok'd Wife* is his Master-piece in both, which

made

made the Good and Pious Bishop of *Gloucester*, recommend the Author to Punishment in the House of *Lords*; and he had certainly then been Stigmatiz'd, at least, by a publick Censure of that August Assembly, had he not had the good Fortune to have a Friend that by an admirable Dexterity Warded the Blow, and Diverted the Storm from him, which he so justly deserv'd. If then the good Bishop of *Gloucester* with a Pious Zeal attack'd him for what was past, (and we hope almost forgot) how much more must we expect from Your Grace's great and known Piety and Zeal, which will prompt you to inform Her Majesty of what is carrying on without her Knowledge, so much to the Detriment of *Religion* and *Morality*. It was not the Bishop of *Gloucester* alone who was fired with Indignation against this Play of the *Provok'd Wife*, but the Judges themselves having had it Play'd at the *Temple*, were so shock'd at it, that they oblig'd the Players to leave off in the Middle, and resolv'd never to have a Play Acted there again.

Is then this Author a Man fit for the Government of a Playhouse, whose Writings are in equal Abhorrence to the *Church* and the *State*? Shall he whom the Judges have Condemn'd to that degree, as to renounce the Diversification for the Filth of his Play, be set at the Head, and Management of a Company. But that Your Grace may not think this Accusation without Proof, we shall, instead of referring Your Grace to the Records in the Court of *Queen's-Bench*, give some few Particulars, for to Transcribe the whole, wou'd be to Transcribe most of what he has Writ.

In his Play call'd, The Provok'd Wife.

‘ But more than all that, you must know, I was afraid of being Damn'd in those Days; for I kept sneaking cowardly Company, Fellows that went to Church, and said Grace to their Meat, and had not the least Tincture of Quality about 'em.

‘ Damn 'em both with all my Heart, and every thing else that daggles a Pettycoat; except four generous Whores, with *Betty Sands* at the Head of 'em, who were Drunk with my Lord *Rake* and I, ten times in a Fortnight.

‘ Sure, if Woman had been ready Created, the Devil instead of being kick'd down into Hell had been Married.

‘ Pox of my Family.

‘ Pox of her Vertue.

‘ He has Married me, and be damn'd to him.

‘ Pox of the Parson.

‘ Damn Morality, and damn the Watch.

‘ Let me speak and be damn'd.

‘ And you and your Wife may be damn'd.

‘ Stand off and be damn'd.

‘ Damn me, if you han't.

‘ Lord! What Notions have we silly Women from these old Philosophers of Vertue, for Vertue is this, and Vertue is that, and Vertue has its own Reward; Vertue, Vertue is an Afs, and a Gallant is worth Forty on't.

‘ If I should play the Wife and Cuckold him.

‘ That wou'd be playing the downright Wife indeed.

‘ I know according to the strict Statute Law of Religion, I shou'd do Wrong; but if there were a Court of Chancery in Heaven, I'm sure I shou'd cast him.

‘ If there were a House of Lords you might.

‘ If you should see your Mistress at a Coronation, dragging her Peacock Train, with all her State and Insolence about her, it would strike you with all the awful Thoughts that Heaven it self could pretend to, from you.

*This is spoken by one in a
Minister's Habit.*

‘ Madam,

K. Wake (W.) sus. Ap. of
GOOD BROTHER, Lincoln, &c. 816: m. 22

TH E Brief which His Majesty has been pleased to grant, for the Relief of the poor *Episcopal Reformed Churches*, beyond Sea, gives such a full account of the distressed Estate to which they have been reduced, and of the fatal consequences that will attend their present Wants, if not speedily, and effectually supplied; as far surpasses any Arguments that could have been offered to excite your Care, and the Charity of your People, for the succouring of them.

You there see how the once flourishing Churches of *Bohemia*, driven thence by the persecutions of their Enemies into the *Greater Poland*, and *Polish Prussia*, have by War and Pestilence, by Fire and Sword, by Cold and Hunger, by all the Miseries that can befall a wretched People, been ruined and laid waste: Their *Metropolitical Church*, and *University*, reduced to ashes; their *Pastors* destroyed; their *Schools of Education* deprived of their Masters and Instructors; in a word, their *Congregations* reduced from *seventy* to *fifteen*; and those *fifteen* ready to sink after the rest, if not timely supplied by your Bounty and Liberality.

You are told by what a terrible Invasion the Protestants of *Transylvania* have in like manner lost their Churches, and University in the Town of *Enyed*; and thereby been deprived of more than *one hundred Professors, Masters, and Fellows*, of that famous *University*; besides about *three hundred Scholars*, supported and maintained out of the yearly revenue of that Foundation: And how by these means they must want the necessary supply of two hundred Ministers, who were wont to be bred in, and furnished from, this great Séminary of Piety and Learning, unless this College and University be again restored.

THESE Protestant Churches, as they were originally founded by the Disciples of our *Wickliffe*, so have they all along continued the same *Episcopal Government* among them, which has been so happily preserved by us: By reason whereof they seem to come the most nearly to our own Constitution of any of the Reformed Churches in *Europe*. And therefore we should the rather esteem our selves concern'd in the Preservation of them; but especially at a time when our common Enemies are so busy, if it were possible, to root out both them and us, from off the face of the Earth.

IF there be therefore any Consolation in Christ, if any comfort of Love, if any Bowels and Mercy; If you have indeed any regard to that *Communion of Saints*, which in your Creeds you profess to believe; if any Gratitude to God for our own wonderful Preservation; if any Concern for our distressed and suffering Brethren, who have fallen under those Calamities which we have hitherto happily escaped: Let all these considerations move you, and your Congregation, to contribute freely, and bounteously, to the Needs of these poor *Protestants* now recommended to your Charity. And may the God of Mercy and Compassion reward your Work, and Labour of Love, a hundred fold into your Bosom now, in this present time; and remember it to your eternal Reward in the Great Day of Account. I am,

GOOD BROTHER,

Westminster,
July 10. 1716.

Your very affectionate Friend,

and Brother in Christ,

W. CANT'

GOOD BROTHER,

HIS Majesty's Gracious Brief, and the foregoing Copy of his Grace the Lord Archbishop of Canterbury's Letter, do so fully and pathetically set forth the distressed State of the *Episcopal Reformed Churches* in *Poland* and *Transylvania*, and the Necessity of their Relief, that depending upon the Impression they needs must make upon yours, and all charitably disposed Minds, I should have added nothing to them, were it not that His Majesty has declared his Royal Pleasure that the Bishops in their respective Diocesses do give particular Directions and Command for the Advancement of this so charitable and good a Work.

For this reason I heartily recommend to you, to give a serious Attention to the Motives urg'd with so much Zeal and Charity in the foregoing Letter, and do require you to make the most efficacious Use of them, as well from the Pulpit, as in your private Discourses with those you apply to, as also that you endeavour to promote, as much as possibly you may, the speedy Dispatch of this Collection; to which I join my humble Prayers that your Success on this Occasion may tend to the Glory of God, the Honour of our holy Religion, and to the everlasting Comfort of all those that shall administer to the pressing Necessities of these our Fellow-Members in Christ. I am,

GOOD BROTHER,

Fulham, Aug
22d. 1716.

Your very affectionate Brother,

and Servant in Christ Jesus,

OFS.P. EXON.

‘ Madam, to oblige your Ladyship, he shall speak Blasphemy.
 ‘ In hopes thou’lt give me up thy Body, I resign thee up my Soul.
 ‘ A Villain, but a repenting Villain, Stuff which Saints in all Ages have
 ‘ been made of.
 ‘ Satan and his Equipage; Woman tempted me, Lust weakn’d me, and so
 ‘ the Devil overcame me; as fell Adam, so fell I.

In his Play call'd, The Relapse.

‘ You can’t take the Oaths, you’re a *Jacobite*.
 ‘ Thou may’st as well say, I can’t take Orders because I’m an Atheist.
 ‘ But pray my Lord how do you dispose of your self on *Sundays*?
 ‘ Why faith Madam—— *Sunday* is a vile Day I must confess. I intend to
 ‘ move for Leave to bring in a Bill, that the Players may work upon it as well
 ‘ as the Hackney-Coaches. Tho’ this I must say for the Government, it
 ‘ leaves us the Churches to Entertain us, but then again, they begin so abominably Early, a Man must rise by Candle-light to get dress’d by the Psalm.
 ‘ Pray which Church does your Lordship most oblige with your Presence?
 ‘ Oh St. James’s, Madam,—— there’s much the best Company.
 ‘ Is there good Preaching too?
 ‘ Why faith Madam—— I can’t tell. A Man must have very little to do there
 ‘ that can give an account of the Sermon.
 ‘ You can give an Account of the Ladies?
 ‘ Or I deserve to be Excommunicated.
 ‘ Alas my Lord, I’m the worst Company in the World at Church, I am apt
 ‘ to mind the Prayers, or the Sermon, or——
 ‘ One is strangely apt at Church to mind what one should not do.
 ‘ Dear *Coupler*, what’s to be done.
 ‘ Nothing’s to be done till the Bride and Bridegroom come to Town.
 ‘ Bride and Bridegroom? Death and Fury, I can’t bear that thou should’st
 ‘ call’em so.
 ‘ Why what shall I call them, Dog and Cat?
 ‘ Not for the World, that sounds more like Man and Wife than the t’other.
 ‘ Well, if you’ll hear of them in no Language, we’ll leave them for the Nurse
 ‘ and Chaplain——
 ‘ The Devil and the Witch.
 ‘ We must find what stuff they are made of, whether the Churchman be
 ‘ chiefly composed of the Flesh or the Spirit, I presume the former. For as
 ‘ Chaplains go,’tis probable he eats three Pound of Beef to the reading of one
 ‘ Chapter, this gives him Carnal Desires. He wants Money, Preferment, Wine,
 ‘ a Whore, therefore we must invite him to Supper, give him fat Capons, Sack
 ‘ and Sugar, a Purse of Gold, and a plump Sister.
 ‘ But his Worship overflows with his Bounty; he is not only pleased to forgive us our Sins, but designs thou shalt squat thy self down in a fat Goose living.
 ‘ Your Worship’s Goodness is unspeakable; yet there is one thing seems a Point of Conscience, and Conscience is a tender Babe. If I should bind my self for the sake of this Living to Marry Nurse; I doubt it may be look’d on as a kind of Symony.
 ‘ If it were Sacrilege the Living is worth it.

In his Comedy call'd, The False Friend, 1702.

‘ Pox take ye. —— The Devil fetch me, &c.
 ‘ Heaven’s Blessing must needs fall upon so dutiful a Son; but I don’t know how its Judgments may deal with so Indifferent a Lover.

Say

‘ Say that ’tis true, you are Married to another , and that a —— ’Twou’d be
 ‘ a Sin to think of any Body but your Husband, and that —— You are of a
 ‘ timorous Nature, and afraid of being Damn’d.

‘ How have I Lov’d, to Heaven I appeal ; but Heaven does now permit that
 ‘ Love no more.

‘ Why does it then permit us Life and Thought ? Are we deceiv’d in its
 ‘ Omnipotence ? Is it reduc’d to find its Pleasure in its Creature’s Pain ?

‘ Leonora’s Charms turn Vice to Virtue, Treason into Truth ; Nature, who
 ‘ has made her the Supream Object of our Desires must needs have design’d
 ‘ her the Regulator of our Morals.

‘ There he goes P’faith ; he seem’d as if he had a Qualm just now ; but he ne-
 ‘ ver goes without a dram of Conscience-water about him to set Matters right
 ‘ again.

‘ Speak, or by all the Flame and Fire of Hell Eternal ; speak, or thou art dead.

The most abominable Obscene Expressions which so frequently occur in his Plays (as if the principal Design of them was to gratifie the lewd and vicious part of the Audience, and to corrupt the virtuously disposed) are in this black Collection wholly omitted. We are ashame’d to disgust Your Grace’s Eyes with such Stuff that is not fit to Read. What then can recommend this Gentleman to such a Post ? No Religion, and much Assurance ? But my Lord, Your Grace is too great an Example of Piety and Justice, to suffer Her Majesty to be longer Ignorant of a Design so very Prejudicial to Christianity, and the Morality of the whole Nation ; which if she knew, her Virtue and Piety would put a stop to our Fears and Apprehensions.

We have discharged our Duty in putting it into Your Grace’s Hands to prevent so great a Mischief to Religion. And we are entirely satisfied that by it we may be secure of having Her Majesty acquainted with it, and by consequence, these difficulties remov’d, by removing the Cause.

London, December 10th. 1704.

F I N I S.

DIRECTIONS for Confirmation.

K. Atterbury Ep. of Rochester.

WHEN the Minister of the Parish knows the Time and Place, at which the Bishop will Confirm, he is, on the next Sunday, to give publick Notice of it in the Church, immediately after the *Nicene Creed* is read.

He is desir'd also, on that, or some other *Sunday*, to make the Duty and Advantages of being Confirm'd, the Subject of some part of his Sermon, and to Exhort all Parents, and Masters of Families, to send their Children, and Servants to him, in order to their being Examin'd and Prepar'd for Confirmation.

None are to be admitted to Confirmation, but such, who have been Baptiz'd:

None, that have been already Confirm'd:

None, who are not pass'd the 12th Year of their Age:

None, but such as are well instructed in the Nature of their Baptisinal-Vow, and in the Design of Confirmation; and appear to have such a Knowledge, as is suitable to their Age, and the Principles of the Christian Religion contain'd in the Church-Catechism.

In behalf of Persons thus Qualify'd, the Examining Ministers is to apply himself to the Bishop's Secretary, sometime-before the Confirmation begins, for Tickets seal'd with the Episcopal Seal, to be distributed by him to each of them.

The Persons to be Confirm'd are to shew these Tickets to the Officers of the Church, and to gain Admittance, by the Means of them, to that part of the Church, where the Bishop is to Confirm; and then are to deliver them up, one by one, to the Priest accompanying the Bishop, immediately before they are severally Confirm'd.

The Minister of every Parish is desir'd to make a List of the several Persons, whom he thus presents to the Bishop for Confirmation, and to enter it in a Book; that he may know, who are, in this Respect qualified to partake of the Holy Communion, and may call upon them, if need be, to prepare themselves first.

It is much to be wish'd, that the *Office of Confirmation* were read over, and explain'd to those who are to be Confirm'd, and that they should be all charg'd to behave themselves Decently and Reverently, while it is performing; particularly that they should be taught to give due Attention to the Bishop, when he says to them, *Do ye here in the Presence of God, &c.* and to answer distinctly and audibly, *I do*; and, when he lays his Hand on them, and prays over them, that they should be directed in like manner to say, *Amen*, at the End of that, and the rest of the Prayers; and Care should be taken that none of them depart, till the whole Service is finish'd.

Fr. Roffen.

25 Corp Garrison at Worcester the 25th of May, 1716 and also
May the 26th instant.

At the Rec'd of Henry Bass Reiter
Swanscombe in the County of Kent.

K. Atterbury (F.) D.D. of Rochester. 816. m. 22

SIR,

YOU are hereby requir'd to appear Personally before the Right Reverend Father in God, *Francis* by Divine permission, Lord Bishop of Rochester, at his *Primary Visitation*, to be held upon ~~Friday~~ the 25th day of *May* in the Year of our Lord God, 1716 between the hours of Ten and Twelve, in the Forenoon of the same Day, in the Parish-Church of *S. Nicholas Rochester in the County*. You are to bring with you, and to exhibit to his Lordship, your Letters, your institution and induction to your Benefice, and pay your Proclamations.

If you have a Curate, you are to certify to his Lordship his Name, and his Degree in the University, and whether he be in Priest's Orders or not, together with the Sum allow'd him by you for supplying the Cure; and to direct him to wait on his Lordship for a License, in case he has none already.

If there is a Lecturer within your Parish, he is to appear and shew his Letters of Orders and License, *ad predicandum*; That your Parish Clerk exhibit his License if he has any, or if he has none, that he appear and take a License for the Execution of his Office.

That all Persons teaching Grammar Schools within your Parish, and are not Licensed, appear and take Licenses, and those that already have them, Exhibit the same.

You are likewise to give Notice in your Parish-Church, upon Sunday next after the receipt hereof, at the time appointed by the Rubric.

That the old Church-Wardens and Side-Men of your Parish appear, and exhibit their Bills of Presentment for the Year 1716 with a Transcript of the Registry of all Marriages, Christnings, and Burials, from the 25th of *March*, 1715 to the 25th of *March*, 1716 and that the Churchwardens and Side-men Elect, appear, and take their Oaths, for the due Execution of their Offices, for the Year ensuing.

That the Executors of the Wills of all Persons Deceased within your Parish appear, and take their Oaths for the faithful Performance of the same, or renounce their several Executorships.

That the Possessors of the Goods of all Persons Deceased Intestate appear, and show by what Authority they Possess the same, and accept or renounce Letters of Administration.

That all Physicians, Chyrurgeons and Midwives within your Parish exhibit their Licenses, if they have any, or if they have none, that they take out Licenses for practising the said Arts.

The Bishop Confirms in Rochester Cathall 25. May 1716
and at Greenwich 28th Inst.

To whom it shall be Exacted by Bishop are your

Subscribers

Subscribers

Dacon

Priests & others and a Term or Period
of the parsonage house & land & place
now belonging to the same.

CHRISTUS NATUS EST, CHRIST IS BORN:

Angels Clap Hands, Let Men Forbear to Mourn,

Their Saving Health is Come, For CHRIST is Born.

86. m. 22.

The History of
CHRIST:
HIS
Life and Death.

Christ was born in Bethlehem, a little village in Iury, not far from Jerusalem. Mary a Virgin was his Mother, and Joseph a Carpenter his reputed Father. He lived in the reign of Augustus Caesar, Emperor of Rome, and was put to death in the time of Tiberius: at twelve years of age he disputed in the Temple, and put down the Doctors. He was the best Master that ever was; for he gave, and to this day still gives Heaven to his followers: yet had but bad servants; for Judas betrayed him, Peter denied him, all forsook him. He was the best seaman that ever was: for he walked upon the waters, and at his bidding the winds lay still: No man ever did such cures as he did; for he raised the dead to Life, gave sight to the Blind, made the Lame to walk, and cast out Devils. No man ever made such feasts as he did, his last Supper being one, where he & his Twelve Disciples sat together, at which time rising from Table he tyed a Towel about his Middle, and then washing all their feet, he dyed them with that Towel: Another feast was, where he fed five thousand with five Barley-loaves, and two fishes: At another time (being at a wedding) he turned Water into Wine. His whole life was spent in labour, in preaching, in fasting, praying, healing sick people, & doing miracles: yet for all this the Jews hated him, Herod despised him: Annas, Caiphas, and Pilate, the Scribes & pharisees, with all the Doctors of the Law sat in consultation together how to trap him, and put him to death, and for that cause hired many false witnesses, who came in against him, but they agreed not in their Testimonies: yet he was betrayed by his own Servant Judas, who

for thirty Roman Pence sold his Master, came to him, tyed. All hail, and with a kiss delivered him into the hands of such as with Bills and Staves in the night, came to apprehend him as a Thief: He was thus haled to Prison, then the custome of the Jews being (at every Easter) to have a Prisoner to be put to death delivered unto them; Pilate ask'd the people if they would have one Barrabas (a Malefactor) or Christ: they cryed out to have Christ crucified & Barrabas to be made free: hereupon Christ with strong cords was tyed to a Pillar, & with cords & whips scourg'd: at his arraignment he was spet upon, & struck over the face: at his coming from the hall of judgement, he was whooped at, reviled, mocked, & miserably abused; that day the which we call Good-Friday, being set down for his day of death, he was forced on his sore Shoulders to carry his heavy Cross on which he was to suffer, and to carry it through Jerusalem, to Mount Calvary, his place of Execution. But before this, in the open Hall, the Jews set a crown of pickling thorns upon his head, struck him with a Reed, & jeer'd at him. To that Cross he was nail'd, with his Thorny Crown on his head; his Hands and Feet bored through: hung between two common thieves: his side pierced with a Spear, vinegar & gall given him to drink as he hung: Close to the Cross stood his Mother, her Sister, & Mary Magdalene: Christ said to his Mother, Woman behold thy Son. In the end giving up the Ghost, the body was taken down: he was buried, yet rose again, & was amongst his Disciples until he went into Heaven.



O See! Mans Saviour in Bethlehem Born,
His Lodging bale, He Himself held in Scorn:
The Crib, at which the Ox and Ass were fed,
Mary (Christ's Mother) makes her Young Sons Bed:
Yet see how Shepherds fall down flat before him,
And how the wise men do with Gifts adore him;
Hark what a Quire of Heavenly Angels sing,
Sweet Carols at the Birth of this New King:
O Happy Man, when thus thy Soul to save
Christ comes from Heaven, & makes himself a slave:

See here that Pillar where being Naked bound,
Thy Christ had his Flesh tore with many a wound:
VVhen a Cock Crows, let it this grief afford,
To think how Peter thrice deny'd his Lord.
See Judas Lanthorn, and see Judas Pence,
See the Dice threw to uncloath Innocence:
See Pincers, Nails, and Hammers, how they meet,
To nail to'th Cross Christ's blessed Hands and Feet:
O wretched Man! where Christ for thee thus Dy'd,
Let him not still by thee be Crucifi'd.

An Epitaph upon Christ who was Buried in a New Tomb,
cut out of a Rock, in which no Man but he was e're inclosed.

VV Within this Rock the Rock Himself is laid,
Who both the Tomb and the Tomb-maker

A Man he was, was no such Man beside,
None liv'd so Just, none so unjustly dy'd:

He was in Debt for Nothing, yet did pay,
The Debt of all the world, on a set day;

Of never a woman could so much be laid,
VVhen he was born, his Mother was a Maid;

In life and death he freely gave Relief,
To Sinners, witness that Repentant Thief:

VVho on the Cross confessing him his Lord,
He unto him did Paradise afford.

It hapned well he so by Jews was crost,
For all the Souls i'th world had else been lost:

Thirty-three years he liv'd, had not he been,
No Christian upon Earth had e're been seen;

He Dy'd a King, yet was a Begger born,
And wore (which no Kings do) a Crown of Thorn:

First went he to the Grave, from thence to Hell,
Then up to Heaven, and there this King doth dwell.

The Explanation of this
PICTURE.

A Religious Man Inventing the Concretes both for Birds and Beasts, drawn in the Picture of our Saviours Birth, doth thus Express them.

VIZ.

The Cock Croweth.
Christus Natus Est.
Christ is Born.

The Raven asked,
Quando?
When.

The Crow Replyed.
Hac Noste.
This Night.

The Oxe cryed out.
Ubi? Ubi?
Where? where?

The Sheep bleated out.
Bethellem.
Bethellem.

A Voice from Heaven sounded.
Gloria in Excelsis:
Gloray be on high.

Whilst Armies of Angels

Sung:
Hallelujah.

Salvation, and Glory, and Honour, and Power, be to the Lord our God,
Apoc. 19. 1.

JESUS CHRIST:

With a Description of the Years of his Ministry : As also a Description of the Wise Men of the East, and likewise of the Star that guided them ;
With a Full Account of the Travels of the Virgin MARY.



The Travels of the Wise Men of the East, which came to Bethlehem to see Jesus.

The Magi were certain Wise Men of Persia, so called from *Meditation*, being derived of *Hagah*, that is, He hath Meditated and taken in the 3d. Conjugation ; it signifies to find or search out a thing, they being such as gave themselves to the Knowledge of hard things, and to find out the Secrets and Mysteries of Nature : But according to *Vavinius*, they were not only Philosophers, but Priests also. *Strabo* saith that the *Magi* were such among the *Persians*, as those whom the *Indians* call *Gimnosophers* and *Academians*, the *Babylonians*, *Chaldeans*, and the *Hebrews*, Prophets or Priests which taught the People Divine Knowledge ; and when the Ten Tribes were carried into Captivity by *Salmaneser* Emperour of the *Affyrians*, (into *Affria*, *Media*, and *Persia*,) there is no question but they took with them into the East, the Holy Books and Volums of the Law and of the Prophets, whereby without doubt many of the people and Philosophers of the East came to have a taste of the true Knowledge and Worship of God. Also the Prophet *Daniel* was brought up in all the Arts of the *Chaldeans*, whose Writings and Prophecies were not only written and published amongst the *Babylonians*, but also had in great account and estimation amongst the *Magi* ; so that they diligently perusing those Books, came not only to the Knowledge of God, but also without doubt to the knowledge of our Saviour Jesus Christ, whom they call the *Star of Jacob* ; from whence may be concluded, that the Wise Men that came to see our Saviour Christ, were rather of *Susa*, *Persia*, than of *Zaba* in *Ethiopia* ; wherefore these Wise Men came from the Academy of *Susa* in *Persia* to *Jerusalem*, which was 920 miles, saying, *Where is he that is Born King of the Jews, for we have seen his Star in the East, and are come to Worship him.* This happened in the Month of *January*, in the second Year after the Birth of Christ. For *Herod* in the Seventieth Year of his Age, caused all the Male Children of the *Bethlemites* of two Years Old and under (according to the time that he was told of the Wise Men) to be put to the Sword.

From *Jerusalem* they went to *Bethlehem*, which was 6 miles, where upon the 6th. of *January* they offered three presents which they brought out of *Persia* to our Saviour, *viz.* Gold, as to a King ; Frankincense, as to a Priest ; and Myrrh, as to a Mortal Man.

So let us offer unto Christ our Saviour, the Gold of Faith and Heavenly Doctrine ; the Frankincense of earnest Prayers ; and the Myrrh of patience in the midst of Calamity.

Afterward the Wise Men (as they had been wandering in a Dream) returned another way to *Susa* in *Persia*, which was 920 miles.

So the Travels were 1846 Miles.



Of the Star that appeared to the Wise Men in the EAST.

Since this Star appeared in the lower Region of the Ayr, (as it is apparent it did) from thence it may be concluded, that it neither was any of the fixed Stars, Planet, or a Comet, because they are commonly seen in the upper Region of the Ayr, but rather, according to the opinion of some, it was an Angel of God appearing in the form of a bright shining Star, to direct the Wise Men in their way as they went to the Town of *Bethlehem*, and so by little and little descending from the sublimite of the Ayr, pointed out unto them the very House where they might find *Mary* the Mother of our Lord, and the Child *Jesus* : Almost after the same manner as the Angel of the Lord in the time of *Moses* appeared to the Children of *Israel*, that is, in the Day like a Cloudy Pillar, and in the Night like a Flaming Fire, to direct them the way, Wherefore this Star without doubt was no natural Apparition, which happened in the inferior Region of the Ayr, suddenly Vanishing away, but as I have said, an Angel of the Lord representing the form of a Star ; or else as *Chrysostome* saith, a certain miraculous near Star, which according to the opinion of *Augustine*, was govern'd by an Angel of the Lord, and for the greatness of the Body and Variety of the Aspects, was not seen first in the Land of *Judea*, but in *Persia*, a Country in the East where the *Magi* dwelt, and accompanied them thence into *Judea*, and although for a short space it left them in the Journey, yet as soon as they came in the way to *Bethlehem*, it Appeared to them again. As *Nicephorus* observes, the Star appeared upon the Day of the Conception of Christ, being the 25th. day of *March*, about which time the Arch-Angel *Gabriel* spoke with the Virgin *Mary* : And was seen for a whole Year and Fourty-One Weeks, that is, till the 6th. of *January*, in the beginning of the second Year after the Nativity of Christ, it wanted Eleven Weeks of Two Years, and therefore *Herod* caused all the Male Children of the *Bethlemites* of Two Years old and under, to be slain : wherefore this New Star, did

*First, Fore-shew the Birth of Christ, that bright shining Star, and Eternal Light of Glory, according to the Prophesie of *Bil*.*

Secondly, The Light of Gods Word, and the Gospel.

Thirdly, Godly and Faithful Ministers and Teachers, who by their Wise Doctrine, and Godly Life and Conversation, (thereby being an Example to others, that they may follow the same steps,) should set before their Auditors, and such as observe their actions, the Way to CHRIST and Eternal Happiness.



The Travels of the Virgin Mary.

MARY if it be Derived of *Marah*, signifieth such a Person as is Oppressed with Carefulness and Grief; one that is laid open to all Misery and Calamity, prest with continual vexation and Mourning.

She was born upon the 8th. Day of *September*, 14T. before the Birth of Christ, and in the Fifteenth of her Age brought forth her only Begotten Son, according to St. *Hierome*, her Fathers Name was *Ehakim*, of the House of *David*.

Upon the 25th. Day of *March* in the same year that our Saviour Christ was Born, *Mary* being then 14T. Old, and the Angel *Gabriel* Declared unto her the Embassie of the Conception of our Lord *Jesus Christ*; a little after, about the beginning of *April Anno 3667*. She went from *Nazareth* in great haste over the Hills to *Jerusalem*, 64 Miles, to the House of *Zacharias*, and there Saluted her Couzen *Elizabeth*.

From thence she returned back again to *Nazareth*, which was 64 Miles. And when the command came out from *Cesar Augustus*, *That all the World should be Taxed*, then *Joseph* and *Mary* went from *Nazareth* to *Bethlehem*, 72 Miles, and there the time of *Mary's* Deliverance drew near, and *Loe*, *She bare the Son of the Living God, our Lord and Saviour CHRIST*. From *Bethlehem* *Joseph* and *Mary* brought the Child *Jesus* to *Jerusalem*, and presented him in the Temple, which was 6 Miles. And when they had accomplished all things according to the Law, they returned back again to *Nazareth*, a Town in *Galilee*, 64 Miles. From *Nazareth* they went back again to *Bethlehem*, 72 Mi. Thither the Wise Men coming out of the East, brought the Child *Jesus* to *Jerusalem*, and presented him in the Temple, which was 6 Miles. And when they had accomplished all things according to the Law, they returned back again to *Nazareth*, a Town in *Galilee*, 64 Miles. 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CHRISTUS REDIVIVUS: Or, The History of the Life and Death of our Blessed Lord and Saviour.

The BIRTH of CHRIST.

K. Jesus Christ.

In the Fullness of Time, that is to say, Near the Four Thousandth Year after the Creation, and in the 42d. Year of the Reign of Augustus, Emperor of Rome, who had then establish'd Peace throughout the whole World, & C. was the Coeternal Son of God, taking Flesh of a pure Virgin by the over-shadowing of the Holy Ghost, and being very God and Man, according to the Promise and Prophets of the Prophets, to satisfy Divine Justice, (which could not be appeased but by a perfect Sacrifice of infinite value) and thereby make an Atonement for the Sins of all that should believe in, and obey him: He was Born in Bethlehem, (which in English signifieth, the City of Bread) a small Town in Judea, near Jerusalem. He came into the World in the greatest Humility, being reputed the Son of Joseph a Carpenter, Born in a mean Inn, and soye'd to be laid in a Manger for want of Room within, yet was presently Proclaimed by Angels, and acknowledged by the Shepherds to be the Saviour of the World. At 8 Days old he was Circumcised, on the 13th. Day Worshipped of the Wise-Men, who for that purpose were led out of the East by Star: At 40 Days old (being our 2d. of February) he was presented in the Temple, and his Mother Purified according to the Law, where good old Simeon and Anna the Prophetess beheld him with Songs of Joy, and Praises to God. The next Night Joseph being warned by an Angel, and being jealous of his State, sought to destroy Christ, and to that purpose caused all the Children under 2 Years of Age in Bethlehem and the Borders, to be cruelly slain; and being afterwards informed that Jesus notwithstanding was escaped, he would have killed himself for vexation, but being hindered by his Servant, dyed within 5 Days of Christ. After his Death Joseph returns with Jesus and his Mother out of Egypt, and dwells at Nazareth, whence he was afterwards called Jesus of Nazareth; and going up yearly with them to Jerusalem at the Feast of the Passover, (answering to our Easter) was found when but Twelve Years and Three Months old, disputing with the Doctors in the Temple, to the admiration of all that heard him, whence being call'd by his Mother down to Nazareth, what other things he did till the 30th. year of his Life, the Evangelists make no mention.

Affect Each PIous HEART.

CHRIST's Wonderful Works and Miracles.

The blessed Jesus being about 30 years old, was Baptized of John in Jordan, at which time the Holy Ghost visibly descended on him in the form of a Dove, and a voice from Heaven, witnessed unto his Divinity, saying: thou art my beloved Son in whom I am well pleased. Afterwards he fasted 40 days in the Wilderness, and overcame the Tempers of Satan: His first Miracle was the turning of water into Wine, at Cana in Galilee, and then beginning to Preach his Gospel, he daily confirmed himself to be the Messiah, by Signs and wonders, casting out of Devils, Healing all manner of Diseases, giving Sight to those that were born Blind, making the deaf hear, the lame walk, Seas and Storms to obey his Word, and raising the Dead to Life: In a word, his whole life was a continual Example of Humility, Patience & Charity; for he spake as never man speak, Taught as one having Authority, and not as the Scribes, and by his mighty Works made even his Enemies to confess him to be the Son of God, though out of blindnes, Malice, and Envy they opposed him and his doctrine.

the Eye Present:



That it may Them unto the Soul Import,

And Doubly thence

Let grateful Earth send shouts of joy to heaven,
To Us a Son is Born, a King is Given:
See where the Glorious Babe doth, Smiling Lye,
A perfect Pattern of Humility:

Infinite Love! the like was Never known,
That God for Sinners should quit Heav'ns

(bright Throne

To lie in a Vile Manger for our Sake,
And with the Ox and Ass his Lodgings take:
Behold how Angels Crowd, his praise to sing,
How Shepherds run for to Adore their King:

And Star-led Wise-men, Precious Offerings

(bring.



The Second Figure Explain'd.

When Lazarus 4. days i'th grave had lain,
Christ's word restores him unto life again;
The blind, the lame, the deaf, all find relief,
He gives a remedy for every grief;
And each disease is heal'd, but Unbelief;
What Cures can he not in an instant do?
The Souls Physician, and the Bodies too:
After these Mighty Miracles, if we
Refuse, blest Jesu! to Believe in thee,
'Tis, sure, Miraculous Impietie.



They only things unto

CHRIST'S Wondrous Birth, and Actions.



The Third Figure Explained.

Most stubbor' sinners there-as fight may make,
Your Souls to tremble, and your hearts to ake;
What Matchless, Boundless Love from Christ
(proceeds,
The Guiltless, freely for the Guilty Bleeds:
Behold Him Nail'd to the Cross in Pain,
And Slow-pac'd Tortures racking every vain;
Behold with Thorns his Sacred Temples bound,
And in his pretious side a gash wound,
From whence an healing stream of Balm doth

(flow,
To cleanse us all from Mortal Guilt and Woe;
when this thou see'st, confess, with many a tear,
It was my Sins, blest Lord, that brought thee
(there.



No Superstitions

The Fourth and Fifth Figures Explain'd.
In Vain the Triple Powers, Death Hell and Grave,
Do strive our Great Redeemer to Inslay;
See! see, the Stone is by an Unknown Hand
Remov'd, and nought His Conquest can withstand:
He Rises like the Sun, but far more Bright,
And frees the World from an Eternal Night.
I'th Empty Grave we onely Limmen find,
(Sore Trophies of His Victory) left behind;
And Glorious Angels all in white appear,
To tell us he is Risen, and not here.
And thus His Mighty work on Earth is past,
And now He to His Native Throne doth Haste:
Behold! with Angel-Guards He Mounts the Skies,
And with his Lustre every Starr Outshines:
Whilst after Him, His Servants in a Maze,
With Fainting Eyes, and Longing Hearts do Gaze;
Live Jesu! Live, and let it ever be
My Life to love, nay, Dye for Love of thee.

By these Pictures meant,

Christ's Manifold Sufferings, and Cruel Death.

Though Jesus went about continually doing good to men in this Life, and inviting, Teaching, and wooing them to accept of Life Eternal, yet instead of thanks & Complaisance, he met with nothing but Scorn, Malice, and all kind of Reproaches: how often did they Tempt him, endeavour to insnare him with Questions, offer to Stone him, or cast him down headlong from a steep Mountain? How did they slander his Miracles, revile his person, & said of the Holy Son of God, That he had a Devil, and was Mad. The Jews hated him, Herod endeavoured Pilate inflicted his Innocence, & yet condemned him, & Caiphas the High-Priest, with the Scribes and Pharisees, set in Consultation to Destroy him. By his own Disciple Judas he is Sold for Thirty Pence, and betrayed with a most villainous and perfidious Kiss. He sweat drops of Blood, is taken and led Captive as a thief: Cruelly scourged, Mocked, Crowned with Thorns, accused by false Witnesses, & at last condemned to the most shameful & most painful Death that could be invented: upbraided by his Enemies, forsaken by all his Disciples, and denied even by his confident Peter: Forced to carry his Cross, and then his Hands and Feet Nailed thereunto; his side Pierced with a Spear, & Vinegar and Gall given him to Drink; With which most cruel Tortures he yielded up the Ghost, and was Buried in a Tomb where never man was yet laid.

here we Read,

And How at Last he for Man's Sin did Bleed;

Q

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CHRIST'S Resurrection and Ascension.

Jesus being thus Crucified, Dead, and Buried, on the Third Day after, early in the Morning, as a Conqueror over Sin, Death and Hell, (having paid that Ransom to which we were justly liable) rose again and remained forty Days conversant with his Disciples, and by sensible Demonstration of his Wounds convinces the incredulity of Thomas; Then having finished his adorable Work of Mediation, in a glorious Triumph he ascended up into the Heavens to his Father from whence he came; where being the only Mediator, Intercessor and Advocate of all that are his, he sitteth at the Right Hand of God, from whence he shall return in the end of the World, being Judge over all both Living and Dead, rendering to every Man according to his Works, to the Wicked, Vengeance and Everlasting Flames; but to the faithful, Life and Immortality; Joys numberless as well as unspeakable, and Pleasures no less without end, than above expression; where with them he shall reign for ever, and every Knee of creatures celestial, terrestrial and infernal bow to his Name, confessing, That Jesus Christ is the Lord, to the Glory of God the Father, to whom be all Honour and Praise, World without end.

PUBLIUS LENTULUS

HIS Report to the Senate of ROME concerning

JESUS CHRIST.

In the days of TIBERIUS CÆSAR the Emperour, Publius Lentulus being at that time President in Judea, wrote an Epistle to the Senate of Rome, the words whereof were these, as followeth,

*816. m. 22.
16.*



Psalm 45.2. Fairer than the children of men.

THere appeared in these our days a Man of great virtue, called JESUS CHRIST, who is yet living amongst us, and of the People is accepted for a Prophet, but his own Disciples call him the Son of God.

He raiseth the Dead and cureth all manner of Diseases, a Man of stature somewhat Tall and Comely, with a very reverend Countenence, such as the beholders may both *Love* and *Fear*, his Hair of the colour of a Chestnut full ripe, and plain almost down to his ears, but from the ears downward somewhat curled, and more orient of colour waving about his Shoulders.

In the middest of his Head goeth a seam or partition of his Hair, after the manner of the *Nazarites*; his Forehead very plain and smooth; his Face without spot or wrinkle, beautified with a comely red; his Nose and Mouth so formed as nothing can be reprehended; his Beard somewhat thick, agreeable in colour to the Hair of his Head not of any great length, but forked in the midst; of an innocent look; his Eys gray, clear, and quick.

In reproving he is severe, in admonishing courteous, and fair-spoken, pleasant in speech mixed with gravity.

It cannot be remembred that any have seen him *laugh*, but many have seen him *weep*: in proportion of Body well shaped and straight, his Hands and Armes very delectable to behold; in speaking, very *temperate, modest, and wise*.

A Man for his singular beauty surpassing the Children of Men.

SCRIPTURE TABLE,

Briefly and Alphabetically Expressing all or most of the

PASSION and Bitter AGONY and SUFFERINGS of our Blessed Saviour JESUS CHRIST,
For all True Believers: which affords us very plentiful matter for our MEDITATION, both before, at and after the time of Partaking of the LORDS SUPPER, in Remembrance of the Body and Blood of CHRIST, which was Broken and Shed for us.

A

MY Lord Jesus Christ Suffered for me:
He was Accused for me, Mat. 26. 61.
He was Accursed for me, Gallat. 3. 13.
He was Afflicted for me, Isa. 53. 47.
He was Apprehended for me, Mat. 26. 50.
He was Arraigned for me, Mat. 23. 11.

B

He gave his Back to the Smiters; and
He was Betrayed and Bare his Cross for me, Isa. 36. 26.
He was Blind-folded for me, Luk. 22. 64.
He was Bound for me, John 18. 12, 24.
He Bowed down his Head for me, John 19. 30.
He was Bruised for my Transgressions, and
He was Wounded, and by his Stripes we are Healed,
Isa. 53. 5.
It pleased the Lord to Bruise him and put him to Grief, and make his Soul an Offering for my Sin, ver. 10.
He was Buffeted for me, they Smote him and Spit in his Face, Mat. 26. 67.

C

He was Chastized for me, Luk. 23. 16.
He was Condemned for me, Mark 14. 64.
When they had Blind-folded him, they Smote him on the Face, and bid him Prophesie who Smote him, Luk. 22. 64.
He wore a Crown of Thorns for me, Math. 27. 29.
He was Crucified for me, Math. 27. 35.

D

Drank of a bitter Cup for me, and Cryed out, My God, my God, why hast thou forsaken me? Mat. 27. 46.
Christ through Death did overcome him that had the Power of Death for me, Heb. 2. 14.
The Rulers Derided him, Luke 23. 35.
One of the Malefactors on the Cross Railed on him, saying, If thou be Christ, Save thy self and us, v. 39.
He was Despised for me, Psal. 22. 6.
He was Disesteemed for me, Isa. 53. 3.
He was brought into the Dust of Death, and Died for me, Rom. 5. 6, 8. Psal. 22. 15. v. 16, 17, 18.

F

He had his Face Covered for me, Mark 14. 6.
He was Stricken on the Face for me, Luk. 22. 64.
He fell on his Face for me, Mat. 26. 39.
Would be without Form for me, Isa. 52. 14.
He took the Form of a Servant for me, Phil. 2. 7.
He was in his own Sence Forsaken of his Father, and that for me, Mat. 27. 46. Psal. 22.
Was Forsaken of his Disciples for me, Mat. 26. 56.

G

He Suffered without the Gate for me, Heb. 13. 12.
He gave up the Ghost for me, Mark 13. 37.
Had his Meat and Drink mingled with Gall, Mat. 27. 34.
He made his Grave with the Wicked for me, Isa. 53. 9.
Was found Guilty of Death for me, Mat. 26. 66.

H

Was Hanged on a Tree for me, Gal. 3. 13.
Had his Heart Wounded for me, Psal. 109. 22.
Was very Heavy for me, Mat. 26. 37.
He Humbled himself to the Death, Phil. 27. 8.

K

He was Betrayed with a Kiss for me, Luk. 22. 48.

L

He was as a Lamb Dumb for me, Isa. 53. 7.
He was Laughed to Scorn for me, Psal. 22. 7.
He was led as a Lamb to the Slaughter for me, Isa. 53. 7.

M

He was Made a Curse for me, Gal. 3. 13.
He was Made Sin for me, 2 Cor. 5. 21.
He was counted a Malefactor for me, John 18. 30.
He became a Man of Sorrows for me, Isa. 53. 3.

K Cotton (Cl.)

16

N

He was Nailed to the Cross for me, Psal. 22. 16.
He was set at Naught for me, Luk. 23. 12.
He was Numbered with the Transgressors, Mark 15. 28.
So that Scripture is fulfilled, Isa. 53. 12.

O

He Offered himself a Sacrifice to God, Ephes. 5. 2.
He Opened not his Mouth, Isa. 53. 7.
He was Oppressed and Afflicted, and brought as a Lamb to the Slaughter for me. Isa. 53.

P

He had his Hands, Head and Sides Pierced for me, Psal. 22. 16. John 19. 34.
He became Poor for me, 2 Cor. 8. 9.
He Poured out his Soul to Death for me, Isa. 53. 12.
He offered up Prayers and Supplications with strong Crying and Tears for me, Heb. 5. 7.

R

Was Railed on for me, Mark. 15. 29.
He was Rejected for me, Isa. 53. 3.
He made himself of no Reputation, and became a Reproach of Men for me. Phil. 2. 7. 1 Pet. 4. 14.
He was Reviled for me, Mar. 27. 39.

S

Was Scorned and Scourged for me, Mat. 27. 26.
He was Slain from the Foundation of the World for me, Revel. 13. 8.
Was Smitten of God for me, Isa. 53. 48.
His Soul was exceeding Sorrowful unto Death for me, Mat. 26. 38. Mark 14.
He Suffered in the Flesh for me, 1 Pet. 4. 1.
He Sweat great drops of Blood for me, Luke 22. 44.

T

His Tongue cleaved to the Roof of his Mouth, Psal. 22. 15.
He was Crucified between two Thieves, Mat. 27. 38.
He was Troubled in Soul for me, John 12. 27.

V

Had his Vizage marr'd for me, Isa. 52. 14.
W
He Suffered the Wagging of the Head, Mat. 27. 39.
Was Worshipped in Scorn for me, Mark 15. 19.
Was Wounded for me, Isa. 53. 5.

In Math. 26. & 27. is fully declared, all, or the greatest part of our Saviour Christs Sufferings, or passion: How the Chief Priests and Elders would not release him, but Barabbas a Murderer; though Pilate earnestly would have persuaded them to release Christ rather, but could not prevail; then he released Barabbas: So when Jesus was scourged, he delivered him to be Crucified. V. 28. They stripped him, and put on him a Scarlet Robe, and put a Reed in his right hand, and bowed the knee before him, and mocked him, saying, Hayl, King of the Jews: And then they spit upon him, and took the reed and smote him on the head, and after that they had mocked him, they took the Robe off from him, and put his own Raiment on him, and led him away to Crucifie him. V. 34. At Golgotha they gave him Vinegar and Gall to drink: They that passed by reviled him, wagging their heads, saying, If thou be the Son of God, come down from the Cross. They parted his Garments, casting Lots for his Vesture; that it might be fulfilled in Psal. 22. 18. The chief Priests mocking him, with the Scribes and Elders, said, He saved others, himself he cannot save; if he be the King of Israel, let him now come down from the Cross. One filled a Sponge with Vinegar, and gave him to drink, putting it on a Reed, ver. 48. And Jesus when he had cryed again with a loud voice, yielded up the Ghost, ver. 50. And behold the Vail of the Temple was rent from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves opened, ver. 51, 52. Which when the Centurion saw, he said, Truly this was the Son of God, ver. 54.

POSTSCRIPT.

WE are taught by the Apostles Example, to continue in their Doctrine, and Breaking of Bread, and Prayer: As often as you do this, you shew forth the Lords Death till he come, as he hath appointed us, in the first to the Corinth. Chap. 11. from ver. 23, to ver. 30. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body.

Useful for all Christians, Protestants; whether Conformists or Nonconformists, to Meditate on, and keep in their Houses and Hearts, and to increase our Faith, and Repentance and Humiliation, and other Graces, as Self-denial and godly Fear, and great hatred of all Sin, that caused the Lord Christ thus greatly to suffer and die for us: We can never love Jesus Christ enough, that so Loved us, as to become a Curse for us, to be made Sin for us, and a Surety and Sacrifice for us; to pacifie his Fathers Wrath for us, to be our Peacemaker and Mediator: Oh let these great Sufferings of his be a means to inflame our Love to Christ, that we may love him with an enflamed Love, a most Superlative and transcendent Love: Can we deny to give up our whole Hearts to him, that was so willing to part with his Blood and Life for us, that by Nature were Enemies to him? yet now he hath Reconciled us by the Death of his Cross.

Reader, I can Testifie that these Scriptures were long since Collected by an able Hand, that was so well Vers'd and Read in the Scripture, from Genesis to the Revelation, that he might be called a second Apollo, Mighty in the Scripture, namely Mr. Clement Cotton, who did Publish that very useful large Concordance of the Bible, and other good Books called The Mirrour of Martyrs, and None but Christ.

All those that have read it, are desired to commend it to their Christian Friends and relations.

Entered according to Order.

A Threefold Alphabet of RULES concerning CHRISTIAN PRACTICE.

The First Precept of every Letter concerning Duty towards GOD; The Second towards our NEIGHBOUR; The Third towards our SELVES. Gathered at a Friend's request in this Order for the helping the Memory.

A. Wake with God in the morning, and before all things give him your first fruits and calves of your lips, in 1. Confession of sin. 2. Petition for necessities of Soul and Body. 3. Thankfulness for Mercies received, especially your late preservation, rest, and protection of you and yours;

2. Account it not enough that your self serve God, unless that you see all in your charge do the same.

3. Arm your self against whatsoever the day may bring forth: and upon all occasions think on your happy redemption, with much thankfulness for so happy conjunction of Justice & Mercy.

B.

1. Beware of occasions of sin, and wisely insure your self in subduing the least, that at length the greater may be foiled.

2. Believe all that God speaketh unto you out of his word, but not all that man telleth you: nor tell to any other all that you hear, but only the truth, and that neither all, nor always.

3. Before you take in hand any thing, counsel with God's word if it be lawful, and then perform it with prayer, that it may be as successful as lawful.

C.

1. Carefully set your self in God's presence all the day long, that setting him at your right hand you may not fall.

2. Carry your self unto all as the weak may be won, the strong comforted, and the wicked ashamed.

3. Consider the dignity of your Soul, how beautiful it is to God and his Angels, so long as you keep it unspotted, that so you may cleanse your heart from the first motions of sinful thoughts, as Lust, Anger, Envy, Pride, Ambition, Covetousness, Sullenness: and the rather, because the least Sin deserveth Death.

D.

1. Daily, Morning and Evening at least, solemnly on your knees make confession and requests with thanksgiving: first preparing your heart to seek the Lord; In the morning think that that day may be your last day, and when you go to bed you know not whether you shall rise unless it be to Judgment. It is safe therefore to use prayer as a Key to open the morning, and as a bar or lock to shut in the Evening.

2. Delight to do all the good you can to God's Children; and to receive all the good you can from them.

3. Distrust not God's providence in any matter, although you see the means wanting, neither when you have them, let them be relied on more than God himself; but let him be prayed unto for the prosperous use of them.

E.

4. Exercise your mind in meditating often on the works of God, as his creating and governing of the World, his prospering and punishing the Wicked, his blessing and correcting his Children, his preparing of unspeakable Joy for the one, & unutterable torment for the other; But especially on the Sabbath day, add to these Meditations the holy exercises of Prayer, Preaching, Sacraments, holy conference, and such like.

2. Esteem of every one better than your self, and the more you excel another, be so much the more humbled.

3. Examine your thoughts well, whether they tend, before you fulfil your own desires. If you find them unprofitable, curious, vain or such as you cannot yield a sufficient reason to God or man for, kill them in the shell, let them not live or breathe longer in you.

F.

1. Fear God and keep his commandments: for this is the whole duty of man.

2. Fly and avoid Places and Persons, infectious, wanton, idle, unthrifly and bad Company, which is to the Soul as poisoned and infected Air to the Body.

3. Follow with faithfulness and diligence your own business, in the lawful

and particular calling whererin God hath placed you; only be careful in your earthly business to carry an heavenly mind.

G.

1. Grow up dayly in the practice of every commandment, and in the faith of every promise of God; seeing God would have the planted in his house thrive, will liking and more fruitful in their age; he that is not best at last, may fear whether ever he were good.

2. Give no offence justly unto any man, whether within or without: for woe to them by whom offences come.

3. Grieve for nothing in the World so much as for your own sins, and in them for nothing so much as for offending so loving a God, and that not only in committing of evil, but also in omitting of good.

H.

1. Humble your self for your Sins, that the Lord may raise you up; for he that judgeth himself aright, shall never be judged of the Lord.

2. Honour all men in their places, but no man so much for his greatness as for his goodness; and thus shall you imitate the Lord himself, who accepteth not persons, but in every Nation accepteth him that feare him.

3. Have special care to avoid the sins which you have found your self most inclined unto, and which have in times past most prevailed; for Sin is loth to be said nay, and Satan seeketh re-entry.

I.

1. Instifie God's Wisdom in all his proceedings concerning your self and others; his Power in sustaining, his Providence in maintaining, his Justice in punishing, his Love in correcting, his Bounty in promising, his Faithfulness in performing, his Grace in giving, his Mercy in taking away: and in every thing say from the heart, Blessed be the Name of the Lord.

2. In every company receive some good, and do some also to your power; leave no ill favour behind you, neither do hurt by speech, silence, countenance, or example: in your praises be discreet, in saluting courteous, in admonishing brotherly; and wise in moving and entertaining Speech or Conference.

3. It is fearful to sin, but much more to lie in it; and therefore register all your sins daily, bewail them at times, pray for pardon of them, and strength against them; contemn none as counting it little, because God's law hath condemned it; and Christ hath died for it, or else must you eternally.

K.

1. Know God in Christ, which is life everlasting, kiss the Son of God lest he be angry, and know your self to be a believer, and that Christ is in you, and you in him.

2. Keep as your vows with God, so your lawful promises with men; for faith and truth must kis each other in Christian Conversation.

3. Keep out wandring and worldly thoughts as much as possibly may be, narrowly watching your heart; for such as you suffer that to be, such will be your words, deeds, and whole conversation.

L.

1. Love all things for Gods sake, and God only for his own; and look you make Him your friend, whosoever be your enemy for it: this you shall do, if as an obedient child, you live in the eye of your Heavenly Father.

2. Look upon the lives and behaviour of the wicked to avoid them; of the godly, to imitate them; upon the life and death of them both, as also your own not far off, to make you loath this World, and long after the life to come.

3. Let your meat, drink, apparel, recreation be lawful, needful and moderate.

1. Make

Gen. 3. 19.
2. Thes. 3. 6.

Deut. 32. 58.

Matt. 7. 11.

1 Cor. 10. 31.

Rom. 14. 13.

Rom. 7. 18.

19. 24.

Act. 10. 35.

Rom. 12.

1 Cor. 11. 11.

28.

Rom. 12. 12.

1 Cor. 11. 21.

1 Pet. 2. 17.

Act. 10. 35.

Mat. 2. 12.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

1 Thes. 5. 18.

Prov. 27. 2.

& 10. 19.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

Mat. 12. 2.

Col. 4. 6.

1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Mat. 12. 2.

Col. 4. 6.

1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

Col. 4. 6.

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Prov. 14. 17.

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Psal. 15. 3.

Mat. 12. 2.

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1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

Col. 4. 6.

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Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

Col. 4. 6.

1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat. 12. 2.

Col. 4. 6.

1 Thes. 5. 1.

Prov. 14. 17.

Jam. 1. 19.

Psal. 15. 3.

Mat.

A THREEFOLD ALPHABET OF RULES

CONCERNING

Christian Practice.

12

816. m. 22
18.

The first Precept of every Letter Concerning DUTY towards GOD; The second towards our NEIGHBOR; The third towards our SELVES: Gathered at a Friends Request in this ORDER, for the helping of the MEMORY.

A.

1. **A** Wake with God in the Morning, and before all things give him your first Fruits, and Calves of your Lips, in 1. Confession of Sin, 2. petition of Necessaries for Body and Soul, 3. Thankfulness for Mercies received, and especially your late Preservation, Rest, and Protection of you and yours.

2. Account it not enough, that your self serve God, unless that you see all in your Charge do the same. *Job. 24. 15. Psal. 108. 2. Gen. 14. 14. and 18, 19. Eph. 4. 3.*

3. Arm your self against whatsoever the day may bring forth; and upon all occasions think on your happy Redemption, with much thankfulness, for so happy conjunction of Justice and Mercy.

B.

1. **B** Eware of occasions of Sin, and wisely Inure your Self in subduing the least, that at length the greater may be folled.

2. Believe all that God speaketh unto you out of his Word, but not all that Man telleth you: nor tell to another all that you hear, but only the truth; and that neither all, nor alwaies. *Sam. 10. Eccles. 5. 1.*

3. Before you take in hand any thing Consult with Gods Word whether it be Lawfull, and then perform it with Prayer, that it may be as Successfull as Lawfull. *Luke 2. 19. 2 Sam. 2. 1. 1 Sam. 30. 8.*

C.

1. **C** Arefully set your self in God's presence all the day long, that setting him at your right hand you may not fall.

2. Carry your self unto all, as the Weak may be won, the Strong comforted, and the Wicked ashamed. *Cor. 10. 32. Col. 4. 5.*

3. Consider the dignity of your Soul; how beauteous it is to God and his Angels, so long as you keep it unspotted, so that you may cleanse your heart from the first Motions of sinfull Thought; 3. as Lust, Anger, Envy, Pride, Ambition, Covetousness, Fullness, and the rather because the least Sin deserfeth death. *Math. 15. 18. Ephes. 4. 23, 31. Col. 3. 5, 8.*

D.

1. **D** Atly Morning and Evening at least, solemnly on your Knees make Confession and Requests with Thanksgiving, first preparing your Heart to seek the Lord: in the Morning, think that day may be your last; and when you go to Bed, you know not whether you shall rise, unless it be to Judgment; it is safest therefore to use Prayer as a Key to open the Morning, and as a Bar or Lock to shut in the Evening.

2. Delight to do all the good you can to God's Children, and to receive all the good you can from them. *Gal. 6. 10.*

3. Distrust not God's Providence in any matter, although you see the means wanting; neither when you have them, let them be relied on more than God himself; but let him be prayed unto for the prosperous use of them. *2 Cor. 3. 5. 1 Cor. 3. 7. Rom. 1. 15.*

E.

1. **E**xercise your Mind in meditating often on the Works of God, as his Creating and Governing of the World, his Prospering and Punishing the Wicked, his Blessing and Correcting his Children, his Preparing of unspeakable Joy for the one, and unutterable Torments for the other; but especially on the Sabbath, add to these Meditations the holy exercises of Prayer, Preaching, Sacraments, holy Conference, and such like. *Jer. 12. 2. Habbak 1. 13. Math. 25. 31. Exod. 20. 8.*

2. Esteem of every one better than your self, and the more you excell another, be so much the more humbled. *Rom. 12. 10. Philip. 2. 3.*

3. Examine your Thoughts well whether they tend, before you fulfil your own desires; if you find them unprofitable, curious, vain, or such as you cannot yield a sufficient reason to God or Man for, kill them in the Shell, let them not live or breath longer in you. *Rom. 14. 23. Prov. 6. 14. Zach. 8. 17. Phil. 49. 3.*

F.

1. **F**ear God and keep his Commandments, for this is the whole Duty of Man. *Eccles. 12. 13.*

2. Fly and avoid Places and Persons infected, wan-ton, idle, unthrifthy and bad Company, which are to the Soul as poysoned and infected Air to the Body. *Prov. 8. and 6. 27, 28.*

3. Follow with Faithfulness and Diligence your own Busyness, in the lawfull and particular Calling wherein God hath placed you; only be carefull in your earthly Busyness to carry an heavenly Mind. *Eccles. 1. 13*

G.

1. **G** row up daily in the practise of every Commandment, and in the faith of every promise of God, seeing God would have the planted in his House thrive, well liking, and more fruitfull in their Age: he that is not best at last, may fear whether ever he were good. *Psal. 92. 13, 14.*

2. Give no offence justly unto any Man, whether within or without; for woe be to them by whom offences come. *1 Cor. 10. 31. Rom. 14. 13.*

3. Grieve for nothing in the World so much as for your own Sins, and in them for nothing so much as for offending so loving a God, and that not only in committing of evil, but also in omitting of good.

H.

1. **H** umble your self for your Sins that the Lord may raise you up; for he that Judgeth himself aright shall never be Judged of the Lord. *1 Cor. 11. 31.*

2. Honour all in their places, but no Man so much for his Greatness as for his Goodness, and thus shall you imitate the Lord himself, who accepteth not Persons, but in every Nation accepteth him that feareth him. *Act. 10. 35.*

3. Have a special care to avoid those Sins which you have found your self most inclin'd unto, and which have in times past most prevailed; for Sin is loth to be said nay, and Satan feketh re ent.

I.

1. **I**ustifie God's Wisdom in all his proceedings, concerning your self and others, his Power in sustaining, his Providence in Maintaining, his Justice in punishing, his Love in Correcting, his Bounty in Promising, his Faithfulness in Performing, his Grace in giving, his Mercy in taking away; and in every thing say from the Heart. Blessed be the name of the Lord. *Job. 1. 21.*

2. In every Company receive some good, and do some also to your Power; leave no ill favor behind you, neither do hurt by Speech, Silence, Countenance or Example, in your praise be discreet, in saluting courteous, in admonition Brotherly, and wife in moving, and enter-taining Speech or Conference.

3. It is fearful to Sin, much more to lye Init; and therefore Register all your Sins dayly; bewail them at fit times, pray for Pardon of them, and Strength against them: Contemn none as counting it little because Gods Law hath condemned it and Christ hath died for it, or else must you Eternally.

K.

1. **K** now God in Christ, with is life Everlasting, Kiss the Son of God left he be angry, and know your self to be a believer and that Christ is in you and you in him. *John. 17. and 8. Psalm. 1. 12*

2. Keep your Vows with God, to your Lawful Promises with Men, your Faith and Truth must Kiss each other in Christian Conversation. *Prov. 4. 23.*

3. Keep out wandering worldly thoughts as much as possible, that you may be narrowly watching your Heart, for such as you suffer to be, such will be your words, deeds and whole Conversation.

L.

1. **L** ove all things for Gods sake; and 2. God only for his own; and look you make him your friend, whosoever be your Enemy for it; this you shall do, if as an obedient Child, you live in the eye of your Heavily Father.

2. Look upon the Lives and Behaviors of the Wicked to avoid them; of the Godly, to imitate them; upon the Life and Death of them both; as also your own not far off, to make you loath this World, long after the Life to come.

3. Let your Meat, Apparel, Recreation be Lawful, Needful, and Moderate. *Luk. 21. 34. Rom. 13. 13.*

M.

1. **M**ake not mention of God or any Word or Work of his but with fear and reverence, nor of any Man but with Love and Carefulness, using his Name as you would have him to use yours. *Deut. 28. 5. 8. Mat. 7. 12.*

2. Mark other Mens profiting in Religion to provoke your self, their slip to make your self more wary; their risings to be thankful to God for them.

3. Meditate often upon the four last things, 1. Death, 2. Judgment, 3. Heaven, 4. Hell,

N.
1. **N** ever make show of more Holiness outwardly than inwardly you have in your Heart with God in which he desifieth truth; nor please your self with your unprofitableness, unfitness or unwillingness to good. *Rom. 12.*

2. No Man is owner, but steward of that he hath; you must therefore impart of the Blessings you have, to those that stand in need, wisely, heartily and in due season.

3. Note your own special corruptions whether they grow stronger or weaker, and how your self can resist them, and if any assault you, more strongly. Pray, and make the matter known to God, the best way for a Woman solicited to folly to be rid of the tempter, is to tell her Husband. *Cor. 11. 28. Rom. 12. 12.*

O.

1. **O** ften speak to the Praise of God never of your self; for other things because many words want not iniquity speak as few as you can, or rather none then unprofitable. *Prov. 27. 2. and 10. 19.*

2. Open not your Mouth to speak of other Mens infirmities, especially beholding them nor before them without Grief and Sorrow. *Jam. 1. 19. Psal. 15. 3.*

3. Of every Idle word account must be given, and much more of every wicked word, and therefore let your Speech be gratis, pondered with Salt, and tending to Edification. *Mat. 12. 36. Col. 4. 6.*

P.

1. **P**raise the Lord for every new Benefit bestowed, and then by it promote his Glory, the Churches good, and your own Salvation; esteeming of Graces, Given as spurs to godliness, and pledges of eternal Life. *Tbes. 5. 18.*

2. Prevent anger before it kindle; it is Wisdom to quench the least sparkle of fire before it begins to flame, consider 1. the Original of Anger; 2. being pride or self Love, 3. the cursed fruits by giving place to the Devil, 4. Gods patience, 5. Gods Image in your Brother, 5. your own Weakness in the same Guide, 6. the wrong is not remedied by Revenge, but enlarged; nor the wrong Doer amended but imitated. *Eccle. 7. 9. Prov. 4. 17.*

3. Prepare your self for Death, and pull out his sting by 1. Bewailing time past, 2. Turning to God in time to come, 3. Proposing a new Life, none can Die ill that have had a care to live well; but if you Die well doubt not but you shall do better. *Cor. 15. 56.*

Q.

1. **Q**uiet your Heart, and be still under the correcting Hand of God, because 1. he doth it, 2. for your self, 3. he will moderate it, 4. supply Strength, 5. seasonably deliver out of it. *Psal. 39. 9.*

2. Question not whether they should do you good, or you they fist. It is Praise worthy to be first in well doing; and if you do good to your Enemies your reward is with God. *Mat. 5. 44. Rom. 12. 20.*

3. Quench not the Spirit; nor suffer any good Motion arising in your Heart to pass away, but feed it by Reading, Meditation, Prayer and Practice. *Tbes. 5. 19.*

R.

1. **R**ead daily something of Gods Book for the encrease of knowledge and conscience; And ad hereto Meditation and Prayer: For these three faithful Lubers, make a Divine: All time thus spent is well deemed. As for lascivious and idle Books, shun them as Rocks. *Psal. 12. Deut. 6. 6.*

2. Rejoice in the good you know by another: Praise God for it, pray for the encrease of it. But if you know any Evil by any: Mourn for it, and if you can, by Brothersly admonition Amend it.

3. Refrain your Ears, Eyes, Mouth and Hands, from hearing, seeing, speaking or performing any Wicked or Vaine thing; knowing that Death often entreth in at the Windows. *Job. 31. 1. Psal. 119. 37.*

S.

1. **S** tick to God as well in Adversity as Prosperity; the one being as Necessary as the other. If you want Necessaries; humble your self for them. If you have them: Be humble with them, and use them well, least you Forfeite them. *Jam. 1. 2.*

2. Seek reconciliation with your Neighbour, freely forgiving those that have offended you, and Earnestly desiring to be forgiven of all that have been offended by you. *Mat. 5. 23. Psal. 35. 14.*

3. Study to approve both your Heart to God; and your Life to Gods Children in your particular Calling, and Especially to such: As to whom God hath joyned

you: As if a Servant, in Obeying. If a Master, in ruling. If a Husband, in loving: If a Wife, reverence; for a good Conscience, a good Name, and good Manners must go together. *Mat. 23. 15. Fer. 7. 9. 10. Ephes. 5. 23. and 6. 5. 6.*

T.

1. **T**ake heed of performing wholy Duties for falsehoods sake, or without feeling and profit: For this is Hypocrisie or Profainenes. *Heb. 3. 12. 1fa. 11. Mat. 15. 8. 9.*

2. Thankfully requisite, at least with: 1. Acknowledgment; 2. H. arry affection; 3. Prayer, the good you get by any Man: For their is no Member in the Body but 1. Standeth in need of other mens Gifts. *Rom. 1. 12. and 12. 19. 1. Cor. 12. 25. 26.*

3. Think it the greatest thing in the World to Die well: Which to do, you must Inure your self to die before hand, 1: By dying to your Sins, 2: leaving the World in affection, before it Actually leave you; in your last leaving of it, do it willingly, yea joyfully, whensover, whereforever, or howsoever God shall call you.

U.

1. **U**ow to God and keep it, especially strive in performing the Soleman vow of your Baptism, and the Covenant which you renew in the Lords Supper, *Eccles. 5. 34. Psal. 16. 14.*

2. Variance and Discord with Men will not stand with your Peace with God; if you love God, you will love Men also, for Gods Image; or else for his Commandments sake. *1. John 4. 10.*

3. Use the World as not using of it, and your prosperity and liberty to be Bettered by them, that is not gained; that is gotten with the loss of your Soul, and then is the Soul Exchanged with one handful of the World: When it is not gotten and held, 1. In Christ restoring it, 2. In Christ the chief gain, 3. For Christ the Lord of it. *1. Cor. 7. 31. Mat. 16. 26.*

V.

1. **V**ow to God and keep it, for this is the way to Attain your truest Liberty. *Psal. 37. 7.*

2. Weep with them that weep, and Fellow feel the affliction of the Brethren that are in the World, Christ in Heaven accounteth the sufferings of his Saints his own; and we his Members upon Earth must do the same; Religion and Mercy are well matched by God; and must not by Man be divorced; as for the Miseries and Sins of the Age wherein you live, mourn also for them: And pray to God for remedy. *Rom. 1. 15. Fer. 13. 1. Psal. 69. 9.*

3. Wish not a long Life so much as a good Life: He hath lived long who hath lived well: A short Life in Grace setteth into the Everlasting Life of Glory.

L O N D O N ,

Printed for William Marshal at the Bible in Newgate-street at the Corner of Ivy Lane.

Short Christian RULES.

12 816. m 2.

I. D^refer not your Conversion, or the performance of any Good Action, till the M^rorrow ; for the Morrow is uncertain, but Death is ever certain. Grace will Assist, where Man doth not Resist.

II. Deter not your Conversion, or the Performance of any Good Action, to your Old Age, but offer to God the Flower of your Youth : Uncertain is Old Age to the Young, but certain Destruction attends him that Dies Young without Repentance.

III. While you Live, Die daily to your Self, and to your Vices ; so in Death may you expect to Live to God : You cannot Live to him, but according to the Measure as you are Dead to the Flesh.

IV. Commit not an Evil Action for the sake of any Man, for that Man whom you so much Respect, will not be your Judge.

V. Examine your Life every Day, whether you Increase or Decrease, in Charity, Humility and Purity : Consider how in the Way of the Lord, you must either Increase or Decrease. To stand herein is to go back ; stand not therefore but walk in the way of the Lord.

VI. Consider thele Thre Things Past, the Evil you have Committed, the Good you have Omitted, and the Time you have Mis-spent.

VII. Consider these Three Things Present, the Shortness of this Life, the Difficulty of being Born a-new by the Spirit, and the Smalness of Christ's Flock.

VIII. Consider these Three Things to Come, *Death*, than which Nothing is more Dreadful, unless you take out its Sting ; *Judgment*, than which Nothing can be more Terrible, unless you Judge your Self before ; *Hell*, than which Nothing can be more Intolerable, unless you Quench the Fire of it Kindled in your Breast.

IX. Three Times there are which you must not lose ; when you see any one do a Virtuous Deed, you must not be Careles of Learning to Practice it ; whenever an Opportunity of doing a Good Action presents it self, catch it fast, let it not slip for all the World ; whenever an Occasion of doing Ill presents it self, guard your self with the fear of God, and lose not a Triumph.

X. God has Communicated himself wholly to you ; do you Communicate your Self wholly to your Neighbour : And when you do any thing for another, do it with the same Zeal as if you did it for your Self.

XI. That's the Best Life which is wholly Employ'd to the Benefit of others : Esteem not of Life any further than as it is serviceable and useful to the World.

XII. Think not with your Self what you have, but rather what you want. Be not Proud for what you have received, but be Humble for what you have abused.

XIII. Whatever you desire to have, ask it of God : Whatever you have already, attribute it wholly to God. As soon as you begin to find Nothing in your Self, you shall begin to find all Things in God.

XIV. Withdraw your Self while you can, and as much as you can from the World : As far as you are withdrawn from it, so much nearer are you drawn to God.

XV. Look not on Religion as a System of Orthodox Notions, or as a Rubrick of Forms, much less as a Charm laid to draw such and such Sinners into Heaven, but as an inward Spirit, or Life, which enlivens and governs the true Christian, in performance of whatsoever is suitable to his high Birth and Condition.

XVI. Give not the least Quarter to any Corrupt Affection ; lest a Spark break out into a Fire, and consume you before you are aware : Above all things, take heed not to Consecrate your Vices, or to Hallow the Corruptions of the Satanical Life, taking them for Christian Graces. Christen not that Holy Zeal, which is Bitter Wrath ; or that Christian Severity, which is Sullenness or Pride ; or that Humility, which is Cowardice ; or that Courage, which is an Affront offer'd to Superiours.

XVII. Take Care that you be not found in the Root and Principle of Hell, if you are afraid of its Flames : Take Care that you be found in the Root and Principle of Heaven, if you expect to partake of its Joys. Be sure to try your Root, and let not Lucifer in you, transform himself into an Angel of Light.

XVIII. Use your Self to think on God as always Present ; thus thinking on him, you will in some sort behold him ; thus beholding him, you will become Like to him.

XIX. Render your Self worthy of Him who has vouchsafed for to own you for his Child ; and remember in all your Deeds, that you have God for your Father. Never forget the High Character you bear.

XX. Begin every Thing that you do with God ; End every Thing with him ; and let the Thought of him and his Name, be as Familiar and Natural to you as your Breathing.

XXI. Strive To be, what you would be thought to be : As you desire to appear in the Day of Judgment, so appear at this present in the sight of God. Strive to be Great in Him, and Great in your Self : Strive to be greater than what you appear to others : Let the World be deceiv'd no otherwise in you, than they are in the Stars of Heaven.

Memorables of the Life of FAITH,

20

23

Taken out of Mr. B's Sermon, Preached before the King at Whitehall. Published thus for the Poor that want Money and Memory.

By one Desirous to promote the common Salvation.

Hebrews 11. 1.

Faith is the substance of things hoped for; the Evidence of things not seen.

Q. 1. W^{hat} means the Apostle by these words?

A. He means, that tho' the glory promised to Believers, and expected by them, be yet to come, and only hoped for; and be yet unseen, and only believed: yet is the sound Believer as truly affected with it, and atted, by its attractive force, as if it were present and before his eyes. Or thus; That the Nature and Use of Faith is to be as it were instead of Presence, Possession, and Sight. Or, to make the things that will be, as if they were already in existence; and the unseen things which God revealeth, as if our bodily eyes beheld them.

It is true, 1. Faith changes not its Objects. 2. Nor gives it the same DEGREE of Apprehension or Affection, as the sight of present things doth give. No; but,

1. Things Invisible are Objects of our Faith.

2. And Faith is effectual instead of sight of them.

It is so unto four Uses; namely, 1. The Infallibility of our Apprehensions. 2. The Determination of our Will's choice. 3. The Moving of our Affections in the degree necessary unto Holiness. 4. The Ruling in our Lives, and bringing us thro' Duty and Sufferings for the sake of the Happiness believed.

Q. 2. Do you count Faith an Infallible sort of Knowledge then? Why so?

A. Why, 1. So speaks the Scripture, Joh. 6. 69. And we believe and are sure that thou art that Christ, the Son of the living God; Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose; 1 Cor. 15. 58. Therefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 2. Believers know, as sure as they know there is a God, that God is true, and his Word true; Heb. 6. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; Titus 1. 2. In hope of eternal life, which God that cannot lie, promised before the world began. 3. They know that the Holy Scripture is the Word of God, by his Image which it beareth, the Evidences of Divinity which it containeth, and the many Miracles by which it is confirmed. God, besides this, gives them to believe, Phil. 1. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Eph. 2. 8. For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God. 4. And Believers have the Spirit of Christ within them to actuate Faith, and help them against Temptations; 1 Cor. 2. 12. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. 5. Spiritual Experiences also advantage Faith. They have part of the Holy Scripture verified in themselves, and that much confirms their Faith of the whole. 6. Likewise very Nature affords us undeniable Arguments to prove a future Happiness and Misery. And that doth exceedingly help us in the Faith of the Supernatural Revelation of it. 7. And those that have seen the Objects of our Faith, have given us their Infallible Testimony; Joh. 1. 18. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him; Joh. 3. 11. Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness; 1 Joh. 1. 1, 2, 3. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. Add 8. Satan's rage against the Life of Faith discovers there is more than a fancy in it.

Q. 3. But why would not God let us have the SIGHT of Heaven and Hell; being that would have prevailed for our Conversion more generally and more certainly?

A. 1. Who are you that dare dispute against God? Shall the thing formed say to him that formed it, why hast thou made me thus? 2. It is fit God's Government suit the nature of its Subject. Your Nature is a reasonable one. And Reason is made to apprehend more than we see: and by reaching beyond Sense, to carry us to seek nobler things than Sense can reach. Should a man understand no more than he sees: a wise man and a fool, and a man and beast would then be very like. In worldly matters, men can go to much cost and

pains for things they never saw; why not in spiritual matters? You shall believe God's Promises, if you have ever the Benefit of them; and believe his Threatnings, if ever you escape the Evils threatened. If the Reward and Punishment were seen, what should difference wise men and fools good men and bad? No man plays the Adulterer in the face of the Assembly. No Thief will steal before the Judge.

Q. 4. Who is it (then) that with you goes for a Believer, or a Christian?

A. 1. He is one that lives as if he saw the Lord; that in some measure so lives. He does all, as if he saw God stand by. All the day he waits on God, Psal. 25. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day. 2. He is one that liveth on a Christ whom he never saw. Lives on him with Trust in him, Adherence to him, Love of him, Joy in him, 1 Pet. 1. 8. Whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 3. He is one that judges of men by their invisible insides. Pitying the ungodly who pity not themselves, because they see not what he sees. And admiring the inward beauty of the Saints, thro' all their poverty seeing God's Image. Valuing none for stature, complexion, cloaths, or learning, &c. Psal. 15. 4. In whose eyes a vile person is contemned: but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not. 4. He is one that seeks a Happiness that he never saw; and that with a greater estimation and resolution than he seeks any things that he hath seen. 5. He is one, that, all his life, preareth for a day that is yet to come; and for the presence of his Judge. One, that is asking, O what Life and Actions will be sweetest upon review when I come to my doom! Not so much caring, what will now best please the flesh, and ingratiate with men. 6. He is one careful to prevent a threatened misery that he never felt; and a place of torment that he never saw.--- Other Faiths are ineffectual Dreams. And (remember) to dream you are Princes, may consist with Beggary.

1. O how rare a Jewel is true Faith!

2. And how weak in Faith are the most of true Believers? [Even as Dying men are weak in Body.]

3. How plain is the reason, that Believers are seriously holy, just, and charitable? They are men that do see the Lord, see Heaven, see Hell. Their Faith sees them all in the Glass of Divine Revelations.

4. How plain is the reason, that Unbelievers are careless of their hearts and ways; and mock at Believers care, and take them for fools and mad men? Poor wretches, they do not see the things that Believers see. If they saw the King of glory, as Believers do see him, they must reverence him as Believers do reverence him.

Q. 5. Does it not concern every man, then, to make sure of this Faith? This, that is given to make things to come as if they were at hand, and things unseen as if we saw them.

A. It doth infinitely concern every man. For, 1. It is not so common a thing, as most do imagine it. 2. Till you have it, you are no living Members of Christ. 3. Till you have it, you are at enmity with God. 4. Till you have it, you are under the guilt of all your sins. No one of them is forgiven. 5. Till you have it, you will be carnally minded: and thro' the carnal end you will have in them, your works that be good materially, will be corrupt and fleshly. 6. Till you have it, you have no right to Heaven; Joh. 3. 16, 18, 36. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.

Q. 6. Well, how shall I know whether I have this true Faith and saving, tho' in the least and lowest degree of it?

A. All that have it, tho' in the lowest degree, will have these four signs of it within them. 1. A Practical Estimation of things unseen, above all earthly things. 2. An Habitual Inclination of heart to embrace unseen things freely, delightfully, and resolutely; above and against earthly things. 3. A Bent of Life for God, and for unseen Blessedness, as in Resolution, so in Practice. 4. A Disposition to let go all sensible possessions, when they be inconsistent with spiritual Hopes and Happiness; Luk. 14. 33. So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. These you will have, if Faith be the Eye you do see by for the conduct of your Life.

Q. 7. If Faith be the Eye by which I do see, whereby should I quicken my self to live by it? Or if it be not, wherewithal should I stir up my self to seek Faith and the Life of Faith?

A. Put to thy Heart these questions, frequently and seriously. Q. 1. What should I be, if I saw the Lord continually before me? And that as verily as I ever saw man? If

I saw him as Moses saw him, Exod. 34. Or as John saw him, Rev. 1. 13. And in the midst of the seven Candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Or as St. Paul saw him, Acts 9. Q. 2. What should I be if I had seen the things that God hath done already in time past? If I had seen the World drowned and the Ark saved; Sodom and Gomorrah burned, and the righteous Lot saved; Pharaoh and his Host swallowed up of the red Sea, and the Israelites saved? And the like memorables of the H. Scripture. Q. 3. What should I be, if I saw the glory of Heaven above? If I were rapt up into the third Heaven, and had seen what St. Paul saw. If I had seen what St. Stephen saw before his Death. If I had seen Lazarus in Abraham's Bosom? Q. 4. What should I be, if I saw the face of Death, and were under the power of a mortal sickness, and were given over by all Physicians and Friends? Or had a Messenger from God to tell me, I must die to morrow? Q. 5. What should I be if I saw the great and dreadful day of Judgment as Christ doth describe it? Mat. 25. If I saw that fulfilled which St. Paul speaks, 2 Thes. 1. 7, 8, 9. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Q. 6. What should I be if I heard Satan accusing me for all my sins unto God, and calling for justice against me? Q. 7. What should I be, if I had seen and did now see the Damned in their miseries? If I heard them cry out of the folly and self-destruction of their careles lives; And wishing one were sent from the dead unto me to warn me that I come not unto their place of torment? Q. 8. What should I be, if in my Temptations unto sin, I saw the Devil the Tempter, and heard him hissing me on to sin, to Swear, Curse, Rail, Lie, Scorn a holy Life? O should I then ever chuse to be ungodly, or be patient of so being? Nay,

Q. 1. Should I not say in my heart, that the most gainful sin is worse than madnes?

Q. 2. Should I not plead for the most serious Godlines?

Q. 3. Should I ever be offended with a Minister again, for plainest Reproof, and closest Exhortation?

Or for too much and plain Preaching?

Q. 4. Should I not bear at another rate than ever yet I heard a Sermon?

Q. 5. Should I not give over my greedy pursuit of mortaly Wealth and Credit?

Q. 6. Should I ever be drawn away by Temptations again as I have been?

Q. 7. Should I ever stick at sufferings when God calls for them from me?

Q. 8. Should I not highly value Christ, his Spirit, his Grace, his Promises, his Word, his Ordinances?

Q. 9. Should I ever be quiet under uncertainty of my Reconciliation unto God?

Q. 10. Should I not then be all for Peace, Quietnes, and Love, with all that love the Lord Jesus Christ, and are seeking invisible things?

1. O live not too much on things visible!

2. Live upon the things invisible.

3. Promote the Life of Faith in others. Remember,

1. Worldliness is a loathsome Disease. To live by Sense, is to stand on ones head, and to turn ones heels toward Heaven. 'Tis unnatural.

2. Unseen things be the only great and necessary ones.

3. Faith is the Soul's Wisdom, Sensuality is very Blindness.

4. Visible things are transitory. They be things that are not.

5. Things visible, by their changing, give us a disgraceful mutability. Fill us with disappointments and vexations.

6. Fore-seeing Faith is of necessity unto your Eternal blessed Life.

7. Unseen things kept duly in your thoughts will serve you excellently unto these things.

1. They will repel your Temptations.

2. Quicken you to your Duties.

3. Instruct you to choose your Companies.

4. Furnish you with daily Comforts and Satisfaction.

Things Sublunary be something or nothing as they relate unto Eternity. We judge of Means, as they conduce unto their Ends. I desire to know no mercy in any other Form or Name; and to value none upon any other account. Idem alicubi.

I have lived a sweet Life by Gods Promises, and I hope, through Grace, can die by a Promise. They be Gods Promises can stand by us. Through them Life is mine, Death is mine. God's Covenant is all my Salvation and all my desire.

Jof. Alleyn

O that I could by the effectualnes of Contemplation behold the greatness of the heavenly Felicity which is provided for me! Yet, as I can conceive it, I cannot chuse but long to be absent from hence, that I may be present with the Lord!

J. Ratcliff.

These Four Books are lately Published by Mr. Baxter. 1. English Nonconformity, truly stated and argued. 2. A Treatise of Knowledge and Love. 3. Cain and Abel; or Enmity to serious Godliness Lamented. 4. Scripture Gospel Defended, and Christ, Grace and free Justification vindicated.

London, Printed for Tho. Parkhurst at the Bible and Three Crowns in Cheapside near Mercers Chapel: 1690. 55. 20

The whole Duty of Man,

816. m. 22

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Containing a PRACTICAL TABLE of the

TEN COMMANDMENTS:

Wherein the Sins forbidden, and the Duties commanded, or implied, are clearly discovered.

I. The first Commandment.

Thou shalt have no other Gods before me.

In which Commandment note these two Affirmatives.

1. That we must acknowledge God.

2. We must acknowledge no other God but him.

And the love required from this God is,

To hear his Word willingly, to speak and think of him frequently, and to do his will cheerfully, to yield up body and soul for his Cause, to delight in his presence, and to bewail his absence, to love and hate what he doth, and to draw others to that love, to rest upon his revealed Counsels, and to call upon his name with affiance.

The Negative part of this Commandment, is, to acknowledge none other than the true God, where note these things forbidden; Ignorance of this God and of his will; Atheism, denying God, or his Attributes, of Justice, Wisdom, Providence, Presence, &c. setting our hearts upon any other thing, distrust in God except by impatient suffering, despair of his truth, except by Creature-confidence, Riches, Pleasures, Physicians. Self-love hates God, declines his wayes, flies from him; the want of God's fear hardens the heart, is carnally secure, and will neither acknowledge God's Judgments, nor his own sin.

II. The Second Commandment.

Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; Thou shalt not bow down thy self to them; for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.

The Affirmative part of this Commandment, is, to worship God in Spirit and Truth, wherein the ordinary means of God's Worship is commanded, as calling upon his Name, by humble Supplication, hearty Thanksgiving, by reading, hearing, talking, and continual meditating on God's Word, use of the Sacraments, all this to be done holily, as God's Word commands.

The Negative Part of this Commandment, is, neither to worship any false Gods, nor the true God with false worship, and here is forbidden any Image, Similitude, Likeness, or Figure whatsoever; for all Idols are lies, and all the badges and monuments thereof, or to worship the beast and receive his mark; all hypocrisy is to be also avoided, to make a glorious shew of serving God, or to pry into others weakness and not mind our selves, or to be more zealous for Tradition than Truth.

III. The third Commandment.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

The Affirmative Part of this Commandment, is, to be zealous of God's Glory above all things, to use God's Titles only in serious affairs with all reverence, to celebrate God's praise which shines in his Creatures.

To confirm the Truth by an Oath, with the Invocation of God alone, as a witness of Truth and revenger of a Lie.

The form of this Oath must be truly, justly, in Judgment, whether publick or private.

We are also commanded to sanctifie God's Creatures, as Meats, Drinks, Works, Callings, Marriage, &c. by the reverent use of his Holy Name, for a blessing on, or return of thanks for blessings received, the Creatures being sanctified by the Word and Prayer.

The Negative Part of this Commandment, is, Perjury, either lying unto God, or invocation of God's Name to confirm a lie, or to swear in common talk, or to swear by strange Gods, blasphemy of and against God, all cursing, all use of God's name carelessly.

IV. The Fourth Commandment.

Remember the Sabbath day, to keep it Holy; Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, Thou nor thy Son, nor thy Daughter, thy Man servant, nor thy Maid servant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

The Affirmative part of this Commandment, is, to cease from sin, from the works of our ordinary callings, and also to perform those spiritual duties, which God requires: Where in Preparation to the Sanctification of this day, (as Christ and the practice of the old Law were wont) the Assemblies must be frequented, God's word and his creatures meditated; Works of charity, the needy relieved, the sick visited, the fain admonished, differences reconciled.

This blessed Rest-day is a Type of that inward rest from sin, and that blessed rest of the Saints eternally in Heaven.

The seventh day from the Creation is ceased, and the Lord's day Sabbath confirm'd by his Resurrection, and the Apostolical practice. Things of present necessity, as to preserve life, or goods, provision of meat or drink, watering cattle, curing diseases, Voyages of Mariners, Shepherds tending flocks, or necessary employment of Physick.

The Negative part of this Commandment, is, not to pollute the Sabbath, by works of our ordinary calling, Fairs on this day, all manner of Husbandry, all scurrility of Jests, Sports, all manner of Prophaneness and Hypocrisie.

V. The Fifth Commandment.

Honour thy Father and thy Mother, that thy dapes may be long upon the Land, which the Lord thy God giveth thee.

The affirmative part of this Commandment, is, Reverence to the Aged, obedience to all the lawful commands of Parents, and relief of them in their need, and to obey and pray for Superiors, and all in Authority; Superiors must be Examples of blameless life, and rule in and for the Lord. Punishing great faults by correction, and light faults by rebuke.

Reader, there will be finished this Term, a Looking Glass for Persecutors, containing multitudes of Examples of God's severe, but Righteous Judgments upon bloody and mercileless haters of his Children in all Times, from the beginning of the World to the last Age; Collected out of the Sacred Scriptures, and other Ecclesiastical Writers both Ancient and Modern, by Samuel Clark.

LONDON, Printed for William Miller at the Gilded Acorn in S. Paul's Church-Yard, near the little North Door. 1674.

At which Place you may be furnished with most sorts of bound or stitched Books, as Acts of Parliament, Proclamations, Speeches, Declarations, Letters, Orders, Commissions, Articles, As also Books of Divinity, Church-Government, Sermons, and most sorts of Histories, Poetry, Plays, and such-like, &c. 16.

The Negative part of this Commandment, is, Contempt of Superiors, disobedience to Parents, also Parents cruelty to their Children, either in correction, threatening or provoking; Servants are forbidden stubbornness, deceitfulness, running away, and we are not to offend our Equals either in word or deed.

VI. The sixth Commandment.

Thou shalt not kill.

The Affirmative part of this Commandment, is, to preserve our Neighbours welfare, both in Body and in Soul, to help him in his streights; to our utmost, speedily, and to share with him in his adversity; to abstain from Anger, and refrain from wrath; to forgive injuries, and rather to suffer than do wrong, and to overcome evil with good, by love to cover a multitude of evil.

To preserve the life of our Neighbour, and to win his soul to the faith, we must live like Lights to direct and admonish offenders.

The Negative part of this Commandment, is, Hatred of our Neighbour, unadvised Anger, want of compassion, forwardness, desire of Revenge, bitterness in speaking, reproach and Railing, contentions, brawlings, exclaiming, complaints, malicious persecution by derision.

To wound our Neighbour, or procure his death, to be cruel in punishing, to injure impotent poor strangers, widows, to stop the labourers hire, not to restore the poors pledge.

Here self-murther, hurting or endangering our selves is also forbidden.

VII. The seventh Commandment.

Thou shalt not Commit Adultery.

The Affirmative part of this Commandment, is, chastity in body and mind, free from fleshly concupiscence, and chaste from putting lust in execution, preserving chastity with modesty and sobriety, which appears in the countenance and eyes; Modesty also is seen in words, when talk is holy, decent and comely; An Adulteress is loud tongued; Modesty is also seen in apparel, holy comeliness expresseth to the eye the sincerity of the heart.

Sobriety is a vertue consisting in the holy use of food; Take these Rules to observe in the use of diet, Consecrating the creatures to God by craving a blessing upon them, furnish your Table with necessaries at due times and seasonable hours, eat and drink moderately, to strengthen the body, for to refresh the Soul to perform Holy Actions.

Table-talk must edifie, not corrupt.

The Negative part of the Commandment, is, the lust of the Heart, all lascivious pleasure, Sodom's sin, all fornication, all adultery, unchaste thoughts, effeminate wantonness; Occasions of lust, as lascivious apparel is the note of idleness, such can take no pains; also forbids immoderate fulness of diet, or drink, corrupt, dishonest and unseemly Talk, and vain lascivious Discourse or Songs, unseemly Pictures.

VIII. The eighth Commandment.

Thou shalt not Steal.

The Affirmative part of this Commandment, is, to employ God's blessings to his Glory, for a man's own good, and to the good of his Neighbour; The virtues of contention and thriftiness, chearfully and without prodigallity, enable a man to employ temporal and worldly blessings for his own and others good, and to deal justly in buying, selling or letting, squaring their dealings according to the Law of Nature, in sale substantial goods, just weights, and just measures; pay the hireling, restore the pledge or pawn according to the parties necessity, yet avoid being surety, perform just promises though to loss, lend freely, restore carefully.

The Negative part of this Commandment, is, Steal not, live neither inordinately nor idly, deal not unjustly, in word or deed.

Covetousnes is Idolatry, the root of all evil; unjust dealing is forbid in bargain, to sell that which is not saleable, or false weights or measures, or counterfeit for good, or to conceal the fault of a commodity, or to blindfold the truth with falsehood, or to oppress in buying and selling, as by raising a commodity, or by sale upon a set day to take advantage, or by engrossing, or by breaking to deceive.

IX. The ninth Commandment.

Thou shalt not bear false witness against thy Neighbour.

The Affirmative part of this Commandment, is, to rejoice at the welfare of our Neighbour, and to acknowledge any goodness in him, to conceal and keep secret his imperfections, but not conceal his sin for him to continue in that course.

The Negative part of this Commandment, is, not to envy, disdain, or desire another man's Glory, also evil suspicions, hard censures; not to judge others, unless by the word when we see the sin; friendly to judge and admonish, not to lie, or accuse another wrongfully, or to raise hurtful tales, or spread flying ones, or to believe all reports, or accuse out of malice.

X. The tenth Commandment.

Thou shalt not covet thy Neighbour's House; Thou shalt not covet thy Neighbour's Wife, nor his Man servant, nor his Maid-servant, nor his Dr, nor his Als, nor any thing that is thy Neighbour's.

The Affirmative part of this Commandment, is, to keep our hearts pure towards our Neighbour, both in thought and motion, and to fight against all evil affections, by glancing or sudden thoughts; and by withstanding more abiding thoughts that do as it were tickle the mind with some inward joy.

Beware of those thoughts or motions which draw from the will and affections a full assent to sin.

To covet, is inwardly to think and to desire any thing, whereby our Neighbour may be hindred.

The Negative part of this Commandment, is, Concupiscence, that is, original corruption, it being hurtful to our Neighbour; and all those sudden cogitations which spring out of that root, and all Satan's suggestions, and all unchaste dreams.

The use of the Law to the unregenerate laies sin open, and increases it, denouncing to them eternal damnation.

The use of the Law to the Regenerate is to guide them to new obedience in the whole course of their lives.

And this new obedience is acceptable to God through Christ.

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RULES FOR SELF-EXAMINATION,

Extracted out of the Writings of an Eminent Divine, very necessary for Christians at all Times,
Especially at their Preparation to Recieve the K

Sacrament of the LORD's SUPPER;

that so they may become Worthy Receivers thereof.

Necessary to be set up in all Men's Houses for the Spiritual Benefit of their Families.

Sins against the I. Commandment.

- A** Theism; which is, when men either think there is no God, or live as if there were no God.
- Idolatry; which is the having of a false God.
- Ignorance, uncapableness of Knowledge, Errors and Heresies.
- Forgetfulness of good things, especially those that most concern us, and chiefly at that instant when we should make use of them: Secondly, rememboring of evil things, especially of those that may most corrupt us; and chiefly then, when we should be most free from the thought of them.
- Unwillingness unto good things, principally to the best; readines unto, and wilfullnes in evil, especially the worst: Secondly, impatience under crosses.
- Distrust of Gods power, mercy, &c. promises, and providence; whence carnal fears are wrought and cherished, and the true fear of God is expell'd and banisched.
- Premption upon Gods mercy.
- Carnal confidence in Wit, Learning, Wealth, Strength, Friends, &c. Thinking our selves the better, or safer, simply for them; whence ariseth pride and security.
- Much love of evil; as also of our selves our Friends, our pleasure, profit, credit, &c. Secondly, little love and of goodnes, and of Gods Servants and

- Hearing, reading, meditating, conferring, singing of Psalms, and receiving the Sacrament, without preparation, attention, reverence, delight, and profit.
- Light passing over of Gods great works of Creation, Preservation, Redemption, as also of other his mercies, and Judgments.
- Abuse of our Christian liberty, to the hardening, ensnaring, perverting, or just grieving of any.

Sins against the IV. Commandment.

- N**egelect of preparation for the Sabbath, before it come, and of fitting our Hearts for Holy services, when it is come.
- Prophane absence from, or unfruitful presence at Gods Ordinance.
- Excessive eating and drinking, which causeth drowsiness, and unfitness for Gods worship.
- Doing any ordinary work of our Calling.
- All recreations, which distract.
- Vain and worldly speeches and thoughts.
- A secret desire that the Sabbath were over.
- Neglect of calling our selves, or others, to a Reckoning, after Holy Exercises.
- Giving liberty to our selves in the night before the whole Sabbath be ended.

Sins against the V. Commandment.

Sins of Inferiors, as to Superiors.

- W**ant of reverence, inward or outward.
- Neglect of Prayer.
- And of humble submission.

Sins of Superiors.

- Want of love.
- Failing in Prayer.
- And in giving good example.

Sins of Children as to Parents.

- Disobedience.
- Murmuring at their Parents corrections, though unjust.
- Contemning of them, for any defect of body and mind.
- Unthankfulness in not relieving them, not standing for their deserved credit, &c.

Sins of Parents.

- Negligence, in not instructing their Children betimes.
- Not correcting them till it be too late; or doing it with bitterness, without compassion, instruction, and Prayer.
- Giving them ill example.
- Neglect of bringing them up in some lawful Calling.
- Not bestowing them timely and religiously in Marriage.
- Light behavior before them, and too much familiarity with them, whereby they become vile in their Eyes.
- Loving Beauty, or any outward parts, more than Gods Image in them.
- A Sin peculiar to the Mother, is, refusing to nurse them.

Servants Sins as to Masters.

- The three First Sins in Children, may be in Servants as also these that follow.
- Idleness in their Calling.
 - Unchristineness and unfaithfulness in dealing with their Masters goods and affairs.
 - Stealing, privie defrauding of them, &c.
 - Eye service.

Sins against the II. Commandment.

- B**ase and unwarranted conceits of God, as when we frame any Imag: of him in our minds.
- Worshiping of Images.
- Adoration of Angels or Sain: s observing Holy-days in devotion to them, swearing by them, &c.
- Approbation of Idolatry, by preface, speec:, gesture, silence, keeping of superstitious Relikes and Monuments, keeping company with Idolaters &c.
- Neglect of any of Gods Ordinances, as of Preaching, Hearing, Reading, Meditation, Conference, the use of good Books, and of good Company, of private and publick Prayer, Fasting, making of Vows, &c.
- Supersticious Fasting, rash Vows, Breach of Lawfull Vows, abuse of Lots, &c.
- Want of sorrow, for being born of Idolatrous Forefathers.

Sins against the III. Commandment.

- P**rofession, joined with prop:hanes, whereby Gods Name is dishonoured.
- Abusing of Gods Word: First, by fruitless speaking of it: Secondly, framing jests out of it, or against it: Thirdly, maintaining of Sin by it: Fourthly, applying it to charming, &c.
- Abusing the Names or Titles of God: First, by admiration, as by saying in our common talk, O Lord, O Jesus, &c. Secondly by cursing, &c.
- Searing vainly, outrageously, falsly, &c.
- Blaspheming.
- Taking a lawfull Oath, without due reverence and consideration.
- Praying without faith, feeling, reverence, fervency, not waiting for an answer, &c. Asking evil things: Aiming more in our requests at the relieving of our necessity, than at the advancement of Gods glory

Divers Sins of Parents are found in Masters, as also these that follow.

- Unadvised entertainment of Sinfull Servants.
- Not using religious exercises with them: not admonishing nor correcting them, or doing it in an evill manner: grieving more when they fail in their busines, than when they are slack in Gods service.
- Not recompensing their labours, by giving them a due reward when they are with them, and when they part from them.
- Neglect of them in sickness: unjust stopping of their wages for that time.
- Not relieving them (if they be able) in their age, who have spent their youth in their service.

Sins of the Wife as to the Husband.

- Failing in reverence: which appeareth in foward looks, speeches, or behaviour.
- Disobedience in the finallest matters.

Sins of the Husband.

- Not dwelling with his Wife.
- Neglect of Edifying her, by Instruction and Example.
- Denying her comfortable maintenance, and Employment.

Sins common to them both.

- Want of love.
- Bewraying one anothers infirmities: Discovering each others Secrets.
- Jealousie.
- Contention.

Sins of the People, as to Ministers.

- Disobeying and opposing against their Doctrine.
- Denying them competent maintenance.
- Not standing for them, when they are wronged.

Sins of Ministers.

- Slacknes in Preaching.
- Unprofitable or hurtful Teaching.
- Giving ill Example.

Sins of Subjects.

- Rebellion.
- Refusing to pay dues.

Sins of Magistrates.

- Carelessness in establishing and promoting true Religion.
- Of maintaining peace, and providing that Malefactors may be punished, and well-doers be encouraged.

Sins of Inferiors in gift of Age.

- Not acknowledging, nor reverencing, nor imitating the Graces of their Superiors.
- Despising of the Aged.

Sins against the VI. Commandment.

- R**ash Anger, Envy, Hatred, Malice.
- Brawling, Reviling, Threatning, and provoking of others.
- Fighting.
- Cruelty in punishing, oppressing, &c.
- Murthering of our selves, or others, or consent thereto.
- Immoderate worldly sorrow: Neglect of Physick, of wholesome dyet and exercise, surfeiting and drunkenness; all which are enemies to the health and life of Man.
- Crucilly to our own or others Souls.

Sins against the VII. Commandment.

- Dultery, Fornication, Incest, Rape, Sodomy.
- All wantonness, secret or open, alone, or with others.
- Nocturnal pollutions, lustful dreams, &c.

- Unholie Marriages, in regard of Religion, Age, nearnes of blood, want of Parents consent, &c.
- Abuse of the Marriage natural separation, Lev. Bed, not obseruing the time 18. 19. solemn humiliati.

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- Wearing Apparel, contrary to our Sex.
- Unlawful Divorce.

Sins against the VIII. Commandment.

- O**vertoufies, and all desire of our Neighbours goods, albeit through fear or shame we cannot get them.
- Church robbing.
- Robbing of our selves by wantonnes in Dyer, Apparel, Gaming, &c. by Idlenes, unadvised Suretiship, Niggardliness, &c.
- Robbing of others, taking away the finallest things: First, by fraud: Secondly, uncharitable inclosure: Thirdly, dealing wrongfully with the goods of the deceased: Fourthly, deceit in buying and selling: Fifthly, with-holding either things committed unto us, or things found, lent, earned, or otherwise due.
- Not making of reparation.
- Counselling, or consenting to others in Theft.

Sins against the IX. Commandment.

- F**alse witness bearing in publick or private, or consent thereto.
- Raifing, spreading abroad, or listening to false reports of Tale bearers.
- Rash suspition, hard judging, interpreting things in the worst sense.
- Aggravating and discovering others infirmities, without care of their credit, others edification, or our own good.
- Flattery.
- Lying, though in jest, or to a good end.
- Boating.
- Injurious charging of our selves to be Hypocrites in time of temptation.
- Want of care of our own and others good name, that God might have more glory.

The breach of the X. Commandment.

- M**ultitudes of evil thoughts and motions against our Neighbours, and scarcity of such as are good.

These Rules are framed (as you see) in reference to the Breach of each Commandment in the Decalogue, which by the Apostle St. James, is called *The Law of Liberty*; not that it gives the least encouragement to, but frees us from the Bondage of Sin and Corruption as it is managed in the hand of a Mediator; by which if we judge and condemn our selves, we shall not be Condemned with the world.

FINIS.

LONDON.

Printed by George Cremon, in Thanes-street, over against Baynard's Castle. 1685.

SELF-EXAMINATION,

Extracted out of the Writings of an Eminent Divine, very necessary for Christians at all Times,
Especially at their Preparation to Receive the

Sacrament of the LORD's SUPPER;

That so they may become worthy Receivers thereof.

Necessary to be set up in all Mens Houses, for the Spiritual Benifit of their Families.

S I N S

Against the first Commandment.

1. Atheism; which is when Men either think there is no God, or live as if there were no God.
2. Idolatry; which is the having a false God.
3. Ignorance, uncapableness of Knowledge, Errors, and Heresies.
4. Forgetfulness of Good Things, especially those that most concern us, and chiefly at that instant when we should make use of them: Secondly remembering of evil Things, especially of those that may most corrupt us; and chiefly then, when we should be most free from the thought of them.
5. Unwillingness to good Things, principally to the best; readines unto and wilfulness in Evil, especially the world: Secondly impatience under Crosses.
6. Distrust of Gods Power, Mercy, &c. Promises and Providence, whence carnal Fears are wrought and cherished and the true fear of God expell'd and banish'd.
7. Presumption upon Gods Mercy.
8. Carnal Confidence in Wit, Learning, Wealth, Strength, Friends, &c. Thinking our selves the better or our limply for them; whence ariseth Pride and Secrity.
9. Much love of Evil; as also of our selves, our Friends, & pleasure, profit, credit, &c. Secondly, little love of God and of Goodness, and of Gods Servants and Services.
10. Hatred of God and Goodness; Secondly, want of Hatred against our own and others sins.
11. Abundance of Worldly sorrow, shame and discontentment: Secondly want of spiritual Grief and indignation against our own, and others Transgressions: Thirdly, not lamenting for the Calamities of Gods People, private or publick.
12. Immoderate carnal Mirth: too little spiritual joy.
13. Hardnes of Heart, benummednes of Conscience, or Hellish Terrors and Accusations, proceeding from doing things either without, or against the Rules of the Word.

S I N S

Against the II. Commandment.

1. Base and unwarranted conceits of God, as when we frame any Image of him in our minds,
2. Worshiping of Images.
3. Adoration of Saints or Angels, observing Holidays in Devotion to them, swearing by them, &c.
4. Aprobation of Idolatry, by preference, speech, gesture, silence, keeping of superstitious Relicks and Monuments, keeping company with Idolaters, &c.
5. Neglect of any of Gods Ordinances, as of Preaching, Hearing, Reading, Meditation, Conference, the use of good Books, and of good Company, of private and publick Prayer, Fasting, making of Vows, &c.
6. Superstitious Fasting, rash Vows, breach of Lawful Vows, abuse of Lots, &c.
7. Want of Sorrow for being Born of Idolatrous fore-Fathers.

S I N S

Against the III. Commandment.

1. Profession joined with Prophanes, whereby Gods Name is Dishonoured.
2. Abusing Gods Word: First by fruitless speaking of it: Secondly framing Jeits out of it, or against it: Thirdly maintaining of Sin by it: Fourthly, applying it to Charming, &c.
3. Abusing the Names or Titles of God: First by Admiration, as by saying in our common talk O Lord, O Jesus, &c. Secondly, by Cursing, &c.
4. Swearing Vainly, outrageously, falsely, &c.
5. Blaspheming.
6. Taking a lawful Oath, without due Reverence and consideration.
7. Praying without Faith, feeling reverence, ferven-

cie, not waiting for an Answer, &c. Asking evil things: Aiming more in our requests at the relieving of our Necesity, than at the advancement of Gods Glory.

8. Hearing, reading, meditating, conferring, singing of Psalms, and recieving the Sacrament, without preparation, attention, reverence, delight and profit.

9. Light passing over of Gods great works of Creation, Preservation, Redemption; as also of other his Mercies and Judgments.

10. Abuse of our Christian Liberty, to the hardening, ensnaring, perverting, or just grieving of any.

S I N S

Against the IV. Commandment.

1. Neglect of preparation for the Sabbath before it come, and of fitting our Hearts for holy services when it is come.
2. Prophanie absence from, or unfruitful presence at Gods Ordinance.
3. Excessive eating and drinking, which causes drowsiness and unfitness for Gods Worshipp.
4. Doing any ordinary work of our Calling.
5. All Recreations, which Distract.
6. Vain and worldly speeches and thoughts.
7. A secret desire that the Sabbath were over.
8. Neglect of calling our selves or others, to a Reckoning, after Holy Exercises.
9. Giving liberty to our selves in the night before the whole Sabbath be ended.

S I N S

Against the V. Commandment.

Sins of Inferiors as to Superiors.

1. Want of reverence, inward or outward.
2. Neglect of Prayer.
3. And of humble submission.

Sins of Superiors.

1. Want of love.
 2. Failing in Prayer.
 3. And in giving good example.
- Sins of Children as to Parents.**
1. Disobedience.
 2. Murmuring at their Parents corrections, though unjust.
 3. Contemning of them, for any defect of body and mind.
 4. Unthankfulness in not relieving them, not standing for their deserved, credit &c.

Sins of Parents.

1. Negligence, in not instructing their Children betimes,
2. Not Correcting them till it be to late; or doing it with bitterness, without compassion, instruction, and Prayer.
3. Giving them ill example.
4. Neglect of bringing them up in some lawful Calling.
5. Not bestowing them timely and religiously in Marriage.
6. Light behaviour before them, and too much familiaritie with them, whereby they become vile in their Eyes.
7. Loving Beauty, or any outward parts, more than Gods Image in them.
8. A Sin peculiar to the Mother, is refusing to nurse them.

Servants Sins as to Goverours.

- The three First Sins in Children may be in Servants as also shew that follow.
1. Idlenes in their Calling.
 2. Unchristian and unfaithfullnes in dealing with their Masters goods and affaires.

3. Stealing, privie defrauding of them, &c.

4. Eye service.

Divers Sins of Parents are found in Masters, as also these that follow.

1. Unadvised entertainment of Sinfull Servants.
2. Not using religious exercise with them: not admonishing nor correcting them, or doing it in an evil manner: grieving more when they fail in their busyness, then when they are slack in Gods service.
3. Not recompensing their labours, by giving them a due reward when they are with them, and when they part from them.

4. Neglect of them in sickness: unjust stopping of their wages for that time.

5. Not Relieving them (if they be able) in their Age, who have spent their youth in their Service.

Sins of the Wife, as to her Husband.

1. Failing in Reverence, which appeareth in froward looks, speeches or Behaviour.

2. Disobedience in the smallesst matters.

Sins of the Husband.

1. Not dwelling with his Wife.

2. Neglect of Edifying her by Instruction and Example.

3. Denying her comfortable maintenance and Employment.

Sins common to them both.

1. Want of Love.

2. Bewraying one anothers Infirmities: Discovering each others Secrets.

3. Jealousie.

4. Contention.

Sins of People, as to Ministers.

1. Disobeying and opposing against their Doctrine.

2. Denying them competent maintanance.

3. Not standing for them when they are Wronged.

Sins of Ministers.

1. Slacknes in Preaching.

2. Unprofitable or hurtful Teaching.

3. Giving ill Example.

Sins of Subjects.

1. Rebellion.

2. Refusing to pay Dues.

Sins of Magistrates.

1. Carefless in Establishing and promoting true Religion.

2. Of maintaining Peace, and providing that Malefactors may be Punished, and well-doers encouraged.

Sins of Inferiors in gift or Age.

1. Not Acknowledging, nor reverencing, nor imitating the Graces of their Superiors.

2. Despising of the Aged.

S I N S

Against the VI. Commandment.

1. R Ash Anger, Envy, Hatred, Malice.
2. Brawling, Reviling, threatening and provoking of others.
3. Fighting.
4. Cruelty in punishing, oppressing, &c.
5. Murdering of our selves or others, or content thereto.
6. Immoderate Worldly sorrow: Neglect of Physick, of wholesome Diet and Exercise, surfeiting, and Drunkenness: all which are enemies to the Health and Life of Man.
7. Cruelty to our own or others Souls.

S I N S

Against the VII. Commandment.

1. A Dultery, Fornication, Incest, Rape, Sodomy.

2. All Wantonnes, secret or open, alone, or with others.

3. Nocturnal Pollutions, lustful Dreams, &c.

4. Unhely Marriages, in regard of Religion, Age, nearenes of Blood, want of Parents consent, &c.

5. Abuse of the Marriage, natural separation, Lev. Bed, not observing the time

18. 19. solemn Humiliation.

6. Nourishing of the caues and occasions of Wantonnes, as impure Lusts Surfeiting, Drunkennes, Idleness lascivious Apparel, society with lascivious Persons, Lewd Books, Songs or speeches, wanton Looks, Pictures, Stage-plays, Dancing, Galliance, &c.

7. Wearing Apparel contrary to our Sex.

8. Unlawful Divorce.

S I N S

Against the VIII. Commandment.

1. Covetousnes, and all desire of our Neighbours Goods, albeit through feare or thame we cannot get them.

2. Church-robbing.

3. Robbing of our selves, by wilfulness in Diet, Apparel, Gaming, &c. By Idleness, unadvised Surethip, Nigardines &c.

4. Robbing of others, taking away the smallesst things: First by fraud: Secondly uncharitable inclosure: Thirdly dealing wrongfully with the goods of the Deceased: Fourthly Deceit in Buying and Selling. Fifthly, withholding either things committed unto us, or things found lent, earned or otherwise due.

5. Not making restitution.

6. Counelling or consenting to others in Theft.

S I N S

Against the IX. Commandment.

1. False Witnes bearing, in publick or private, or content thereto.

2. Raizing, spreading abroad, or listening to false reports of Tail-bearers.

3. Rash suspition, hard judging, interpreting things in the wort serfe.

4. Aggravating and discovering others Infirmities without care of their Credit, others edification, or our own Good.

5. Flattery.

6. Lying, tho in jest or to a good end

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Breach of the X. Commandment.

M Ultitudes of evil Thoughts and Motions against our Neighbours, and scarcity of such as are Good.

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F I N I S

24

A SHORT D I R E C T O R Y

For the Great Necessary and Advantagious Duty of Self-Examination;

Whereby a Serious Believer may every Evening Examine himself.

I. Questions relating to Religious Exercises.

- H**ave I had any sensible Communion with God in the Exercise ?
 2. Have I not neglected my private, nor my Family Duties ?
 3. Have I not omitted reading the VVord of God ?
 4. Have I not omitted holy Meditations concerning, 1st, the VVord preached : 2dly, concerning God : 3dly, concerning Christ : 4thly, concerning Sin : 5thly, concerning Scriptures, the VVord of God : 6thly, Providences, the VVorks of God : 7thly, about my Duties : 8thly, about Death : 9thly, about the last Judgment : 10thly, about Hell : 11thly, about Heaven, &c ?
 5. Have I not been careless and formal in Prayer, either private in the Closet, or in Family Prayers, and performed the same out of Custom, and not out of love and affection to the Duty ?
 6. Have I not been careless and superficial in reading the Word, but serious and zealous to pray for a Blessing, for encrease of Life and Light by that Duty ?
 7. Have I not for haste in worldly business cut my Prayers short off, or laid upon my Bed for idleness, when I should have been upon my Knees ?
 8. Have I after Duty gone upon my Watch-Tower, to look out and watch for a Blessing, and the Fruits of my Duties ?

II. Questions relating to Sins and Temptations.

1. **H**ave I guarded against, and feared Temptations ? or have I heedlessly rushed among them ?
 2. What Temptations have I this day striven against and conquered ?
 3. Have I this day done nothing against or contrary to my Knowledge, &c ? or have I not sinned with full purpose and resolution ?
 4. Do I not knowingly live in a course of Sin, whether of Omission or Commission ?
 5. Have I carefully kept my self from my Iniquity ? or have I again relapsed into it ?
 6. Have I given any man an occasion of Offence, or been offended unjustly by any this day ?
 7. Does not Sin lie light upon my heart, so that the Gospel and Grace, Christ and the Promises are less sweet and precious to me ?
 8. When I fell into any Sin, did I seriously without delay, rise again by Repentance, and neither palliated or extenuated my Sin ?

III. Questions relating to the Thoughts of the Heart.

1. **H**ave I kept my Heart in a serious spiritual and holy Frame, so to be ready at all times for the exercise of holy Duties, and so have gone from one Duty to another ?
 2. Have I had the Lord always before my Eyes ? and especially, have my Thoughts been of him when I awaked ?
 3. Hath Eternity made any Impressions on my Heart ? and have I set Death and Judgment, with the Consequences thereof, before my Eyes ?
 4. Have I made Conscience of vain, idle and wandring Thoughts and guarded against them ?
 5. Have I been serious and frequent in holy and heavenly Ejaculations all the day, and so walked with God in all my Affairs ?
 6. Have I endeavoured when private and solatary to order and govern my Thoughts holily ?

IV. Questions relating to Silence, and the Use of the Tongue.

1. **H**ave I bridled my Tongue from vain unnecessary Anger and perverse words ?
 2. Have I not spoken Evil of any man behind his back ? Or did the Lord call me by

discovering of the VVickedness of another, to advance and further my Neighbours Interest ?

3. Have I with reverence used the Name and VVord of God, and spoken thereof to the Edification of others, and my self at home and abroad, at my rising up and lying down ?

4. Have I always spoken the Truth, and not sometimes made Lyes or half Lyes ?

5. Have I been silent when the Lord called me to speake for his Glory, and the Edification of others ?

6. Have I spoken when I should have been silent ?

V. Questions relating to Eating and Drinking.

1. **H**ave I seriously and zealously before Meat craved a Blessing, and after Meat (with the same Devotion) returned Thanks ? Or have I done it out of Custom and Fashion only ?

2. Have I eat and drunk with fear, and to the Glory of God ? Or did I sit down to Table with no better design than the Beast of the Feild have, to satisfie Hunger and Thirst ?

3. Have I not been immoderate in my eating and drinking, even to Surfeiting, Overcharging my Stomach ?

4. Have I not risen from Table without speaking of the Name of God, or of his VVord ; yea, without once thinking thereon with delight ?

VI. Questions relating to our Callings.

1. **H**ave I this day in the Duties of my Calling, had respect to the Lord, and served him ?

2. Have I been diligent in it, or idle and lazy ?

3. Have I dealt justly and honestly in my Calling ? Have I Cheated no man no manner of way, but done to every one as I would they shoule do to me ?

4. Have I not broken my Promises in my Calling, but been as good as my word ?

5. Have I not overladen and overcharged my self with worldly Affairs, and been immoderately Anxious, Solicitous and Carefull about them, to the disadvantage and neglect of my Soul ?

VII. Questions relating to our Carriage among others.

1. **H**ave I carried and behaved my self as has Christian ought to do, in reference to Superiors and Inferiors, Juniors and Seniors, and my Equals ?

2. Have I not neglected some Duties to them, to whom I have particular Relation ? or have I done nothing contrary to my Duty to such, but duely and truly discharged them ?

3. Have I (being a Father or Mother) taken care first for the Souls, and then for the Bodies of my Children, and wrought for them ?

4. Have I (being a Child) honoured my Father and Mother ? have I loved, been obedient and thankfull to them ?

5. Have I (being a Husband) been careful for the Soul and Body of my VVife, and loved her ?

6. Have I (being a VVife) loved, honoured and obeyed my Husband, and heartily cared for his and the Families good, &c ?

7. Have I (being a Master or Mistris) been careful for the Souls and Bodies of my Servants, and given them good Exhortations, Reproofs and Examples ?

8. Have I (being a Servant) honoured and obeyed, been true and diligent in my Masters concerns, as a Christian ought to do ?

9. Have I (being a Ruler either in Church or State) been Conscientious to do the Duties of my place ?

10. Have I (being a Subject in the State, and a Member in the Church) carried my self

as becomes a Christian towards the Magistrate, the Minister, highly respecting them, being subject and obedient to them, and praying for them ?

VIII. Questions relating to our Time and Opportunities.

1. **H**ave I this day redeemed Time for the good of my Soul, as esteeming it precious.

2. Have I not slept too long, and more then was necessary, so that my Exercises in private or in the Family must be shortned, or some necessary or profitable VVork omitted ?

3. Have I not mispent my time with idle unnecessary and fruitless Discourse, or with unnecessary and unreasonable Reflections ?

4. Have I not fed many idle and vain Imaginations and Thoughts, which time might have been improved to the advantage of my Soul ?

5. Have I redeemed time from all those long and unnecessary visits, or from long and tedious Meals ?

6. Have I not lost time with too much and long Discourse about worldly Things, or by doing men about them, than was necessary ?

7. Have I diligently improved my time this day for God, and for eternal Salvation, striving to take Heaven by violence ?

8. Have I not this day omitted some incumbent Opportunity, whereby I might have improved my Talent, and done good to the Souls or Bodies of others, either by VVords or VVorks of Civility or Mercy ?

9. Have I constantly observed every opportunity to the good of my Soul, either to its Instruction or Reproof, or to excite to more diligence ?

IX. Questions relating to Good Company.

1. **H**ave I chosen Good and Holy people for my Companions, and that because they are such, and for a good end ?

2. Have I endeavoured to excite such by my Example, and in Spiritual Conferences, to Love and Good VVorks ?

3. Have I carried my self towards them, as loving them with a Hearty and Brotherly affection, and peaceably ?

4. Have I delighted in their Company, and rejoiced over their Prosperity ?

5. Have I born their Infirmities and covered them, or done the contrary ?

6. Have I been advantagious to them with Admonitions, Consolations, Reproofs, Counsel and other Service ? and have I sought the like advantage from them, and found it ?

X. Questions relating to Bad Company.

1. **H**ave I carried my self prudently and wisely among the Ungodly, so that they have not been a snare to me, nor have they done me any damage ?

2. Have I carried my self so Holily, that I have not been a Stone of stumbling to any of them, but a good Example & Conviction ?

3. Have I been serious, courteous and compassionate towards them, endeavouring to do them good by Reproofs, Instruction and Admonition ?

4. Have I not been ashamed of the Word, Ways and Children of Christ, when among those that hate and persecute them ?

5. Have I been thankful for my daily Blessings and Benefits received from God ?

6. Have I born my Cross this day willingly

and chearfully, and in Adversity submitted to the hand and will of God ?

XI. Questions relating to the Exercise of the Principal Gifts and Graces.

1. **H**ave I lived by Faith, depending constantly upon the Promises, and on Christ for help, strength, success & acceptance with God ?

2. Have I with all diligence endeavoured to express my Love to God, to men, and to my Enemies themselves this day ?

3. Have I denied my self this day, and curbed my Passions and Affections in all occurrences, so behaving my self as one that denys himself ?

4. Have I walked the whole day in the fear of the Lord, whether in company or alone, in divine Worship and Service, or in worldly affairs, always guarding against Sin ?

5. Have I been Humble, and in all things eschewed and strived against Pride and High-mindedness ?

6. Have I eschewed or shunned Sinful Anger, and carried my self meekly before God and men ?

7. Have I been content with my State and Condition, in which the Lord by his Providence hath set me ?

8. Have I been Patient, not murmuring or repining when I met with Difficulties and Oppression from God or men ?

9. Have I in all things exprest and declared my Uprightness and Honesty, and shunned and striven against all Deceit and Hypocrisie ?

10. Have I been Heavenly-minded and delighted my self in God, and striven against Earthly-mindedness, and satisfaction in the Vanities thereof ?

XII. An Epitome of the former Questions, when in the Evenings we have little time or pleasure to the Duty of Self-Examination.

1. **H**ave I been Serious and Zealous in my secret and private Family Religious Exercises this day, and have had any sensible Communion with God.

2. Have I striven against my Temptations and guarded against my inclination since ?

3. Have I been careful to keep my Heart from duty to duty in a Spiritual frame ?

4. Have I not conceived Vain Thoughts, nor presented Vain and Idle discourse ?

5. Have I had thorough the day many Ejaculatory Prayers and Sighs ?

6. Have I thought and spoken much of the Word of God ?

7. Have I carried my self Moderately, Self-denyingly and Spiritually in the use of the Creatures ?

8. Have I injured no man this day, neither in Words nor VVorks ?

9. Have I been all the day diligent and careful upon my VVatch and Guard ?

10. Have I not neglected my Duty to those I have particular relation to ? or have I not done in this contrary to it ?

11. Have I not mispent my time, nor omitted any good opportunity to do Good, or receive Good ?

12. Have I this day been Serious in working for the Glory of God and my Souls Salvation ?

13. Have I not been immoderately poring and meditating on Earthly things ?

14. Have I not given way to Pride, sinful Anger, Discontentedness and Impatience ?

15. Have I lived by Faith, and fetched all my strength from Christ ?

16. Have I let my Light shine among men and been profitable both to good and bad ?

17. Have I had a right aime and end in all my doings ?

18. Have I watched in Love, both towards God and my Neighbour ?

Translated out of Hollands (or Low-Dutch) for the Benefit of the English.

Directions for Daily Holy Living, by D. Burges's Minister of the Gospel.

D. 1. *Limit your sleeping hours.* Let them not be as many as brutish Sense demandeth. Let Reason fit their number to your Health and Labour. Your Motion is not by the Rule of Religion, if your Rest be not so, *Psa. 139. 18. I awake, that I may be still with thee.* So, some Learned read it.

D. 2. *Consecrate your waking thoughts.* Let your God have those first Fruits. He always Loved the first of all things. The first Fruits, and first Born, under the Law, were his. Present Him with these, every morning. Thoughts are inward Speeches. Let God hear Himself first spoken of by you, still. It will argue that He is your Beloved, and it will make Him more so. Love makes Thoughtful, and Thoughtfulness makes Love. A Potter is known by his Vessels, and a Heart by its Thoughts; and of all Thoughts, by its first in the morning, and last at night. *My voice shalt thou hear in the morning, O Lord!* *Psal. 5. 3.*

D. 3. *Regulate your Bodily Dresses.* Long Dresses bewray large Consciences, if no worse. He that duly prefers his Soul above his Body, would rather go like the wild Indians, than dress like some Londoners. The Hebrew word *Beged*, signifies Cloathing and Covenant-breaking. God seems to have taught thereby, that the Cloaths on our backs should humble us for the sin of our first Parents and Persons. But if they do not so; and if outward Adorning be that which employs our early hours and severe thoughts, it will be dearly paid for in our dying hours, with tormenting thoughts, *1 Pet. 3. 3. Whose adorning let it not be that outward adorning.*

D. 4. *Time well your Closet and Family Worship.* They be not the same things in season, and out of season. Let the Word be read; one verse rather than none; and Prayer be made; the shortest, rather than none; both by your selves alone, and with your Families. If it may be, worship first by your selves. But, needlessly tie not your selves, being God hath not bound you unto such and such hours. Still do, as you verily think is most for Edification, *Mat. 6. 6. Enter into thy closet, and when thou hast shut the door, pray to thy Father.* *Josh. 24. 15. As for me and my House, we will serve the Lord.*

D. 5. *Sanctifie your worldly Busines.* Nothing is your Busines, but that which God your Master sets you about. Dare not then do any thing, but that whereto you can entitle Him. Nor dare you to do it for any other chief end, but to please Him. When you do what He sets you, and supremely because He sets it, and wills that you do it; knowing and hoping for his Direction in it, and Blessing of it; you then sanctifie it: Then Holiness to the Lord is written upon it, whatever it be, *1 Cor. 10. 31. Whether ye Eat or Drink, or whatsoever ye do, do all to the glory of God.*

D. 6. *Moderate your Pains in your Gallings.* Pains must be; Sweat, is required. But by Reason and Religion they must be measured. God's Laws be all Just and Good. Drones that will not work must not eat. He that is a sluggard in his work, is branded as Brother of the Prodigal waster, *Prov. 18. 9. Drudges*, of whose Labour there is no end, and who bereave their Souls of good; who use themselves worse than God allows Oxen to be used; *Treading out the Corn, and muzzling themselves*; these are branded by the Spirit of God, as inconsiderate, absurd, and self-destroying fools, *Eccles. 4. 8. Diligent hands have the promise of being made rich*: That is, Hands that be neither Drones nor Drudges, *Prov. 10. 4. The hand of the diligent maketh rich.*

D. 7. *Strengthen your guards against your strongest Enemies.* Sin, is our Enemy; even One and All. God hates nothing but sin; and man can be hurt by nothing but sin. Sin's name is Legion; for it is many. And of the many, there is some one or other in every man, that has more power than all the rest. That gives strength unto all the rest. And, being mortified, all the rest are mortified. There be also beside that KING-sin in their Souls, some kind of PEER-sins, which, of all, next unto the KING-sin, are by far the most dangerous. The KING-sin is (alway or mostly) your Temperamental sin; the sin of your Constitution. The PEER-sins, be the Radical ones, of Sensuality, Unbelief, Hypocrisy; and the way-laying ones, whereunto Temptations will every day meet us in our Company and Busines. You can never have any but a false Peace, till you can say, as *Psal. 18. 23. I am upright before the Lord, I keep my self from my own iniquity.* Doctor Bates, his little Book upon that Text is a Light and Lamp, a Rod, and a Staff.

D. 8. *Govern your Thoughts and your Words.* Let not your Minds or Tongues be unbridled, and run whither

they will. You are in your Shops and your Busines very often, alone; Reverence your Conscience, and dare not in the presence of God's Vicegerent to suffer a sinful or useless self-discourse. But talk with your selves of great and good Subjects, and with designs of great and good Effects upon your hearts by them. When you are in company, consider your Tongue's need of Government: All its words be Meat or Poison to your Hearers, and your selves: They do still holily make for Edification, or sub-serviently for Rec:ation, or contrarily for Corruption, *Pro. 24. 9. The THOUGHT of foolishness is sin,* *Mat. 12. 36. Of every idle WORD that men shall speak, they shall give account in the day of Judgment.*

D. 9. *Preserve the Prerogative of your King.* I mean, of your Love. Your Love of God, of Angels, of Men: That is your Principal Grace, your Prince. Keep that Prince on horse-back; let that ride, and reign, and rule you in all you do. Let not any thing lower, move and sway you more, in any of your ways. Remember still, it is Love that is the highest improvement of our Faculties, the End of all other Graces, the Excellency in all other Graces. For this is the Word of God given, for this is the Spirit given, for this was his Son given, that we might Love! Never please your selves therefore with any Quality or any external Duty, without Love, internal Love, animating, enlivening, exalting it, *Rom. 13. 10. Love is the fulfilling of the Law.*

D. 10. *Value highly your Time.* Do so really, in more than empty pretence. And do so apparently also. Apparently unto your own Conscience, Family, Friends, Neighbours. Tell all in the Language of Practice, you account them as the worst of Thieves, who rob you of your Time. Say as Mr. Fowler, *My Time and Strength is God's, and he shall have it.* And, as Mr. Calvin, *Christ shall not find me idle.* Esteem every small moiety of Time, as you do of Gold. Expend none at all, of it, but in mowing and whetting your Sithe; in very Duty, and necessary Recreation. Buy a great deal of it; I mean, part with much vain pleasure, secular profit, fools favr and kindness, and good men's too sometimes, to save your Time. To save it from doing of evil, and from doing of lesser good, when you may do greater. That is indeed, as we are bid, *Eph. 5. 16. To Redeem the Time.*

D. 11. *Exercise Christian Temperance in all your Meals.* Brutes, are more temperate in use of food, than many men. And, may I not say, that some unregenerate men are more temperate, than here and there a well reputed Christian appears? This is a shame. Excess in Meat and Drink, is not the least fruitful sin against Body or Soul. To be abstemious and sparing for Health's sake, is to be as wise as Brute creatures, and some men graceless. Abstinence, for Conscience sake; of love to God & Christ, to our own Souls and others; of faithfulness unto our Baptismal Engagement; this is Christian Temperance, *Ezek. 16. 49. Behold this was the sin of Sodom, Pride, FULLNESS OF BREAD, and abundance of IDLENESS was in her.* Sin came in by eating; remember then *Prov. 23. 2. Put a knife to thy throat, if thou be a man given to appetite.* And, *Be not desirous of Dainties*; for they are deceitful meat, *Rom. 8. 13. If ye live after the flesh, ye shall die.*

D. 12. *Hasten your Recoveries out of your wilful sins.* For sins of unavoidable Infirmity, God threatens not Eternal Plagues, or Temporal Judgments on you. Sincere and constant Humiliation for them, is indeed necessary and natural, to Lovers of God and Christ. But sins that are not of common and insuperable Infirmity, they make fearful breaches of your peace with God, and sore wounds in your Souls. They sadly lessen God's Love of Complacence in you, and your Love and all graces towards God. When you fall into these, dare not to lie one minute in them; Lament them presently, Confess them presently to God, and (if need be) unto man also. Repent, rent your hearts for them, and rent them also from them, without delay. Cry for the Balm of Christ's blood to be presently drop't into your wounds; and for the clean water of his Spirit to be presently poured on you. Cry mightily for Pardon of them, and Affiance against them. Every minutes delay may cost you so many days, weeks & months dolor & anguish. Chosen delays may make so many Spira's of you, for ought I know, *Psa. 32. 3. While I kept silence, i.e. would not confess my sin, my bones waxed old, i.e. I suffered dearly.*

D. 13. *Examine strictly your Relative Duty.* Often say, What Subject am I? What Fellow-Subject? What Observer of Magistrates and Ministers? What Friend am I? How do I carry it toward my Enemies? For a Christian can be no one's Enemy! as far as he is a Christian, he can

not. What Husband or Wife am I? What Parent or Child am I? What Master or Servant am I? What Superior, what Inferior, what Equal am I? Sincerity or Hypocrisie, is, for the most part, specially seen in these things, *2 Pet. 3. 11. What manner of Persons ought ye to be in all holy Conversations and Godliness.* *Psal. 119. 6. Then shall I not be ashamed when I have respect unto all thy Commandments.*

D. 14. *Repeat every Evening your double use of the WORD and PRAYER.* I mean in your Closet and Family. Dare not for the gain of a Kingdom to omit it, of choice. Nor to perform it without greatest Seriousness, Willingness and Thankfulness. *Psal. 55. 17. Evening and Morning, and at Noon will I pray and cry aloud, and he shall hear my voice.*

D. 15. *Repair every days Losses, and be chary of every days Gains.* I mean your extraordinary ones. The Womb of one day brings forth huge Hindrances of Duty to God, to your selves, and to your Families. Ill Persons or Things obstruct your Solemnities. When they do so, consider and consult, and strain hard to make it up the next day. Read, Pray, Meditate, &c. so much the more. Another day brings forth huge Helps. A Lecture, a Fast, or Publick Thanksgiving, a Funeral Sermon, a meeting with some Servants of God of extraordinary Talents; apt to Teach, and forward so to do. When such a day comes, lay up, and lock up your Spiritual Gains. Rest what you take, as Solomon speaks; keep, feed on it, enjoy it. *Eph. 5. 16. Redeeming the time, because the days are evil.* John second Epistle ver. 8. *Look to your selves that we lose not those things that we have wrought, but may receive a full reward.*

D. 16. *Improve both of the Holy Sacraments.* Most lamentably these are neglected among us! The God of all Grace, that hath condescended to extremity in the ordaining of them, awaken Ministers and People to better use of them! On Gods part they are Signs and Seals, on our part they are Bonds and Badges. Baptism and the Lords Supper, are the utmost confirmations God giveth us of his Promise to be our God; and the utmost we give of our Engagement to be his. Forget not this, nor vainly remember it. Plead with God for your Souls, his Signed, Sealed Promises unto you; to the expulsion of Distrust. And plead with your Souls for God, your Sacramental Bonds given unto him, and Badges of being his put upon you; to the Conquest of Disobedience. Sacramental Obligation is the chief Store-house and Magazine to draw Armour from, in an Hour of Temptation. There is none like it. *Rom. 6. 1, 2, 3. What shall we say then? Shall we continue in sin, that grace may abound? God forbid, How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were Baptized into Jesus Christ, were Baptized into his death?* *1 Pet. 3. 21. The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the Flesh; but the answer of a good Conscience toward God) by the Resurrection of Jesus Christ.* *1 Cor. 10. 16, and 21. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lords Table, and of the Table of Devils.*

D. 17. *Hear your selves daily your Catechism.* I mean, the Summary of Religion, unto which you have attained. There be several set down in Mr. Burges's Three Questions Resolved. I advise all, once a day to go over that which they have Learned, and can Remember. Let grown Christians ask and answer themselves, how they do in their Hearts BELIEVE each Article of the Apostles Creed; how they PRAY each Petition of the Lords Prayer; how they PRACTISE each Commandment of both Tables; how they are ENCOURAGED and ENGAGED unto all three; unto the Life of Holy Faith, Prayer and Practice, I mean, by their Holy Baptism and the Lords Table. *Roa. 2. 21. Thou which teachest another, teachest thou not thyself?* *Psal. 4. 4. Commune with your own Heart.* *Psal. 16. 7. My Reins instruct me.*

D. 18. *Command your last Thoughts to be fit to be your last.* When you compose you to sleep, suppose that you may die in that sleep. And if so, the God unto whom you must go in that death, is fit to be thought of in the entrance to it. If not, it will be sweet in the Morning to review last thoughts of him at Night. Yea, and those Thoughts of Faith and Love, and Trust, at Night, will be generative of more of the same Spirit and Goodness in the Morning. *Psal. 63. 6. I remember thee on my Bed, and meditate of thee in the Night Watcher.*

He that in these things serveth Christ is acceptable to God and Approved of Men. *Rom. 14. 18.*

Some plain Directions for the more profitable hearing of the Word Preached, together with the Lets and hinderances that do usually keep people from profiting

by Hearing; and also many Characters and clear Symptoms of good and profitable Hearers; with severall Arguments perswading a Christian to take heed how he hears; containing the heads of some Sermons lately Preached by the most unworthy of Christ's Servants in the Ministry, and now Printed for the further benefit of his Flock.

LUKE 8. 18.

Take heed therefore how yee Hear.

VVhat ought to be every mans chiefeſt care?

A. To sanctifie the name of the Lord; i.e. in the heart to love, fear, and obey God, because he is holy; and in the life and conversation to hold forth the glorious holiness of God.

Q. By whom will God be Sanctified?

A. By all those that come nigh him, Levit. 10. 3. i.e. that have to deal with God in the duties of his worship, which are especially these three,

Hearing of the Word.

Receiving the Sacrament.

Prayer.

Q. How may a Christian come duly to worship God in the hearing of the Word?

A. He must take heed how he hears, Luk. 8. 18. take such heed as to become a profitable hearer: to which end he must beware of some things, and practice others

Things that we must beware of, if we would hear profitably.

1. An unprepared rushing into the presence of God at this holy Ordinance, not first seeking to him by prayer, who hath the preparations of the heart: Pro. 16. 1.

2. Having the heart like the high-way side, or like the rockie and thorny ground, Luk. 8. 12, 13, 14.

3. Having of Ears indisposed for hearing, i.e. when they are unboarded, uncircumcized, viz. not brought unto a strict and punctuall obedience to the voice of God in his word, but remains still ignorant and disobedient: or when they are Itching Ears, i.e. such as cannot endure the truth and sound Doctrine, but turn aside to fables, and delight in novelties, 2 Tim. 4. 3, 4. Act. 17. 21.

4. Hardness of heart, Exod. 7. 13. Psal. 95. 7. A hard heart is a heart not willing to believe, and cleave to the command of God, but is loath to hear the Law and the words of the Lord of Hosts, Zech. 7. 11, 12.

5. Framing excuses, and shifting off the Word from the heart and conscience, as in Luk. 14. 18, 24. Heb. 3. 2, 25.

6. Want of Faith, Heb. 4. 2. the word being not mixed, i.e. joyned, accompanied with, or received by faith, doth not profit them that hear it.

7. Forgetfulness, being forgetfull hearers, Letting the word slip, Jam. 1. 25. Heb. 2. 1.

8. Long absence from the word preached; the sound of it being long from the ear, a Christian is too apt to forget what should be the behaviour of his soul in hearing.

Things to be practised by those that would become profitable hearers, viz. 1. Somewhat before hearing; 2. Something in hearing; and 3. After hearing. And first for the things before hearing.

1. Being placed under a godly and painful Minister, which is very requisite, Rom. 10. 14. then propose to your selves good ends of your coming to hear, viz. to wait on God in this his Ordinance, for the conveying the graces of his holy Spirit into the Soul.

2. Lay apart all Filthiness and superfluity of naughtiness, Jam. 1. 21. i.e. all manner of sin, so called, from the polluting nature thereof. All kind of evil thoughts, and evill affections, and whatsoever abounds in the heart, opposing the work of grace. Psal. 26. 6.

3. Prepare your hearts to the Lord, earnestly beseeching him to make them good ground, fit to receive his holy Word; which is, 1. By pulling up the Thorns; i.e. lusts and corruptions which naturally grow in the heart, as deep as thorns in the ground. 2. By Ploughing of the fallow ground of the heart, Jer. 4. 3. Which is by a soul-humiliation, for all ignorance of God, and sinfulness of the heart. 3. By making the heart to become an honest and good heart; which is excellling the high-way side, rockie and thorny ground, Luk. 8. 12, 13, 14. allowing of nothing that stands in opposition to the Word, but seeks merely the Glory of God. Pray before you come to hear, knowing that it is God only that can make the deaf to hear, Mar. 7. 37. Exod. 4. 11. He only can tell how to awaken the Ear, Isa. 50. 4, 5. i.e. to inure the soul to obedience to do his work, and fulfill his will in all things.

4. As you are going to the Congregation, remember, 1. To keep your hearts from the world, minding no earthly busyness. 2. To think how that you are going to meet with the great God of heaven, to deal about the eternall estate of your souls. 3. Think on some fit portion of Scripture, as Psal. 42. 1, 2.

5. Be sure to make your timely appearance to joyn with the Congregation in seeking God by prayer for a blessing on your hearing; be present & ready to hear, as Act. 10. 33.

2. Things to be observed in time of hearing, or the qualifications of hearing the Word Preached.

1. Hear Reverently, receive it as the Word of God, and not as the word of men, 1 Thes. 2. 13.

2. Understandingly, i.e. with the ear of the mind, being able to try the spirit, and to search whether things are so, Mat. 13. 19. & ver. 9. 1 Job. 4. 1. Act. 17. 11.

3. Diligently and heedfully, i.e. giving good heed both to the matter and method of the Sermon, Isa. 55. 2.

4. Chearfully, readily, swiftly, gladly, Jam. 1. 19. Act. 2. 41. Desiring the sincere milk of the Word, 1 Pet. 2. 2. coming to the Word preached with a better stomach then to daily food. Job 23. 12.

5. Tremblingly, with a godly fear, Deut. 13. 11. Isa. 66. 5. and need there is thus to hear, because there is more of God to be seen in his Word, then in all his works besides, Psal. 13. 8. 2.

6. Meekly, Receive the Word with Meekness, Jam. 1. 21. 1 Pet. 2. 2. be like little Infants for meekness, with quietnes of Spirit attending on the Word, and like good Josias, 2 Kings 22. 19. with a tender heart.

7. Believily, 1 Thes. 2. 13. Believe both the promises and menaces in the Word: for it works effectually only in them that believe.

8. Repentingly, i.e. hear so as to repent and turn by hearing, Jer. 26. 3. & 44. 5. & 25. 5. Repentance is the very end of the Gospels preaching, Mat. 3. 1, 2, 3.

9. Obediently, lovingly, pleasingly, Isa. 50. 5. closing in with the truths delivered, saying Amen to them, 1 Cor. 14. 16. Colos. 1. 16. 2 Thes. 2. 10.

10. Resolvedly, with a strong resolution, to hear universally, Job. 1. 16. Job 34. 32. Act. 3. 22.

11. Applyingly, not onely applying the minde in a diligent attention, Pro. 2. 2. & 22. 17. but also making a particular application of every truth unto the soul, 1 Cor. 14. 24. 25.

12. Independently, not resting on the bare hearing of the word, but in this Ordinance onely waiting on God for the conveyance of some spirituall good to the soul.

13. Retainingly, as it comes in, lay it up in the heart Luk. 1. 66. & 2. 51. & 8. 15. Psal. 119. 11.

Things to be observed after hearing.

1. Be sure not to depart the Congregation before the blessing; blessing of God by Prayer, and hearing the blessing pronounced by the Minister, Numb. 6. 23, 27.

2. As you are going to your houses, if in company, discourse of the Sermon; if alone, Meditate, Psal. 71. 24. & 77. 12. Psal. 105. 2.

3. When you are come home sit down a little and meditate, chew the cud (as it were) on your spirituall meat, then pray unto God that he would convert it to spirituall nourishment.

4. If Parents or Masters, &c. call on your relations, help them, putting them in mind of some most seasonable truth delivered, Gen. 18. 19. Job. 24. 15.

5. Put all into practice, hold forth the word of life in your lives all your days, Phil. 2. 16.

Signs and Characters of good Hearers.

1. They hear profitably, who have Ears to hear, Revel. 2. 7. i.e. such as have spirituall ears of the mind, such as God by his spirit hath opened to hear what he saith, Isa. 50. 4.

2. Such as come to Christ, Job 6. 45. i.e. such as have true faith, and draw near in a full assurance, Heb. 10. 22. he that hath heard believably, and can find that faith is wrought in the heart by hearing, Job. 5. 24. Rom. 10. 17.

3. Such as hear the word gladly, and receive it with readiness of mind, Act. 2. 41. & 17. 11. such a gladness which proceeds not from the apprehension of any carnal excellencies accompanying the word, but merely from the purenes and holines that is in the word, Psal. 119. 140.

4. Such as have their hearts burning within them, Luke 24. 32. i.e. whilst they are hearing, are inwardly moved by a divine fervour of Gods Holy Spirit, so as to believe and shew an awfull respect to the Word preached.

5. Such as are pricked at the heart, Act. 2. 37. i.e. who in hearing the word inviting to repentance, promising grace to the penitent, do by this means come to have a broken, rent and bleeding heart, bleeding at a right vein, and at a right time, Act. 16. 14. Job. 2. 13.

6. Such as are courteous and hospitable to the faithfull preachers of the Gospel; this was the good effect of the

opening Lydia's heart, profitably to attend to the word preached by Paul. Act. 16. 14. 15.

7. Such as stand fast in shaking times, either from the world or Devill, Mat. 7. 24. Colos. 1. 23. and are not carried away by strangers that seek to destroy their souls, Job. 10. 5. 27.

8. Such as have honest and good hearts, Luk. 8. 15. i.e. hearts dealing fairly with God in all things, at all times, and willing to receive what God reveals.

9. Such as have devoted themselves to serve the Lord for ever, that have (as the servant under the Law) Ears boared; i.e. brought unto a punctuall obedience to their Maller Christs Commands, Exod. 21. 6.

ARGUMENTS.

Arguments to persuade people to take such heed to their hearing, as to become good and profitable hearers. Three sorts of Arguments.

1. Some more generall.
2. Some drawn from the great gain and advantage there is by a profitable hearing.
3. From the great danger there is in heedless hearing.

The first sort of Arguments.

1. God commands it, he longs for it, it was Christs counsell, and the Ministers bespeak it, Deut. 32. 46. Psal. 81. 8. 13. Luk. 8. 18.

2. This is the practice of the Church. Act. 8. 6.

3. The Lord complains of those that do not, Isa. 1. 2. Job. 8. 37.

4. God is ready to bow, incline, open his Ear, and cause it to bear, Psal. 10. 17. & 40. 1. & 116. 2.

5. The number of profitable hearers is but very small, Isa. 53. 1. Job. 5. 43. 1 Cor. 1. 23.

6. It is Christ that speaks in the preaching of the word, Heb. 1. 1, 2, 3. Mat. 10. 20.

7. Consider the weightines of the matter, and how much it doth concern you, Jam. 1. 21. Deut. 32. 46, 47.

8. Profitable hearing is the glory of Ministers here, and it will glad them at the last day, 1 Thes. 2. 19, 20. Phil. 2. 16.

The second sort of Arguments.

1. A profitable hearing, &c. is recorded as a thing well pleasing to God, & commended as wel-doing, 2 Pet. 18, 19.

2. The word will smell sweet to such, 2 Cor. 2. 16.

3. They shall understand the fear of the Lord, and be truly wise, Pro. 2. 1, 2, 5.

4. They shall be blessed, Luk. 11. 28. Jam. 1. 25. Rev. 1. 3.

5. It will to the comfort of the soul manifest these seven things, viz. that he is,

1. Of God. Job. 8. 47. 2. A Saint, Deut. 33. 3.

3. Of Christs sheep, Job. 10. 16. 4. That he stands nearely related to Christ as a brother, &c. Lu. 8. 21.

5. That he is elected. 1 Th. 1. 4, 5. 6. Justified, Ro. 2. 13.

7. That he shall be everlastinglly saved, Ro. 10. 6, 8, 9, 10.

The third sort of Arguments.

1. Heedless hearers deceive their own souls, Jam. 1. 22.

2. They cannot expect support in time of trouble, Psal. 119. 92.

3. Shall never tast the sweetnes of the word, Luk. 14. 24.

4. The Lord willblast those parts and abilities they have, Lu. 8. 18. Their blessing will be turnd to cursings, Mat. 2. 2.

5. They shall not escape, Heb. 12. 25. & 2. 3.

6. God will come in flaming fire against such, 2 Thes. 1. 8.

7. The word they reject shall judge them, Job. 12. 48.

8. Their punishment shall be greater then theirs who did never hear the word, Mat. 11. 22.

9. A Negligent hearing will to the terror of a poor soul, plainly manifest five things

1. That he is but a fool, Mat. 7. 26. 2. That he is under the judgements of God, Deut. 29. 4. 3. That he is in a lost condition, 2 Cor. 4. 3. 4. That the Lord hath a purpose to destroy him, 2 Chron. 25. 16. 5. That he is nigh to cursing, Heb. 4. 12. The word will make quick work.

May the 22. 1650.

Imprimatur,

JOSEPH CARYL.

Memorables concerning our Uprightness before God, and our Resignation to his Will.

Gathered out of Dr. B's Judicious Treatises thereof. Thus Published for the Poor, that want Money and Memory.

By one desirous of poor Folks Salvation.

Psal. 18. 23. I was also upright before him : and I kept my self from MINE Iniquity.

Mat. 26. 39. He fell on his Face, and prayed, saying; O my Father, if it be possible, let this Cup pass from me ; nevertheless not as I will, but AS THOU WILT.

Quest. 1. What Sin may be named a Mans own ?

A. Generally, every one that he commits, may be named his own. All, are Off-springs of the Lust, that

St. James calleth his own. The Devil can fasten no Guilt upon us, without the Consent of our Wills. But yet some Sins, be more peculiarly and more eminently to be called our own. Namely such as there is a stronger tendency in us to commit, than others. Such as our Wills and Affections are more engaged unto, than unto others.

These are of different kinds in the several Unregenerate Persons ; in all of whom they do Reign. The Discovery of them, that is most level to the lowest Christians, is made by their Causes, and by their Effects.

Their Causes, are either Natural or Moral. Natural from the different Temperaments of Mens Bodies, and Connexion of their Passions. These be the secret Springs of special Inclinations and Aversions. It is true, corrupted Nature includes all Sin. But there is not an equal Inclination in every person unto all Sin. In waste ground some Weeds be ranker than others, from the quality of the Soil. And in the Lives of Men, some Sins be more predominant than others, by reason of peculiar Dispositions. For Bodily dispositions incline the Soul. We see, Men of Sanguine constitutions are usually Light and Vain, Sensual and Riotous, Bold and Aspiring. Men of Phlegmatick constitutions be Idle and Slow, Cold and Careless, in things of moment. Men of Melancholick ones, are Suspicious, Sour, and not easie to be intreated, Jealous, and often Revengeful. And Cholerick constitutions of Body, make Men Heady, Various, Violent, Troublesome to themselves and others. Moreover, vicious Affections run in several Channels, according unto the alterations made in Bodies in Mens several Ages. The Spring of corrupt Nature is still the same, but the Course is different. Youth is Carnal, Presumptuous, easie to be deceived and Refractory to Reason. Middle Age, is of cooler Passions, Covetous, Ambitious, turned unto more solemn and less scandalous Follies than those of Youth. Old Age has its peculiar Vices. It is Querulous, Impatient, Covetous, vainly Fearful of Contempt or Want. Now according to our Constitutions and Ages, we must make our enquiry for our Own Sin.

Our Passions, be sensitive cravings for apprehended good, or for the removal of apprehended evil. Now, Sin being the disorder of our Desiring faculty, we may discover what is our predominant Sin, by considering what Affection is most violent in us ; and of what others it is productive. What is it we do most Love ; and when disappointed of it, do most Hate such as cause the disappointment, &c.

The Moral Causes of special Sins, are to be found in the several Callings wherein Men are engaged. In these, Satan lays his Snares. Secondly, In the opposite States of Prosperity and Adversity. Both of which have their special Temptations adherent ; long trains of them. Thirdly, In the Society that we converse with. Company that we chuse, discovers us unto others ; and may discover us unto our selves. Fourthly, in the Quality of the Times wherein we Live. There are Days named Evil in respect of Temptations concomitant, which will require great circumspection to preserve our innocence. And in these, our swimming with the Stream, or resisting the Torrent will discover much of our Hearts. It was Jeboasaphat's honour ; that he walked in the Commandments of the Lord, and not according to the Doings in Israel.

The Effects of peculiar Sin, by which it is made known, are now to be considered. 1. The Sin that is frequently and easily committed, and is difficultly retracted, that Sin is a Man's own peculiar one. Frequent actions are from Dispositions strongly bent. And when the power of a Temptation is quick and speedy, the sinful Inclination must needs be strong. Add, that it must surely be a darling Lust, that controuls the efficacy of the principles of Conscience concerning good and evil. 2. That Lust to which others are subservient, has the supremacy in the Heart. Sins, do serve one another. Covetousness serves Pride. And Pride is his Sin who Robs and Oppresses for Money wherewith to support his State and Pomp. 3. It is the darling Corruption, that ingrosses the Thoughts. When the Mind is in continual exercise to compels Riches, Covetousness is then the reigning Passion. 4. The Sin that you desire to conceal, and are apt to defend or to extenuate, and are impatient of reproof for it, this is your own special Sin. All Sinners dissemble. And paint their most beloved Sins with least odious Colours. Incontinent Men, call Lust a humane Frailty. Many Men of fair

Tempers, will recoil upon their Reprovers ; and sometimes recriminate, that they are as bad as themselves.

5. The Sin that enlightened Conscience reflects upon with most anguish and remorse, is usually the peculiar one. It is commonly that by which God has been most dishonoured, that the Sinner is then most tormented with. 6. The Sin that is your own you must seek out among the several kinds of Sin. Is it Omission, or Commission ? Spiritual, or Carnal ? Personal, or Relative ? &c. You must search, even where you may think there is little reason to expect it.

Q. 2. What is it to preserve one's self from ones own Sin ?

A. It implies two things.

1. Abstaining from the practice of that Sin.

2. Mortifying the inward affection to that Sin.

He keeps himself from it, who together abhors the Commission of it, and Watches and Prays against the very Inclination unto it.

Q. 3. How appears it that a Man's so keeping himself from his own special Sin, is an undeviating evidence of sincerity ?

A. It appears, if we consider,

I. God approves it. Sincere Christians only, and Accepted ones, can appeal to God. And this, David doth ; I was upright before Him.

2. This keeping one's self from ones own Sin, is equivalent to Perfection and Integrity ; and it is opposite unto Guilt. 'Tis equivalent unto Perfection. Psal. 37. 37. Mark the perfect man, and behold the upright, the end of that Man is peace. 'Tis opposite to Guile. Jo. 1. 47. Behold an Israelite indeed in whom is no guile !

Q. 4. What is hence to be learned ?

A. 1. The making this our Rule to judge our selves by.

2. The keeping our selves with all diligence from our own iniquity.

Q. 5. What Motives are unto this ?

A. These Six.

M. 1. Habitual indulged Lusts are irreconcileable with the state of Grace. They render us incapable of God's pardoning Mercy here ; and of the Heavenly Glory hereafter. Continued in, they do so.

M. 2. We may by Divine Grace, subdue the strongest Lusts, that from our Nature and Temper, from Custom, or from Interest's carnal, have rule over us. The new Covenant assures Believers, that sin shall not have dominion over them, because they are not under the Law but under Grace, Rom. 6. 14.

M. 3. Our subduing the ruling Lust, will make the Victory over other sins more easie. For that is the Root whence others do spring and are fed. And besides, one Victory inspires with courage to atchieve another. The Indians, when they had killed one Spaniard, took Heart and resolved to Fight the rest. The Romans counted that they had killed an Host of their Enemies, in one Mithridates.

M. 4. Our Sins cost our Saviour his Sacred Blood, to purchase their Pardon, and our freedom from their Dominion. This purely Evangelical Argument, has an admirable Efficacy to inspire Zeal, and make Sin odious. Even the Sin that has been as near to us as our Bosoms ; as pleasant as our corrupt Inclinations, as familiar and intimate as Custom, 2 Cor. 5. 14.

M. 5. The blessed Reward of Uprightness, comprehends all good of Time and of Eternity. God is graciously ready to supply all their Wants, allay all their Sorrows, overcome all their Fears, satisfy all their Desires, when his Servants are upright. And nothing but Experience, can make the greatness of their Reward to be understood. Light is sown for the Righteous, and Joy for the upright in Heart, Psal.

M. 6. Woful are the Effects of indulging your peculiar Sins ; the Lusts that by Pleasure or Profit bribe you. Accusing Conscience begins Hell here. Sin's memory, in the approaches of Death is very ghastly. The power of God's wrath, is then more in fight. But the prepared Plagues in next World, do exceed all the most fearful Apprehensions in this World. There is perfection of misery. A Life in torments that never Dies, a Death that never ends. Well then,

Q. 6. What are the Means requisite for preserving us from our special Sins ?

A. Let it be considered, Medicines be not Sweet-meats. Rules for Recovery and Preservation of Health will seem harsh, and be distasteful unto Minds carnal. But, if we will keep our selves from our own Iniquity, we must follow them.

R. 1. We must be inquisitive, and get to understand, intimately and distinctly what our own Sins be. Against undiscerned Enemies we cannot be provided of Defence ; but must fall by them without Resistance.

R. 2. We must use diligent Watchfulness and Circumspection, to prevent and resist our special Sins. To wit, when we have gained the knowledge of them, and sense of our danger from them.

R. 3. We must seriously Resolve and solemnly Engage our selves, not to yield unto our special Sins. This we must do, with Dependance upon the PRESENT and the PERPE-

TUAL assistance of the Divine Grace. Without which, our Resolutions cannot be sincere, and will not be effectual. But be broke by the next tempting Objects ; as easily, as the strings of a Cobweb be broke by a strong gust of Wind ; or Walls of Glass by the Battery of Cannon.

R. 4. We must rise by speedy and deep Repentance, when we have neglected our Watch, and fallen into the Sin that we are peculiarly prone unto. This is necessary to recover God's favour, and to preserve us for the future. Many, many have been cut off in early Sins, and lost their Times, their Hopes, and their Souls for ever. However, by continuance in Sin, the Heart grows both more UNABLE, and more UNWILLING to resist and mortifie it. Fresh Wounds are of easier Cure than inveterate Ulcers.

R. 5. We must fervently and constantly pray for the Renewing Grace of God. It is by the Spirit of Holiness that we are able to mortifie the deeds of the Body. And if we intermit Prayer, we must not expect the H. Spirits aids thereunto.

R. 6. We must act Faith in our Redeemer. This is the Sovereign and Effectual Means. Christ is the Fountain of Inherent as well as of Imputed Righteousness. It is through Christ strengthening we can do all things. It is He gives Repentance. It is He blesses us in turning us from our Iniquities. Mortification of Sin, is attributed to his Death, in respect of meritorious procurement ; and in respect of its being a Representation of it. Our crucifying the Flesh with its Affections and Lusts is a lively resemblance of his Death. Which was designed to be operative in us of the death of Sin, and to be significative of the same. Besides ; Christ's Death mortifies Sin by Moral Influence. As it exprestes Gods transcendent Love unto us ; that draws us from Sin. And as it no less exprestes Gods holy severity against Sin, that affrights and drives us from Sin. Now, Faith in Christ both OBLIGES and ENCOURAGES us to subdue our Sins. And it has (in the word) a cleansing Virtue, and a victorious efficacy, attributed unto it. It purifies the heart, and it overcomes the world.

Concerning the great Duty of Resignation to the disposing Will of God, observe,

Entire Resignation to God's disposing Will is our indispensable Duty under the sharpest Afflictions.

Q. 1. What is consistent with this Resignation ?

A. 1. Earnest Prayer against impending Judgments, is consistent with it. Christ Resigned to Gods will, yet Prayed the Cup might pass. 2. A mournful sense of Affliction is consistent with it. If we do not at all mourn, we despise God's Rod.

Q. 2. What does Resignation to Gods will, include in it ?

A. It includes, 1. Our Minds assent to the Righteousness and Goodness of what God doeth. 2. Our Wills consent and subjection to Gods Orders, though against our own Inclinations. 3. Our Affections compose unto a just temper ; and their restraint from sinful excesses in their Degrees, and in their Continuance.

Q. 3. What are the Arguments for this Resignation ?

A. 1. God has suprem right in our Persons, and in All we enjoy. 2. God is Righteous in all his ways, and will not wrong us. 3. God's Power is uncontrollable, and it is vain to contend with Him. 4. Gods Fatherly affections deserve our Love and Thanks. 5. God's Wisdom orders all in the best manner for his Glory ; which is to be preferred above all, our Life it self : And for our final Good, which is to be preferred above present Ease.

Q. 4. What Directions are useful for our Resigning to Gods Will ?

A. 1. Look to Jesus Christ, the grand Exemplar ; his Resignation and his Reward. 2. Look to Saints in all Ages, Jam. 5. 10. 3. Look to all Creatures, how they obey God's Will. Angels above us ; and those of rank below us, Ravens and Lions. 4. Look to the glorious excellency of the Wills that are united unto Gods Will. Tis our highest Perfection. 5. Look to the Felicity that is in Resignation. It quiets our Hearts, it makes our Election sure, and our Adoption. 6. Look how short your suffering Time is. Weeping endures but for a Night. Add hereto, it concerns you,

1. To Believe steadfastly Gods Providence and Promises. 2. To make GOD the suprem Object of your Esteem and Affections. 3. To moderate your Valuations and Affections to all things below. 4. To forecast possible evils as future, and as coming on you ; and make it your Motto, Never secure. 5. To reflect seriously and mournfully upon your guilt and deserves from God's Justice. In the day of Adversity consider. Godly sorrow, lessens Natural. 6. To apply your Minds to consider your Blessings as well as your Sufferings. 7. To Pray frequently and fervently. Is any afflicted ? let him Pray.

That your Prayers may prevail ; Pray 1. With your Eye to Gods Mercy, and Christs Merit. 2. With your Heart submissive to Gods Will and Wisdom. 3. With your Haste more for Grace, than for Comfort.

Sum and Substance of Religion in Principles and Practise:

Fitted for *Widdecomb in the Moore, Devon. (Isa. 35.)* and recommended
to Exeter, and Barnstaple, &c.

Beloved in the Lord,

THAT I might improve the strange Providence of God, in bringing me and you together; I have desired to teach you, in words few and plain, according to your capacity, and necessity, what you ought to know, believe, and practise, in order to Salvation: and now I set it before you, that you may ever have it in your Eye. Get these Principles, Sentences, and Directions, into your Heads, Hearts, and Lives; as ever you desire to see the Face of God in Glory.

Foundation-Principles, evident to common Sense, and Conscience.

A God to serve, and a Soul to save.
A Death to die, and a Judgment to pass.
A Heaven to enjoy, or a Hell to endure.

Scripture Doctrine.

God made all.
Sin mar'd all,
Christ mends all.

Saving Duties.

Of Sin to repent.
In Christ to believe.
A new-Life to live.

Sentences sure.

A Holy Life, and a Happy Death.
These well understood, rememb'red, and improved, will do the Work: the Words are few but full, and suited to your Capacity, Memory, and saving Purpose.

Remember their short Notes from Rom. 6. 17.

In Service of Sin.

Sad Master — Satan.
Sad Work — Sin.
Sad Wages — Hell.
Loath it, Leave it.

In Service of Righteousness.

Gracious Master — God.
Good Work — Righteousness.
Glorious Reward — Heaven.

Love it, Live it.

Call to remembrance the Substance of what you have heard, from *Act. 10. 36. &c.* *Mat. 3. 1, 2.* *Luk. 16. 16.* *Cant. 3. 6.* *Luk. 2. Act. 16. 29, 30.* Let the dreadful Storm, and the Sermon on it, from *Psal. 119. 120.* never be forgotten. I intend for you (God willing) a Treatise on these Principles, and Purposes: mean time make use of this.

Learn and teach your Children the Catechism with proofs.

The Baptismal-Vow to renounce, &c. performed (as the Covenant on your part to God) will be the only proof of the Grace (Promise, or Covenant on God's Part) to make you Members of Christ, &c. as in Baptism signed.

The Creed teaches what to believe of Father, Son, and Holy Ghost.

The 10 Commandments, how you ought to serve God, and walk with Men.]

The Lord's Prayer, to whom, for what, and how you ought to pray.

The Doctrine of the Sacraments; how you are to understand, and improve Baptism, and the Lord's Supper; as Means of Grace, and Signs

and Seals of God's Covenant, and Christ that died for you.

I hope you will increase your Knowledge through your attendance, and God's Blessing, on our Catechetical exercises: and the more you teach your Children, the better will you understand them yourselves; other helps and directions will not be wanting.

Let the Children remember their little Sentences added to their Catechism.

God's Book,	best Book.
God's Day,	best Day.
God's Work,	best Work.
God's Children,	best Children.
God's Children,	love God.
Hate sin,	will not lye.
Pray to God,	learn God's Word.
Believe in Christ,	honour Parents.
Love one another.	
Get Grace,	and gain Glory.

Add for your selves and them these short Sentences.

God is Glorious, and Gracious.
Sin is vile, and sinful.
Man is mutable, and mortal.
The Soul never dies.
The World is vain, and vexing.
Time is short, and passing.
Death is sure, and certain.
Eternity is endless.
God's Word is pure, and perfect.
Christ is All, and in All.
Without holiness, none shall see God.

O Eternity! Eternity!

Call time again, call time again,

What shall I do to be saved?

Now or never, now and ever.

Sin must die, or I must die, eternally.

Here to day, but where to morrow?

Without a Christ, undone for ever.

None but Christ, none but Christ.

Fools make a mock of sin.

What am I? what must I be?

God sees all, heas all, will judg for all,

Satan will accuse, Conscience witness.

Hateful sin, vain world, away, away.

Deceitful heart, beguile me not.

Mercies of God, Merits of Christ, help.

Is Christ mine? and my work done?

Lord pardon my sin, give me thy Grace.

Principles of Religion.

1. What but infinite wisdom, power, and goodness, could make such a thing as the Soul and Body of Man, and the World of Heaven and Earth? *Psal. 19.* *Rom. 1.20.*

2. Who but the same could devise such a Book as the Bible; — That shall be my God, that made my Soul, the World, and the Bible.

3. This God is the only true and living God: one God, Father, Son, and Holy Ghost.

4. This God is a Spirit, infinite, eternal, all-powerful, all-wise, all-holy, just, good, and true, every-where present, all-glorious, &c. Who should not worship, fear, love, obey, and trust in him!

5. God made the World of nought, and made Man of dust; but after his own Image, *Gen. 1.* *Gen. 2.*

6. God made Man upright, gave him his Law to keep, on pain of death, *Gen. 2.* The Covenant of works.

7. Man sinned against God, and brought sin, & death, God's Curse, and Wrath upon himself, and all his Posterity, *Gen. 3.* *Psal. 51.* *Rom. 5. 12, &c.*

8. God pitied poor man, and promised Christ, a Saviour, *Gen. 3. 16.* and at length sent him, *Gal. 4.*

9. This Christ is the Son of the Living God, to be saved?

Mat. 16. He became Man, *1 Tim. 3. 16.* and died to save us; rose again, ascended into Heaven, and sits at the Right Hand of God, &c. See *Rom. 4. 14.* *1 Cor. 15.* *1 Thes. 1. 10.* *Rom. 8. 34.* *Heb. 7. 25.*

10. This Christ is a Prophet to teach us, *Act. 3.* a Priest to reconcile us, and a King to rule and save us.

11. This Christ hath given us his Gospel, and therein made all known unto us, that we might believe in him, and in obedience to him, be saved by him. This is the Covenant of Grace, *Mark 16. 16.* *Mat. 28. 19.* *Heb. 9. 15.* *John 3. 16.* *Heb. 5.*

12. In the Gospel, or Covenant of Grace, God promises for Christ's Sake, to pardon our Sins, to accept of us as righteous in Christ, to give us his Grace, to honour God, and to bring us to Glory: but then, we must repent of our Sins, believe in his Christ, own him for our God, and be unto him as his People; otherwise we must look to our selves, die in our Sins, and be damned for our Sins, *Jer. 31.* *Gen. 17. 1. &c.*

13. We are by nature dead in Trespasses and Sins, under the Power of Sin, and Satan: our Natures must be healed, our Hearts changed; we must be born again; have God's Image repaired, and be made Holy both in Heart and Life. — God hath given his Son, appointed his Ordinances, and will work all in us by his Holy Spirit: but then, we must be resolved for it, pray to God, use the Means, yield to God's Methods, believe in him for it, and approve our selves to it, *John 3. 3.*

14. Without Holiness no Man shall see God, *Heb. 12. 14.* And therefore Christ hath redeemed us to it, *Tim. 2. 14.* Given us his Laws; shewn us his own Example, promised Eternal Life to reward us; his Spirit to help us; his Death to kill sin; his Resurrection to quicken us to newness of Life, *Rom. 6. 1. &c.* otherwise he will not save us: we must accept of his Grace, unite to him, &c. receive from him life by his Laws, lead Holy lives, and approve to his Judgments.

15. Christ hath appointed Repentance, Faith, and new-Obedience as the Terms of our Salvation: and this is most equal, most gracious, easiest through grace, and reasonable to be yielded, especially, since sincerity shall be accepted, and God will help.

16. Christ will come in Glory at the Last Day, *2 Thes. 1.*

To raise the Dead, *1 Cor. 15.*

To judge the World, *Mat. 25.*

The approved Godly shall then be compleatly saved, *&c.*

The Ungodly shall be damned, *&c.*

More of these (God willing) in the Treatise intended.

Practical Counsels.

1. Get Knowledge of God and his Attributes; sin and its sinfulness; Christ and his Offices; Covenant of Grace and its Promises; the Nature of Faith, Repentance, and new-Obedience; the sum and substance of Religion; the Worship of God and its Ordinances; the Christian Life, its Graces, Duties, and Comforts; the Deceits of the Heart, Cheats of Sin, and Crafts of Satan; thine own Sinfulness, Christ's Righteousness; thine own Emptiness, and Christ's Fullness. Read your Bibles, hear Sermons, study good Catechisms, and pray to God to teach you.

2. Seriously consider, what God is? what thou art? wherefore God made thee? what thy sins have been? what will be come of thee after death? and what thou must be, and do

3. Understand thy sinful and miserable Estate by nature, *Psal. 51.* *Ephes. 2. 1. &c.* be humbled under it, and get out of it.

4. Break off immediately from every course of sin, and return no more to it.

5. Make sure of Christ, according to the Gospel.

6. Accept God's Covenant-Grace in Christ; and bind thy self firmly in Covenant to be the Lords, through Christ.

7. Beg the Spirit of Christ, to heal thy Nature, change thine Heart, sanctifie thee throughout, and to abide with thee for ever, as thy Guide, Helper, Comforter.

8. Willingly commit no known sin; willingly omit no known duty.

9. Look to thy conversation; get, and exercise a good Conscience, towards God and Man; walk by rule in God's Sight, and as one that must be judged for all thine actions at the last Day.

10. Get assurance of God's Love, and live in the fence of it; to his Glory, and thine own Comfort, in life and death.

11. Look to thy Relation-Duty: Husband, Wife, Parent, Child, Master, Servant: mind Family-Worship, Reading, Praying.

12. Live above the World; Hand on Plow, but Heart in Heaven.

13. Live by Faith on God in all Estates.

14. Bear crosses patiently, receive mercies thankfully.

15. Be much in conversation with God, in secret thoughts and prayer, as in publick and solemn Ordinances.

16. Spend no time wantfully.

17. Make Religion thy Business.

18. Often examine thy self, and clear accounts between thy Soul and God.

19. Resist temptations to sin, and fly the occasions, stop its first motions, and daily renew Repentance, and Faith in the Blood of Christ.

20. Make Christ thy Righteousness, and Strength, thy Fulness, and All in All.

21. Prepare daily for death.

22. Commit thy Soul (in well-doing) to the Mercies of God, and Merits of Christ.

Widdecomb will be happy.

1. When young & old shall generally resolve to serve God, and save their Souls.

2. When Gods Sabbaths, Ordinances, and Gospel-Opportunities shall be duly attended, observed, and improved.

3. When Persons and Families shall yield themselves to be instructed by their Minister, according to God's Word.

4. When every known Drunkard, Sweater, Sabbath-breaker, Liar, Slanderer, and profane Person, shall be the scorn of every Boy and Girl in the Parish.

5. When it shall be a shame to be seen in an Ale-house, but when just occasions do require it, and no longer.

6. When not a Family shall be without Family-Prayer, and Religious exercises.

7. When all shall diligently follow their Callings, (having first called on God by prayer) and order their Conversations with one another, by that golden Rule; What ye would that others should do to you, do you also to them: and when all shall live in Love.

8. When the younger shall strive to out-strip the elder, in reading, praying, living, and every good thing: Amen.

By Mr. JOHN TICKELL,
Minister.

Symtomes of Growth, and Decay to Godliness, in Eighty Signs of a Living and Dying Christian.

Signs of a Living or Growing Christian.

Psalm 92. 12. The Rightous shall flourish like the Palm-tree, he shall grow like a Cedar in Lebanon.

1. When your chief delight is with the Saints, especially them that excel in Virtue, *Psalm 16. 3.*

2. When the smitings of the Righteous are not a burthen to you, you can hear of your faults with affected attention, *Psalm 141. 5.*

3. When Jesus Christ in the midst of Temptation is more to you than all the world, *Phil. 3. 8.*

4. When Reproach for Christ makes you not ashamed of Christ, *Mark 8. 38. Hebr. 11. 26.*

5. When wandring Thoughts in time of Duty, find less entertainment, than formerly, *Psalm 139. 23. 1 Cor. 13. 11.*

6. When length of standing in the Profession of Christianity, works increase of hatred to all Sin. *Psalm 119. 104. 113.*

7. When you carry about with you a constant jealousy over your Heart, proving its affectedness to God and Goodness, *Prov. 28. 14.*

8. When every known new Mercy begets new Thankfulness, and that with delight, *Psalm 145. 2.*

9. When known Calamity in Gods House, begets deep sorrow in your Heart, *Nehemiah 1. 4.*

10. When Gods afflicting you for your Sin, makes you love God the better, *Psalm 119. 75.*

11. When the same care and travail you at first laboured in to get Christ, is as much, if not more laboured in to keep Christ, *Hebrews 6. 11. 12.*

12. When a feeling Sense of the Peace, and Edification of the Church of God, lies so near your Heart, that you can prefer it above your chief Concerns, *Psalm 137. 6. 2 Cor. 11. 9. chap. 12. 19.*

13. When under deep Distress or Languishing, the word of God is precious to you, *Psalm 119. 92.*

14. When any condition, though in its self mean, as it comes from God, is most welcome, *Job 1. 21.*

15. When the Peace of Christs House begets chief Joy in your Heart, *Ps. 122. 7, 8, 9.*

16. When chief care to avoid all Sin against God & Man, is as truly occasioned through fear of Dishonouring God, and incurring his present displeasure, as *Wrath to come, Neh. 5. 15.*

17. When the least apprehension of Gods withdrawing, makes you seek him more earnestly in such ways wherein he will be found, *Psalm 63. 1.*

18. When every Company is burthen som to you, that is not designing your Fathers Glory, but derogating therefrom, *Psalm 120. 5. 2 Pet. 2. 7, 8.*

19. When the Sins of Professors comes so near your Heart, that you walk sadly to see such Persons transgres Gods Commandments, *Psalm 119. 136.*

20. When the light of your Understanding grows more strong to thee, making judgement of Spiritual things according to Gods word, *Eph. 1. 18.*

21. When bitter things become sweet to you, as they are squared by, and founded on the Will of God. *Matt. 26. 38, 39. Acts 21. 14.*

22. When the Path of the humble is so delightful, that you'd rather be with them, than in the Tents of the ungodly, *Acts 20. 19. Psalm 84. 10.*

23. When your pity is such to perishing people, that you cannot but weep at the thoughts of their Ruine, *Luke 19. 41. Jer. 9. 1.*

24. When Prosperity doth with not with allowance lift you up, nor Adversity immoderately cast you down, *Phil. 4. 11, 12.*

25. When your Resolution to follow God fully through all Difficulties, is stable, and Temptations to the contrary, tends but to your strengthening, *Acts 20. 24.*

26. When the Yoak of Self-denial as imposed by Christ Jesus, is not grievous, but pleasant to You. *Matt. 11. 29, 30. Mark 10. 28.*

27. When you are so acquainted with your Spiritual standing, that you are easily apprehensive of the least step to Decay, *1 Theb. 5. 4.*

28. When the force of the Resurrection and Judgement to come, lies so close at your Heart, that it makes you answer every Call of Christ, to do or suffer cheerfully, *2 Cor. 5. 9, 10. Acts 24. 15, 16.*

29. When the hopeful assurance of a City to come, makes you contented to be a stranger to your own, *Heb. 11. 9, 10, 13. 2 Cor. 4. 17, 18.*

30. When increase of Time in Christs acquaintance, works increase of Delight in Communion with Christ, *Psalm 92. 12, 13, 14.*

31. When in the walk of Faith you are more frequent, and less depend upon walking by Sense, *2 Cor. 5. 7. Gal. 2. 20.*

32. When you are quicker sighted at your worst part to self-abasing, than at your best part to self-admiring, *Gen. 32. 10. Ephes. 3. 8.*

33. When the Majesty of the great God, considering how visible you are in his sight, hath an awful prevalence upon your Heart, *Job 31. 4. Psalm 119. 120.*

34. When Conscience is so tender, that every little disobedient acting, grates upon, or grieves your Spirit, *Psalm 38. 6. Hebr. 13. 18.*

35. When you are at open war, and constant Hostility with bosom-sin, as displeasing to God, and forbidden by his Law, *1 Cor. 9. 26, 27.*

36. When Heart-work is of more worth than Houlfe-work, as your Soul is more precious, than your Temporal concerns, *Ezra 7. 10. Luke 10. 42.*

37. When for inward motions to any Sin, you have as truly Heart-sorrow, as for the outward acts of any Sin, both being displeasing to God, and forbidden by his word, *Psalm 38. 17, 18. 2 Cor. 10. 4, 5.*

38. When you have a thirsting care to get the power of Godliness in the Heart, rather than the form of Godliness in the Head or outward Profession. *2 Cor. 1. 12.*

39. When the Worship of God agreeable to his Word, is highly prized, and faithfully practised in the worst of times, *Mal. 3. 1. 4, 15, 16. Nehem. 4. 17.*

40. When the Soul is more hungry for the word of God, than the Body is for temporal Food, *Job 23. 12. Psalm 119. 72, 162.*

Whether for Heaven or Hell you go,



Signs of a Dying or Decaying Christian.

Rev. 3. 1. I know thy Works, that thou hast a Name, that thou livest and art dead.

1. When you are so indifferent to assemble, or frequent the Church of God, that you can come, or you can forbear to come at your own pleasure, *Heb. 10. 25.*

2. When in your solemn Worship you are quickly weary, without warrantable cause, *Isaiah 43. 22. Amos 8. 5.*

3. When you care not to hear one matter often, though both essential, and a suitable truth, *Mal. 1. 11, 12, 13, 2 Tim. 4. 3.*

4. When few Sermons will please you, because either you like not the Matter, or Manner, or Man, or Place, *Micah 6. 3. Mal. 1. 7. 2 Cor. 10. 10.*

5. When you think you know enough, *Jer. 8. 8. 2 Cor. 11. 19.*

6. When a small Offence will keep you from Christs Table, or Communion with the Church of God, *Isa. 29. 21. Job 28. 15. Isai. 43. 22. Psal. 32. 11.*

7. When you have usually no great mind to Prayer.

8. When Reading the Holy Scriptures, is usually more burthen som than delightful, *Neh. 9. 26. Hos. 8. 12.*

9. When you are mighty inquisitive after novelties, rather than sound Doctrine, *Act. 17. 21. Hebr. 13. 8, 9.*

10. When you can hear of foul miscarriages in others, with little or no Heart-Remorse, *1 Sam. 3. 13, 1 Cor. 5. 2.*

11. When in your comings together, your usual talk is not savory and Heavenly, *1 Sam. 2. 3. Prov. 24. 2. 2 Cor. 12. 20. 1 Tim. 5. 13. Col. 4. 6.*

12. When you are usually so little prepared for the solemn Assemblies, that they come before you think of them, or long for them, *2 Chr. 12. 24. Lev. 10. 1, 2, 3. Mal. 1. 13.*

13. When you come to the Assembly more for fear of Brethrens Eye, than Christs Omnipotence, and all-piercing Eye, *Isai. 29. 13. Job 31. 4.*

14. When the decay in Christs House less troubles you, than the decay in your own House, *Hag. 1. 9.*

15. When you can see Christs Children bowed with trouble, and you not, or little sympathize with them, *Amos 6. 6.*

16. When you will rather betray the Name of Christ Jesus and the credit of his Gospel by your silence, then appear for it to your own suffering and disparagement, *John 12. 42.*

17. When at a small offence you are usually so impatient, as to commit great Sin, *1 Cor. 3. 2. Prov. 16. 32.*

18. When you are more careful to get the words of Christs People, than the Spirit of Christs People, the Form, than the Power of Godliness, *Is. 1. 11, 12, 13, 14. Ezek. 33. 31, 32.*

19. When you are not much troubled at your own miscarriages, while they are kept from publick view, *Job 24. 14, 15.*

20. When you love least those Christians that deal most faithfully with you, in opening your fore, and tendering your remedies, *Amos 7. 10. Gal. 4. 15, 16.*

21. When under more than ordinary Troubles, Afflictions, or Straights, you are not more than ordinary in Prayer, *Dan. 3. 9. Luke 22. 44.*

22. When you are exceeding careless to enquire after the Spiritual cause of Afflictions, and exceeding careful to enquire after the natural cure of Afflictions, *Jer. 8. 6. Ezek. 14. 33.*

23. When You Pray more for Afflictions being removed from You, than Sanctified to You, *Lam. 3. 33. 1 Pet. 3. 8.*

24. When under Gods Calamities you can neither see necessity nor excellencie in humbling your self by Fasting and Prayer, *Isai. 22. 12, 13.*

25. When Gods Rod worketh so little upon you, that you can neither tell wherefore it came, nor what good it hath done, *Jer. 2. 30, chap. 5. 3.*

26. When the Thoughts of your Bosom-Lust, or any other Sin is more prevalent with you, than pleasing God, *Gen. 6. 5. Jer. 4. 14.*

27. When you are mighty curious about the lesser matters of Gods Law, and mighty careless about the weightier matters of Gods Law, *Mal. 2. 9. Luke 11. 42. James 1. 25.*

28. When the Holy Spirits help in the great work of Mortification, seems not of absolute necessity to you, *Rom. 25, 26.*

29. When you are so ignorant of your Spiritual standing, that you consider not whether, you grow or decay, *Hosea 7. 9. Rev. 3. 17.*

30. When length of time in Christs acquaintance, causeth lesser estimation of Communion with Christ, *Gal. 5. 7. Rev. 2. 4.*

31. When great Sins seem smaller, and small Sins seem none at all, *Isai. 42. 24, 25. Jer. 16. 10. Hosea 13. 2.*

32. When your Tongue is frequent in complaining for lesser Miseries, and silent in Praising for greater Mercies, *Psal. 106. 13. 21. Isai. 26. 16.*

33. When your Sense of the great worth of Time is so small, that you are turned Prodigal, *2 Kings 5. 26. Psalm 89. 7. Eccles. 7. 17. Luke 19. 44 chap. 10. 12.*

34. When a watchful care of a Godly Life, and Christian Conversation, is more accidental, than habitual, *Ezek. 33. 31, 32. Hosea 6. 4. Eph. 5. 9, 10, 11.*

35. When care for your Body is usually most pleasant, and care for your Soul usually most irksome, *Isai. 1. 3. Hos. 7. 2. Psalm 49. 6, 7, 8. Hag. 1. 6. 9. Mark 8. 36, 37.*

36. When you are much a stranger to the Practical part of Meditation on the Word or Works of God, *Psal. 1. 2. Isai. 44. 19.*

37. When Communication about Heavens Joy, and Hells Terror, hath less lasting Impression in duties of Obedience to God and Men, than an old Wives Fable, *Job 3. 12. Isai. 31. 28, 15. Deut. 32. 15. Mark 9. 44.*

38. When the thoughts of a dying Jesus for your Sin, doth little dissuade you from an unchristian Conversation, *Isai. 53. 4. 2 Peter 2. 15. 21, 22. Jude 12.*

39. When you can remember past Sins committed, rather with liking, than loathing.

40. When you can see spectacles of Mortality carrying to their long Home, and be as practically unconcerned, as though your self were exempted from the like state of Mortality. *Deut. 32. 29. Eccles. 7. 2. Lam. 1. 9.*

With Allowance.

A Caution to Christians; OR; Serious Maxims of a Desired Reformation;

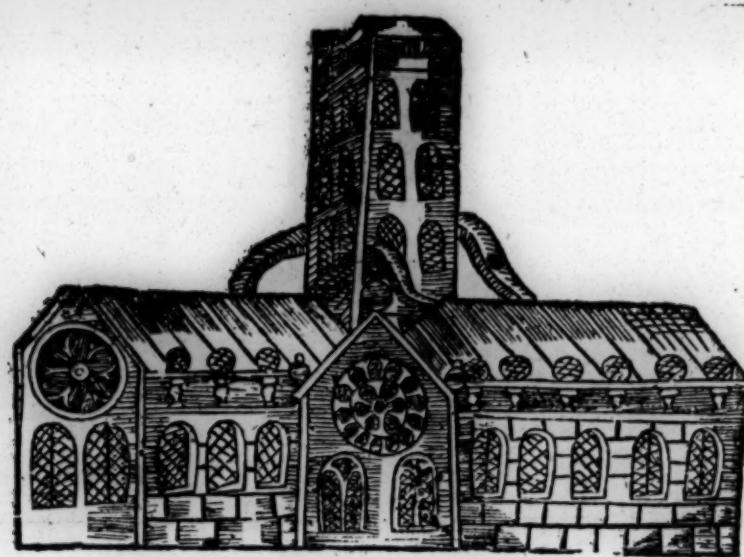
According to Old and New TESTAMENT Practice. 21

8/6. m. 22

30

Continued to this Glorious Day of a Reformation; Begun by Their Present Majesties WILLIAM and MARY, whom God long Preserve, to see Their Resolves for CHURCH and STATE Compleated.

With a Short EXHORTATION of a late Eminent DIVINE, to Improve their High Calling with the greatest Zeal for the Kingdoms Interest, in this our Day.



People under Oppression Gods design is for a course for their Deliverance, their Sighs and Greams move him to compassion, and he comes towards them in some eminent working, and engages a Leader to go before them. Moses shall have a Cail and a Message to deliver to Pharaoh, to let him know, that he must be the Instrument of Deliverance of Gods Chosen people, Exodus 3.

Times of Calamity are the Seasons for seeking God for direction of our Designs, that they may promote his own Glorious Ends: where God begins to Engage, his people find high encouragement.

When Gods Enemies are Plotting against a Reformation, 'tis safest for you to let them see your Interest you rest on, and that your Judgement and Resolution is fix'd.

Holy preparations are the best foundation for Reformation, when carried on in the ways of Sanctification; watching with both Eyes, one towards Heaven, and the other towards the work we have to do: knowing, that the Enemies strongest Conspiracies is, when Reformation appears with Success.

Reformation-times prove commonly very hard and Expensive Times, and Times of Murmuring: The more God is sought to, the more of Astonishment will the Success have in it, and their Wonder and Fear will fall upon the hearts of the Disciplers.

Beware of holding a Correspondence with those that have a secret opposition to Gods design, let them be Relations or Alliances, these the Enemy winds in to betray and act by.

The safest way in Gods work is, to employ such Agents as have much of God in them. Heavenly work goes best on by Heavenly Instruments.

Gods work hath his Treasurers, that draw out the strength and contribution of all sorts; and God only seems to lay up provisions amongst his people for such a time. Men are but Treasurers for God, and must open their Coffers, when Providence puts the Key into their hands.

If there be any one Eminent Agent whom God hath engaged and prospered in his work, there ought to be an eminent care for his preservation and accomodation, lest the light fall out, if the Candlestick be broken.

Godly Prudence is to prepare people in the way to Reformation; to acquaint them as well with the Cross as the Crown; to lay in a principle of Patience, before Trouble does appear.

Maxims of REFORMATION.

In Nehemiah's time, when the Remnant of the Captivity were under great Afflictions, and the Walls broken down, he wept and prayed for prosperity, and the Lord prospered the work, and behold his Diligence, Nehemiah 1. 11.

Sanballat, Tobiah, and Geshem laughed and scorn'd at their Undertaking, but God prospers their work, Nehemiah 2. 19, 20.

Enemies to Reformation are troub'ed and cast down, when God appears for his people, Neb. 6.

If Haraniah, a faithful Ruler, have the Charge of Jerusalems safety, the work cannot miscarry, Nehem. 7. 2.

If Watches be appointed, every one over-against his own House, Self-interest obliges Diligence, Nehem. 7. 3.

The Chief of the Fathers gave largely, and the rest of the people gave Twenty Thousand Drams of Gold, Nehem. 7. 72 72.

Also Ordinances for Charging Yearly for the House of God, Nehem. 10. 32.

To Consult Scripture in times of Reformation, is the safest Guide; Ezra did do that day by day, Nehem. 13. 23, 24.

A Spirit of Prayer and Supplication before-hand, is a great Signal that God is about some great work for his Churches Interest, Acts 22, 14.

Differences amongst the Godly, are safest heal'd by the Godly. If the Grecians murmur against the Hebrews, then the twelve call the multitude of the Disciples together, Acts 6. 1, 2.

When Paul was design'd for Murder, the Disciples prevented it by night, in a Basket, Acts 19.

Of Gods Appearances in Reformation-Work.

All his Miraculous Actings for his Law and Church of Old by Moses, Joshua, and after several Judges, Judges 3. The sudden restoring of his Worship under Asa, Jehoshaphat, Hezekiah, Josiah, and the raising of the Temple under Cirus and Darius; all shew the Wonderful Divine Appearances: the Lord stirred up the Spirit of Cyrus, and then rose up the Fathers of Benjamin and Judah, with all those

whose Spirits God had raised up. Also Artexerxes, Nehemiah, Mordecai, &c. And under the Gospel, the Lord working with them, and confirming the word with Signs following, Mark 16. 20. And so all along to this of ours.

To close up all, here is encouragement to the faithful Ministry that promote the Interest of State and Church.

Let all faithful Ministers comfort themselves herein; tho' men be against them, yet they have their calling from the Lord; he will back them and bear them out; he will give power unto them. They are stars in Gods right hand; God will defend them. Fear not therefore, the faces of Men; seek not to please Men, for if you do, (as Paul speaks) you cannot be the Servants of God. You have your Ministry from the Lord, seek therefore to approve your selves, not to the Wicked, but to the Lord, who will defend and give power unto you, as he promiseth to his two Witnesses in the Revelations.

And since the intent of this Discourse is for Reformation and weakening Vice, I have here inserted the Titles of those DIVINES that are most fit to take upon them the Charge of Souls.

Ephes. 4. 11. They are Pastors, and therefore their duty is to feed the people of God that dependeth upon them.

1 Cor. 3. 9. They are Husbandmen, and therefore in duty, must Till Gods Ground, and sow his Seed.

Ezek. 1. 17. They are Watchmen, and therefore must give the people warning of ensuing danger.

1 Cor. 4. 1. They are Dispensers of the Mysteries of God, to deliver that to the people which they have received of him. Luke 22. 24. Called Stewards of Gods House, and therefore must give every Man his portion of Meat in due season.

Mat. 5. 14. They are the Light of the world, and therefore their duty is to shine forth by Heavenly Doctrine to enlighten Gods people.

Mat. 5. 13. They are the Salt of the earth, and therefore their duty is to season with wholesome Doctrine, the weak Souls that bend to Corruption.

1 Cor. 3. 10. They are Builders, and therefore must edifie the Body of Christ, the House of God.

Heb. 13. 17. They are Captains, and therefore it is their part to fight Gods Battles: and good Leaders and Chieftains, to instruct Gods people well in this Spiritual Warfare.

Ephe. 6. 20. They are called Embassadors, and therefore their duty is to declare Gods Message to the people.

A WATCH WORD FOR CHRISTIANS:

Being Devine Instructions, Gathered Out of the

HOLY WORD OF GOD.

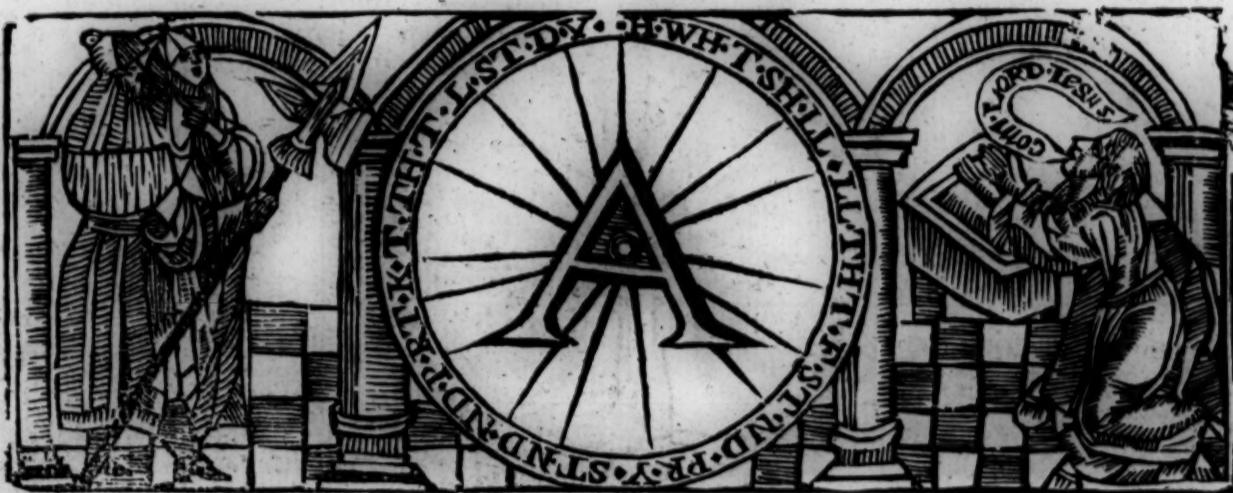
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31.

The First Column sheweth the Great Danger that cometh by Neglecting that Duty, to VVatch and Pray.
The 2d. sheweth the Great Benefit that cometh to Believers, by the faithful performing the Great duty of watching and prayer.
The Third is Rendred in plain English Verse, very profitable and delightful to Read, and fit to be set up in all Private houses, for the Instruction of Youth.

Mat. 26. 41. Watch and Pray, that ye enter not into temptation. Mark 13. 33. Take ye heed, watch and Pray. Mark 13. 35. Watch ye therefore, for ye know not what hour the Master of the House cometh. Luke 21. 36. Watch ye therefore, and pray all ways.

Oh! VVatch and Pray
to God continually,
Till Christ doth come,
that Raigns above
the Sky.

Old Simian and Anna Watcht and Prayed continually in the Temple of the Lord, and God revealed unto him, that he should not see death, till he had seen his Lord and Savior Jesus Christ, Luke 2 Chap.



Now let us all seriously consider the manifold dangers that hath befallen several persons in former ages, that have neglected to watch and pray, in these following examples.

Gen. 9. 1. Let us all watch and pray, lest we loose heaven, as our first Parents lost Paradise, or least with Cain his zealous brother was soe overcome with pride, that hee durst not be confined to inhabit in his native Country, or with the Old World hee was driven with Rain from Heaven, or with the sinful inhabitants of Sodom and Gomorrah, hee was destroyed with fire from Heaven : or that with Lot's wife our bodies be turned into a Pillar of Salt.
Gen. 9. c. For had Noah watcht he had not been drunk nor discovered his own nakednes, neither had hee been mocked, nor his Son cursed, or with the Sechem, we be the chief cause of our own utter destruction and our friends. As the Sechemites were, by the Rape of Dinah old Jacobs daughter.
Num. 25. Let us all Watch and Pray least we with Zimry and Ceeby be taken in the unclean act of Adultery, and so like them, be slain by the hands of some Holy Phanis : or least with Chorah, Dathan, and Abiram, we rebel against those Magistrates that God hath set over us, and the earth open her mouth and swallow us and all our substance, as it did them and theirs : or least with Samson, we be betrayed into the hands either of our spiritual or temporal Enemies, and so become bondslaves to them both, as he did to the Philistines.
2 Sam. 11. For had David watcht and prayd, he had not been overtaken with the lawl's love of Bathsheba, and so have commited both Adultery and Murder, neither could Satan have provoked him so to number the people, whereby the wrath of the Lord was kindled so that he destroyed threescore and ten thousand chosen men in three days space with the plague.
2 Sam. 13. Had Amnon watcht over his lust he had not committed incest with his Sister Tamar, neither would he have been suddenly slain by his brother Absalon.
Exod. 14. Had the Israelites watcht and prayd, God would not have sent those ten great plagues upon them, neither would he once have destroyed both Pharaoh and his Host in the red Sea.
Act. 5. 13. Had Ananias and Saphira watcht and prayd, Satan had not filled their hearts with a lie, and distrust in God's providence, for which fault they were both suddenly slain by the power of God, in the presence of the whole Congregation.

Here followeth several rare examples of the great benefit that cometh to believers, that Fast, Watch, and Pray, by the Examples of the Godly mentioned in the Bible.

Gen. 5. 24. Enoch Watcht and Prayed, and it so pleased God that he was translated to heaven alive, and did not see nor taste of death : So was Eish, 2 Kings 2.
Gen. 6. 8. By diligent Watching and Prayer, righteous Noah found favour with God, and by Prayer so prevailed with the Lord that himself with seven persons more only were preserved in the Ark to replenish the world with people, when the whole earth was drowned with the Flood, and by sacrifice and prayer so pacified the Lord that he promised to Curse the earth no more.
Gen. 18. c. By watching and prayer Abraham so prevailed with God, that if there could have been but ten Righteous persons found in Sodom and Gomorrah the Lord would not have destroyed them.

Printed for J. Hosc, over-against Staples-Inn in Holborn, near Gray-Inn-Lane, 39.

Oh ! Fast and Pray, unto the Lord on High,
In Iesus Name, that lives Eternally.

Prayer and Abstinence, Faith fully performed, is well-pleasing to God.

Read the Book of Hester.

An Exhortation for to watch, & pray,
To meet our Saviour at that Glorious Day.

LORD, let us all be sober, Watch and Pray,
that Christ our bretheren and our Friends may be
not with Adam, by his怠慢ness,
as he losse Paradise, let's not losse spermen :
Nor yet with Cain devide each others lives,
Let's we like him, be Cursed Fugitives :
Let's not sin like the Old World, and Gomorah:
Lest we like them, be made the Sons of Sorrows :
With Noah and Lot, let's not with Drunkards sit :
As be we quite bereaved of fear and wit :
Let's we Sechem, Zimry, and Abraams Lost restrain,
Let by some Holy Phanies, we be slain :
Let's not with Corah, against Magistrates Rebel,
Lest we with him be hurried quick to Hell :
Let's not with Samson, lust and bury prize,
Lest we like him, lose both our strength and eyes :
With David, covet not thy Neighbours wife,
Like him, se thou bereave no man of life :
Reproach not Christ, neither his Flock disdain,
Lest, like the Egyptians, thou also be slain :
Against thy Conscience, do not tell a Lye,
Lest like Siphra, that thou also Die :
Walk thou with Enoch, which to Heaven was taken,
And pray with Noah, when men hate the forsaken :
Be thou faithful, with Abraham, in desire,
Thou needest not fear Revengeful Sword nor Fire :
Live, just like Lot, when that he lived in Zoar,
Covit not, Sodom, to return no more :
Pray thou with Moles, with fervent desire,
Civil cure Diseases, and will quench Gods ire :
With Samson pray, though Christ thou strength wilt gain,
Till all thy sins be overcome and slain :
Pray thou with Hannah, David, and the rest,
That Christ may eas thee when thou art opprest :
With Israel, to God thy sins confess,
We'll slay thy foes when they do the oys :
Pray with Manah, God will his Angel send,
In dangers great thy cause so to detene :
Imitate thou how Hezekiah prayes,
God will add years unto thy shorten days :
With Nehemiah, and Queen Hester Pray,
That to Free Captives God would not delay :
With Daniel Pray, when Death assails the chace,
Thou mayst escape the dreadfull Lions Den :
Pray with the Apostles, Jesus Christ is Risen,
Thy Soul and Body to Redem from Pallen :
With Holy nephew hold out to the end,
Thy Soul, through Christ, shall unto Heaven ascend :
If with the Church thou Watch, Pray, and Fast,
By Christ his Blood, thou'lt come to Heaven at last :
Then pray with Saul, to Christ above the skies,
Hence Ananias shall open thine eyes :
Pray with Cornelius, being fully bent
To serve the Lord, Soul Heart, and Mind, Consent :
Pray thou like Peter, when he prays in Chains,
God's Angel shall release thee for thy pains :
With Paul and Silas, at midnight sing psalme
To God on high, he will hear thy pray :
And make both Psalms, and Mourning Lingers quale,
And be Converted for our Saviours sake.

FINIS.

By W.

Excellent Memorables for all Mourners: Especially Mourners for the Loss of Dearest Relations.

Gathered out of Mr. B's prepared (though not Preached) Farewel Sermon, at Kedeminstre, Aug. 24. 1662. upon our Saviours Words;

John 16. 22.

And ye now therefore have sorrow, but I will see you again, and your Hearts shall rejoice, and your joy no Man taketh from you.

THE Separation of dear Friends, made by Persecution or Affliction, doth somewhat resemble Death it self. It doth so in Eleven particulars.

1. Death is the Separation of dear Companions; and so is that.

2. Death is Unwelcom unto Both of them: so is the said Separation.

3. Death is the end of Humane Converse; so is that.

4. Death is the end of Earthly Comforts; so is that.

5. Death is the end of Humane Labours; so is that.

6. Death is the effect of Sicknes, and usually of Folly, and Intemperance and Oversight of our selves; so is that also, most commonly.

7. Death puts surviving Friends into Mourning; so doth that.

8. Death is the end of all the Living; so is that.

9. Death is followed with Judgment, God's and Man's; so is that.

10. Death destroys not the Relations of Soul and Body, separated; nor doth the said Separation of Friends destroy their Relation unto each other.

11. Death's Power is not Everlasting; there will be a Resurrection. So the Power of the said Separation is not Everlasting. Godly Friends will surely meet again in that Kingdom which admits of no parting.

[12. Death, I would add, Works good to the Saints: and so doth the said Separation, as grievous as it is to sense, Rom. 8. 28.]

But yet this said Separation resembles not Death in all things. For,

1. No Friend is the Life of his Friend; no Pastor is the Life of his Congregation; as the Soul is the Life of its Body. It is J. Christ alone is our Head and Life.

2. And the Continuance of ones Welfare depends not on the continuance of any Friend with us. A Church-state depends not on the continuance of any one single Pastor whatever.

The Text contains, [and happy is he that well attains and retains,] these Six Doctrinal Propositions.

D. 1. Sorrow goes before Joy, with Christ's Disciples. Evening, before Morning. Their Sowing in Tears, before Reaping in Joy. Their Pain of Travel, before Joy of Birth. Seven sorts of Sorrow, go before their compleat Joy.

1. Sinful Sorrows go before it. Though they should not do so, they do ever so do. Worldly, Passionate, Peevish Sorrows, that are Positively Sinful.

2. Sorrows in their nature Lawful, and only in their degree sinful, do go before it. These be our Excessive troubles, at things which we may Lawfully Sorrow for, with Moderation.

3. Sorrows merely Natural do go before it. Such as Weariness with our Labour, Painedness with our Diseases, grievous Feelings of Heat and Cold, of Hunger and Thirst.

4. Sorrows Castigatory go before it. These be God's Chastisements which have a tendency to do us good, if they be well improved. Such be all Sufferings in our Souls, Bodies, Names, Estates and Friends.

5. Sorrows Honourable and gainful go before it. These be sufferings from Men for the sake of Christ & the cause of Christ.

6. Sorrows Penitential do go before it. These are Contrition and true Repentance, Fasting, Absolution, and Humiliation. These Sorrows we must inflict upon our selves, to Kill Sin, and to Promote the work of Grace.

7. Sorrows Charitable do go before it. These be such as the Love of God and of his Church; and our Pity of the perishing World, do affect us with. Even as long as we live in a World so full of Sin and Misery.

Hear five Reasons for Sorrow's going before Joy.

R. 1. God will have some Conformity between the order of GRACE and NATURE. In Nature, Nothingness was before Being; Infancy before Manhood; Weakness before Strength; Crying before Laughter. No wonder then, if our Sorrow be before our Joy.

R. 2. Sin goes before Grace; and we are the first Adam's Children, before we are Christ's. It is therefore but just that Sorrow should be before Joy, where Satan goes before Christ.

R. 3. God seeth this to be the fittest Method for our Cure. That we may Deny our selves, we must know how little we are beholden to our selves; and must smart by the fruit of our Sin and Folly, before we are eased by the fruit of Grace and Love.

R. 4. Fore-going Sorrows raise the price of following Mercies. They that come out of great Tribulation, will joyfully sing the praises of their Redeemer.

R. 5. God will have the Members conformed unto their Head. Christ went to the Crown by the Cross; and so shall they that are Christ's. God's Will, alone, should satisfy our Minds concerning this matter: But these Reasons do set to view the Equity and Goodness of God's Will and Way.

Learn hence two things Exhort.

E. 1. Judge of your Sorrows, not by your present Sense, but by their Use and Tendency. Count them Purges, and Vomits; which you like best, when they work in the way wherein they use to Cure such as take them. Remember, Sirs, and say ye,

Q. 1. Who is it you suffer by? Is it one that you suspect of want of Power, Wisdom, or Goodness?

Q. 2. See you not that Carnal Pleasure is far more dangerous than all your Sorrows? Would you be in the condition of the ungodly, that prosper in the World?

Q. 3. Would you not rather follow your Saviour, and be conformed to Him and his Saints, than to the Wicked? Would you not go the common way to Heaven?

Q. 4. Hath not Suffering done you good, and the Cross bore you good Fruit? Why then afraid of it, and why so desirous of the Ease and Pleasure that hath often Hurt you?

Obj. But 'tis not all Sorrow that foretells Joy.

Sol. No, but all Sorrow of these three sorts doth foretell it.

1. Sorrow undergone in sincerity for Christ's cause and sake.

2. Sorrow performed as a Duty, for God's dishonour by our own and other Men's sins, and for Miseries thence rising.

3. Sorrow of Chastisement patiently suffered, and improved unto Reformation.

E. 2. Condemn not the Generation of the Just, because you see them suffer more than other Men. Be not as some Beasts; which, when one of their Fellows is wounded, do all forsake him. — And yet, err not on the other hand; think not that all be Blessed hereafter, that be Afflicted here. Know the Cause, e're you judge of the Suffering.

D. 2. Christ's Death and Departure was the cause of his Disciples Sorrow. Three things grieved them;

1. That their Beloved Lord must be took from them.

2. That He must Die in such a manner, painfully and ignominiously.

3. That He must Die while they had so little fore-sight of his Resurrection and Return. Had they known what would follow, they had been less troubled.

D. 3. The Sorrows of Christ's Disciples are but short. For,

R. 1. Life is but short.

R. 2. God's displeasure with his Servants, is but short, Psal. 30. 5.

R. 3. Our Trial, must be but short. God will see that the Furnace be not too Hot, nor we in it too Long.

R. 4. The Power of those that afflict us, is but short.

Observe then,

I. 1. Religion is not a whit disparaged by short and small Sufferings. Do any think them long? Let them consider,

1. Your Suffering will be no longer than your Sin.

2. Nor any longer than you make them NECESSARY.

3. No, not so long as you do deserve.

4. Nor so long as the Sufferings of the Ungodly, &c.

5. Nor so long as your following Joys; nor so great.

I. 2. It is reasonable that we moderate and mix our Sorrows with Joy. Being they be as hath been said; Rejoice evermore, is no unreasonable command.

D. 4. Christ will again visit his sorrowful Disciples. He means not to forsake them, when he hides his Face from them. For why?

R. 1. He hath Conquered the greatest Enemies already; and there be none remaining to Conquer Him.

R. 2. He retains still his Relation unto his Disciples. He is their Head, while they suffer so in the World.

R. 3. He loveth us now He is in Heaven as much as ever He did on Earth. He lays not by the least measure of his Love.

R. 4. His Covenant with his Servants is still in force. And his Promises cannot be broken.

R. 5. His own Interest, Honour, Office, Preparations, do engage him to return unto his disconsolate Flock. It doth so; And,

R. 6. It is for their sakes that He withdraweth for a time. The Bitter of it, is intended as Medicinal for their Benefit. John 16. 7. It is expedient for you that I go away.

Mark ye then, and be Exhort.

E. 1. Misunderstand not the Departings of your Lord. Say not with the Evil Servant, My Lord delayeth his coming.

1. He will Return to Judge the World, at his appointed day, Job 19. 25.

2. He will Return to his seemingly Forsaken Flocks. And give them Pastors after his own Heart, Jer. 3. 14.

3. He will Return to the Souls of his particular Servants seemingly Forsaken. Weeping endures for a Night, but Joy cometh in the Morning, Psal. 30. 5.

E. 2. Learn to behave your selves well, till Christ doth Return unto you. Particularly,

1. Bear his Absence, but be not Pleased with it.

2. Be not too Indifferent neither, but Resist it much.

3. Be not drawn to take another Lord, or Portion, in his stead. Let not Riches, &c. serve you instead of Christ.

4. Be not emboldened to Sin by his Absence.

5. Be not disengaged from Duty, by his Absence, Heb. 12. 12.

D. 5. When Christ shall again appear to his Disciples, their Sorrows shall be turned into Joy. When He comes, Joy comes with him. When the Sun riseth, it is Light-day, and Frosts are thawed, and all things revived.

1. The Deserted Soul turns from Complaint, to Triumph. He that said, There is no hope; now says, My Lord and my God.

2. The Deserted Church doth the same. Joying in its restored Ordinances, Order, Opportunities, and Advantages.

3. The Universal Church shall have an end of their Sorrows, and a Harvest of Joys, when Christ returns at the last day.

And here attend ye well.

1. It is Christ Himself that is the Believers Joy. The Beloved of their Souls.

2. And He will not come Alone neither. He brings an innumerable Company of Blessed Saints and Angels.

D. 6. The Joy that cometh at Christ's return will be a secure and everlasting Joy. Who should deprive us of it?

1. Not our Selves. For our trying time will be out, and Confirmation will be the reward of Conquest.

2. Not Devils. For there they cannot corrupt our Imaginations, or pervert our Understandings, or distract our Passions.

3. Not any Men. The Holy and Blessed, will encrease our Joy; their Joy will be ours. And as for the Wicked, they will be disengaged to hurt us, either by Flatteries, Threats, Reproaches, or Accusations.

Now observe;

I. The belief of this, rejoices the Soul under all Disappointment on Earth. Though the ART, and FORM, and WORDS of Holiness, cannot do so.

I. 2. Be not Deceived by a Flattering; nor Dejected by a Frowning World. No, but place your hopes on the Joys which no Man can take from you.

O Neglect not these Counsels and Requests.

C. 1. Spend most of your Studies, in confirming your belief of, 1. The Truth of the Gospel. 2. The Immortality of the Soul; And, 3. The Life to come. Lay up Treasure in Heaven; and Live for it, as Worldlings Live for the Flesh.

C. 2. Flatter not your selves with the hopes of Long Life. But make it the Summ of your Religion, Care, and Business, to be ready for a safe and comfortable Death.

C. 3. Live as in a constant War against all Fleshly Lusts, and Love not the World as it cherisheth those Lusts. He is never to be trusted, that falls deeply in Love with Riches.

C. 4. Be Furnished before-hand with Expectation and Patience, for all Evils that may befall you. And make not too great a matter of Poverty, or Wrong from Men.

C. 5. Take heed of a Self-conceited, Unhumble Understanding, and of hasty, and rash Conclusions. It is a Fool that rageth, and is confident.

C. 6. Maintain Union and Communion with all true Christian Churches. Hold to Catholick Principles of mere Christianity. Love CHRISTIANS as Christians, but Love the BEST most.

C. 7. Beware you maintain due Honour and Subjection unto your Governors, Prov. 24. 21. Obey no Man against God. But if you fall under persecuting Governors, in patience possest your Souls, trust God, and hold fast Innocency, and abhor Rebellion and Revenge. Do nothing but what God will own. Self-faving Men, are usually the destroyers of themselves and others. Peter, that drew his Sword for Christ, denied him the same Night, with Oaths and Curses. Fools trust themselves, and Wise Men trust God. — We may learn Wit from that Fool, who seeing great Guns and Muskets, asked, What they were to do; and being told, they were to Kill Men, laid presently; Do not Men Die here without Killing? In our Countrey they will Die of themselves.

C. 8. Be sure you keep up Family Religion. Especially in the careful Education of Youth.

C. 9. Live in the Love of God and Man. Blessed be they that faithfully practise those three Principles which all do profess. Sc.

1. To Love God as God above all, and so to Obey him. 2. To Love our Neighbour as our selves. 3. And to Do as we would be done unto.

Notes of the same Author, from Luke 20. 20. Doctrine. To have our Names written in Heaven, is the greatest Mercy, and first, and chiefly, and only for it self to be Rejoiced in. Which so passeth the estimate on all inferior Mercies, that further than they refer to this, they are not to be the matter of our Joy. For why?

R. 1. All common Mercies may consist with present Misery.

R. 2. Tea, they are also the ordinary and strong Means of making Men miserable, and holding them in Misery.

R. 3. They are often made the Devils Tools to do his Work by, and are used against God, to the hindrance of the Gospel, and injury of the Church.

R. 4. All of them may end in Misery, and leave the Owner in Everlasting Woe.

But I challenge all the World to tell me,

Q. 1. What should be Rejoiced in if not a Name in Heaven? If not the Lord of Life himself, the Joy and Glory of Saints? What is Heaven, but the Enjoyment of Him?

Q. 2. Is it not fit we now Rejoice, in that wherein we must Everlastingly Rejoice? If you knew the Friend and Place in which you were to have but an hundred years Joy, that fore knowledge would make them presently more delightful to you, than any other.

Q. 3. And, Is not this Joy a Divine, Pure, Profitable, and a Warrentable one? Need you be Ashamed of this? Is not he the best Christian, that hath most Love, Joy, and Gratitude? Is not he the likeliest to perform best his other Duties, and to conquer his remaining Sins?

You may be sure your Names be written in Heaven;

1. If Heaven has the pre-eminence in your Practical Esteem. If you are resolved to stick close to Christ whatever it cost you, and take God for your Portion.

2. If obtaining

Speculum Scripturale Schismatricorum:

A Scripture Looking-Glass. MOST EXACTLY CHARACTERIZING ALL SORTS OF SCHISMATICKS.

Wherein,

As, in a Looking-Glass, Face answers Face; And, that they are the Seedsmen of all Evil; So, Scriptures paint Seducers Root and Race: And, must be shun'd, as Serpents, or the Devil.

PROV. 30.11. Ther is a Generation that is pure in their own eyes (such are our Independents, and all sorts of Schismaticks, who call themselves Saints, and the Godly Party) but yet, is not washed from their Filthiness. Who say, Stand by thy self, come not near me; for I am holier than Thou: But, These (saith the Lord) are a smoke in my nose, and a fire that burns all the day. Isa. 65.5.

ROM. 16.17,18. Now I beseech you, Brethren, Mark them which cause Divisions and Offences among you, (And, do not Independents, and all Sectaries this among us?) contrary to the Doctrine which ye have learned, and avoid them: For, they that are such, serve not our Lord Jesus, but their own bellies; and by good words and fair speeches (just, as our Sectaries do) deceive the hearts of the Simple.

The Scripture Looking-Glass.

I. Korah, Dathan and Abiram rose up before Moses and Aaron, with certain of the children of Israel, 250 Princes, men famous in the Congregation, and gathered themselves together against Moses and Aaron, and said unto them: Ye take too much upon you, seeing all the Congregation of the Lord are holy, every one of them, and the Lord is among them. Wherefore (then) lift ye up your selves above the Congregation of the Lord? Num. 16.1,2,3. But, for all their most wicked and proud presence of Holiness, Moses pronounced them all to be most wicked and rebellious men, and they were most fearfully swallowed up alive into the earth, and so, perished most miserably, for their Pride, Rebellion, and Hypocrisie. from ver. 26. to 33.

II. Jeroboam, that notorious Idolater, who made Israel to sin by his golden Calves, and deceitful trick of Ease to the people, in their worshipping of God at Jerusalem; added this wickedness also, thereunto, That he made Priests of the lowest and basest of the People, which were not of the Sons of Levi. 1 King. 12.31.

III. Now, this I say, (lays the Apostle Paul) that every one of you saith, I am of Paul, and I of Apollo; I am of Cephas, and I am of Christ: Is Christ divided? was Paul crucified for you? Are ye not, herein, carnal? in thus, dividing Christ into Sects and Schisms? And, are, thus, become children, soled to and fro, and carried about with every wind of doctrine, by the sleights of men, and cunning craftiness, whereby they lie in wait to deceive. 1 Cor. 1.12,14. & 1 Cor. 3.3,4,5,8, &c. 14.

III. This know also, my Brethren (lays the Apostle Paul) that in the last days, perillous times shall come: for, men shall be Lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, and without natural affection, unbankfull, unholly, truce breakers, false accusers, incontinent, despisers of those that are good, headie, and high-minded, traitours, having a form of godliness, but denying the power thereof; from such (my Brethren) turn away: for, these will not endure sound Doctrine; but, after their own lusts, leap to themselves Teachers, having itching ears, and turning away from the truth, being turned unto fables. 2 Tim. 3.1,2,3,4,5,8, &c. 13.

V. And (as the same holy Apostle lays) of this sort, also, are all those that creep into mens houses, and lead captive silly women (even as, Satan, the Devil, also, at the beginning, assaulted and surprised Eve, the woman, and, then, left her to entice and enflame Adam, her husband. Gen. 3.1,2,3. &c.) So do these men. And like Faines and Fambres (those wicked Magicians of Egypt, who withstood Moses and Aaron) they reject and resist the Truth, being men of evill minds concerning the faith. And these evill men and Seducers, though they go on, grow worse and worse, deceiving and being deceived; yet (certainly) they shall not long proceed: for, their folly and madnesse breaks forth, and is more and more most notoriously made manifest to the world, even as the folly and madnesse of those wicked Inchanters and Magicians was. 2 Tim. 3.6,8,9,13.

VI. The Apostle Peter, also, tells us of his discovery of false-Prophets, or false Apostles that shall come in future Gospel times, and who began to appear among the people in his time; who did, and would privily bring in damnable Heresies (and blasphemous Opinions) even denying the Lord Christ: And, that many should and would follow their most pernicious ways; by reason of whom the ways of Truth would be evil spoken of. 2 Pet. 2.1,2.

VII. And the same Apostle goes on, and tells us, that through covetousness, they shall, with fained words make merchandize of their Disciples and Profelites, whose judgment lingereth not, and whose damnation slumbreth not; but chiefly, those that walk after the flesh, in the lusts of uncleanness, who despise Government, and presumptuously speak evill of Dignities: and, like brute-beasts, speak evill of the things which they understand not; and shall therefore perish utterly in their own corruption, and shall receive the reward of unrighteousnesse. Spots they are and blemishes, spotting themselves with their own deceivings, and seducing others, while they feast with you; Having eyes full of adultery, and that cease not from sin: Beguiling unstable souls, their hearts being exercised with covetous practices. Cursed children, Wels without Water, clouds carried with a tempest, to whom the mist of darknesse is reserved for ever. Speaking great swelling words of vanity, and promising liberty to others, whenas themselves are the servants of corruption, 2 Pet. 2.3,10,12,13,14,17,18,19.

VIII. There are (saith the Apostle Jude also) certain men crept in, unawares, who were of old ordained to condemnation, ungodly men, who turn the grace of our God into lasciviousnesse. Filibie Dreamers, who despise Dominions, and speak evill of Dignities: who have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gain-saying of Core. Spots they are in your Feasts of Love, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about with winds; Trees whose fruit withereth; without fruit, twice dead, pluck'd up by the roots; raging Waves of the sea, foaming out their own shame; Wandering Stars, to whom is reserved the blacknesse of darknesse for ever. Murmurers, complainers, walking after their own lusts, speaking great swelling words, having mens persons in admiration for advantage: Mockers, who walk after their own ungodly Lusts. These are they who separate themselves, sensual, and not having the Spirit, Jude, ver. 4,8,12,13,16,18,19.

The Schismatrical WOLF Sected.

MATT. 7.15. Beware of false Prophets, which come to you in Sheeps clothing; but, inwardly, they are ravening Wolves; ye shall know them by their fruits.

We unto the world because of offences; it must needs be that Offences come, but we to that man by whom the offence cometh: For whosoever shall offend one of those little ones, which believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matt. 18. 7,8.

Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is transformed into an Angel of light: Therefore it is no great thing, if his Ministers also be transformed, as the Ministers of righteousness, whose end shall be according to their works. 2 Cor. 11. 12,14,15.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they fall away, to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame. The just shall live by faith; but if any man draw back (or fall away) my soul shall have no pleasure in him. Heb. 6.4, and 10.3.

Confut, then (O all ye backsliding and apostatizing Independents, Sectaries and Schismaticks) this fair and faithfull Scripture Looking-Glass;

and see how neer ye come to the sin against the holy Ghost, and fear, and tremble.

Quicum quis sit, non sit cum Jesu Christi, that is, Who are, to walk with Jesus Christ, delights, vel Romani, vel Schismatii: —

The Heretical FOX Hunted.

CANT. 2.15. Take us the Foxes, the little Foxes that spoil the Vines; for our Vines have very tender Grapes.

TOWN FIGURES.

FINIS.

A Warning from God to all Apostates;

O R,

The Nature, great Evil, and Danger of APOSTACY discovered.

Wherein the fearful States of Francis Spira and John Child are compared; the latter whereof, under dismal Despair, hang'd himself, Octob. 13. 1684.

What Apostacy is not.

B Y Apostacy, or falling away, we do not intend this or that actual Sin, be it of what nature it will; for what Sin may not a godly Person commit, and yet not be guilty of Apostacy?

II. It is not a falling upon Temptation, or Surprise: For concerning such Fallings we have Rules of another kind given us in sundry places, and those exemplified in special Instances; but it is that which is premeditated, of Deliberation and Choice.

III. It is not a Falling by Relinquishment, or Renunciation of some Principles of the Christian Religion, by Error, or Seduction; for through want of Light, a good Christian, the Craftines of Men may be drawn away, or infatuated with some hurtful Errors, and yet remain in a fayable State.

What a total Apostacy is.

B UT to proceed: Apostacy is either total, or partial.

I. A total Apostacy is an utter Renunciation of all the constituent Principles and Doctrines of Christianity. Such was the Sin of them who relinquished the Gospel to return unto Judaism, Heathenism, &c. And, to compleat this total Declension, 'tis avowed, voluntary, and deliberate Renunciation of the Gospel, the Faith, Rule, and Obedience thereof, which once they believed, owned, and profest'd: which can't be done without casting the highest Reproach and Contempt imaginable upon Christ himself; nay, and in these Persons that thus fall, 'tis concluded there is an absolute Hatred and Malice to him. Hence 'tis said, *Torment him again, i. e. they do it as much as in them lieth, and declare what they would do, were it in their Power: Tis said also, They do despite unto the Spirit of Grace.* This fearful frame of Heart seem'd to be in the Emperor Julian, when he took of his own Blood that run from his Wounds, and threw it up towards Heaven, crying out, *Thou Galilean, thou hast overcome me!*

A partial Apostacy described.

2. A Partial Apostacy, saith a reverend Divine, is every Crime against the Gospel, which partakes of the Nature of the other in any measure of degree; and whoever doth so, makes an Accession towards the Guilt of crucifying the Son of God afresh, and putting him unto Shame; for 'tis in his Gospel and Church alone wherein he can now suffer from the Sons of Men. When any important Principle of Evangelical Truth is forsaken and renounced, especially when many are so; when the Rule of Obedience, which the Gospel prescribeth, is habitually neglected; when Men believe otherwise than it teacheth, and live otherwise than required; there is a partial Apostacy from it, whose Guilt and Danger answers the Degrees and Measure which in each kind it proceeds unto. And with this, doubtless, the Lord Jesus may charge most Churches and Communities of Christians in this evil and backsliding Hour.

Certainly he may say to them, what God said of old concerning the Church of Israel, *I had planted thee a noble Vine, wholly a right Seed; how thin art thou turned into a degenerate Plant of a strange Vine unto me? Jer. 2. 21.* O where's that Faith, Love, Zeal and Holiness that was once? and who knows where this partial Declension may end; whether we respect a Church, or particular Person? For though it be doubted by many, whether a sincere Christian can fall totally; nay, utterly denied: yet he may fall foul; tho' he can't fail to break his Neck, yet he may, as David did, to the breaking of his Bones. And 'tis evident, that a Man in a high Profession of Religion; nay, one look'd upon as a Star of the first Magnitude, may gradually, or on a sudden so fall, as to rise no more. The one is a Backslider in Heart, the other in his Profession, one loses all his seeming Grace, the other may decay in Grace; the one gives his Duty quite over, the other may for a while neglect it, or grow cold, remiss, or indifferent about it. But who can tell, when he falls, how far he may fall? for many we see fall into their old Sins, and former evil Courses; others draw back from the true Religion, and Doctrine of the Gospel, and embrace Error and Heresy; either receive a new Doctrine, never delivered by Christ nor his Apostles, or else cleave to that old and corrupt one, which they once turned from. Some fall so far as to hate Reproof, and the Reprover too, nay, hate the ways of God and true Holiness, and reproach, nay, persecute such who serve him in Sincerity, out of Malice.

The cause of Apostacy.

I N the next place we shall shew the Cause, or chief Grounds of Apostacy. 1. That rooted Enmity which is in the Minds of Men by Nature unto spiritual Things: abiding uncured under the Profession of the Gospel, is doubtless the original Cause, or first Spring of this detestable Evil. The Nature of which Enmity we have not room here to open; for 'tis evident those who fall away and perish in Apostacy, were never truly converted and reconciled to God; the old Habits, and evil Qualities of their Hearts, being not changed, tho' their Understandings may be much enlightened, as touching the Nature and Excellency of Divine Truths (as Balaam's was) yet their Wills and Affections were never effectually wrought upon by the Spirit of God. The Parable of the Sower, Matth. 13, concerning the four sorts of Ground, clearly shews, that one Cause of Apostacy arises from the Badness and Vileness of the Hearts of Men under the Profession of the Gospel: for the good Ground, viz. the sincere and honest-hearted Person brought forth Fruit unto Eternal Life, and indeed all others fell away.

2. From hence we affirm, That loving and living in some secret Sin, is the Cause of this fearful Declension in some Persons, whether it be innate Pride and Vanity of the carnal Mind, inordinate Affections, the Lust of Concupiscence, or Covetousness, or any thing else; certain it is, *The Ways of the Lord are right, and the Just shall walk in them; but the Transgressors shall fall, Hos. 14. 9.*

'Tis plain therefore, that unless that Enmity to the Power of Grace and true Godliness be conquered, unless the Mind be freed from all dislike of strict Holiness; unless the Gospel obtain its real Efficacy upon the Conscience; unless the Truth be so learned and received, as it is in Jesus, *Whereby Men put off, concerning the former Conversation, the old Man, which corrupt according to the accustom'd Lust, and be renewed in the Spirit of their Minds, and put on the new Man, which after God is created in Righteousness and true Holiness; Ephes. 4. 22, 23.* there is little ground to expect they will abide constant in their Profession in a day of Temptation.

3. Ignorance, or want of a good Understanding, is another Cause of Apostacy in some; they do not know the necessity of abiding in the Profession of Truth, nor the Excellency thereof, nor the danger of Error, nor well consider upon what Foundation they stand; for if a true Church and Constitution be not fully understood, 'tis no Marvel if Men cleave to a false.

4. The Causes of Declension in others, arise for want of an Evidence in themselves, of the Divine Authority of the Holy Scripture, and of that real and sound Experience of the inward Life, Power and Sweetness of the Love of God in Jesus Christ to their own Souls. Those who receive not the Truth in the love of it, will not long abide in it; for that which Men do not greatly love and prize, nor find the worth and sweetnes of, they will soon part with. These are like Trees not well rooted, that are soon blown down, or pluck'd up by the roots, by which means great Guilt lies upon their Consciences. Can it be supposed that a loosed, and an unholie Person in his Profession can stand in the day of Trial?

5. The Cause of Apostacy in many, is the inordinate Love to this World; they love House and Land, Son and Daughter more than Christ; for, as our Saviour saith, *Matth. 13. 22. The Carts of this Life, and the Desirousness of Riches choke the Word, &c.* This was the Cause of the Young Man's Apostacy from Christ in the Gospel, and of Dumas, and a multitude more.

6. Moreover, I might shew, that many fall through Unbelief; like those of old in the Wilderness, they want Faith and holy Trust in the Power, Wisdom, Holiness, and Mercy of God, and hereby murmuring in their Hearts against him, not believing his Word, nor Servants, nor understanding the end of God in dark Dispensations, return back into Egypt.



8. Others, by means of fainilish Fear, and the severer Trials that oftentimes attend the Professors of the Gospel, fall away, *they having not Root in themselves, i. e. the Root of the matter, or the Truth of Grace*) induc'd but a while; for when Tribulation and Persecutions arise because of the Word, by and by they are offend'd; Marth. 13. 21. Moreover, Self-Confidence is of dangerous Consequence, *Thou standest by Faith, be not therefore high-minded, but fear.*

The Evil and Danger of Apostacy.

I Suppose all good Men agree, that's Declension from the Truth of the Gospel, is a Sin of the highest Guilt, and that which will issue in the most dangerous Events.

1. Such that Apostatize from God's Truth, and forsake the true Church, do violate one of the most solemnest and sacred Bonds and Covenants that ever was made, which they sealed to in the holy Sacrament of Baptism. O how great then must that Sin be!

2. They expel the Name of God, his Truth, Gospel, and People to reproach, and cause Men to Blaspheme his Tabernacle, and all that dwell in Heaven: for they declare that having made trial of Christ, his Gospel and Ways, they found nothing of Substance, Truth and Goodness in them; for which they should continue their Profession. The Apostle Julian gave us this as the Motto of his Apostacy. *I have had, known, and condemned your Gospel:* And this (faith a famous Writer) hath been the way of Apostates in all Ages. In the Primitive Times they were the Gentiles Intelligencers; (and like the Spies of old, brought up an evil Report of the good Land) for (faith he) they were not satisfied to declare their own Disapprobation of what was really taught, believed and practised among the Christians; but the more to countenance their Apostacy, not only inviolently reprehended, and odiously traduced what was really professed, but wilfully invented Lies and Calumnies, so as if it were possible to ruin the whole Interest, and all that belong to it.

3. They who forsake God's Truth and People, forsake God himself, *who hath chosen Zion for his Habitation, saying, Here will I dwell for I have desired it: Ps. 132. 13.*

4. They also lose thereby all other precious and peculiar Blessings and Promises made to God's Covenant-People, as his special Protection, Presence, and gracious Provision, and the Communion of his Saints.

5. They lose all their former Labour, and destroy that which once they builded.

6. They incur God's dreadful Wrath, his Soul will take no more Pleasure in them. *Heb. 10. 38.*

7. They make themselves guilty of the Sin of the fallen Angels; or conform to the Devils, who kept not their first Estate; their Sin, 'tis evident, was Apostacy.

8. They hereby also fall under spiritual Judgments, as Hardness of Heart, Blindness of Mind, and a feared Conscience, i. e., God doth oftentimes leave these unprofitable provoking Apostate Professors, judicially to their Evils, and so puts an end to his Expectation concerning them; he looks for no more from them, and so exerciseth no more means for their Conversion and Repentance. God is said to look for, and expect Fruit, where he bestows Cost and Pains, but from these he takes away all means of Grace, and thereby his Expectation, Long-suffering, and Patience utterly ceaseth towards them; so that it is impossible to renew them again to Repentance. For when God withdraws himself from a Soul, and denies all means of Grace and Assistance, in order to a Recovery, such must needs Perish of necessity.

9. And God hereby usually leaves them in Severity to a reprobate Mind, or gives them up to vile Affections, or to their own Hearts Lusts, and to walk in their own Counsel, that so they may be filled with all Unrighteousness. *Rom. 1. 26, 27.*

10. Upon this, no marvel 'tis if Satan takes full Possession of them, and leads them also into any pernicious Error and Delusion, *That so they all may be damned, because they received not the Truth in the Love of it, that they might be saved: 2 Thes. 2. 11, 12.*

11. They are sometimes so left of God, and given up to the Power of Satan, that by falling under the Lashes and Accusations of their own Conscience they are brought into fearful Despair, crying out as if they were in Hell whilst alive in the Body; and in this Condition some have endeavoured to make away themselves. Of these we have two sad Instances, especially in *Francis Spira*, about the Year 1548, and of one *John Child*, who lived in *Brick-Lane* near *Spital-Fields, London*. And since it appears they seemed both to be much in the like Condition of Anguish and Horror of Soul, we shall give you some brief hints of their fearful States by way of parallel.

12. *Francis Spira* was a Man of great Natural Parts, a Civil Lawyer, an Advocate of good Esteem, of a Countenance sharp and austere. *John Child* was also to a Man of considerable Natural Parts, and tho' no Lawyer, yet a Preacher of God's Word, and of an austere Countenance and piercing Eye.

13. Spira through Satan's Temptations renounced that Religion which he believed was the Truth of God. Child also declared to several Godly Men who came to visit him, that he had forsaken that Way which he believed in his Conscience was the Truth of God, and imbrac'd that which he believed was false and erroneous, or to that effect.

14. Spira fell through fear of suffering. Child also said he did what he did out of fear of suffering, and in hopes of Worldly Preferment, tho' the last had not such ground of Temptations as the first.

4. Spira cryed out against himself to this effect, *I was, said he, excessively covetous of Money, and accordingly apply'd myself to get by Injustice, corrupting Justices, by Decit, &c. Child likewise cryed out upon the same account: for when one ask'd him the cause of his great Trouble, he said, Pride, Hypocritie, and the Love of this World, those hurtful Evils had been his Ruin: And at another time greatly bewailed his fearful Covetousness.*

5. Spira was under dreadful Horror, and refused all Relief. Child was also doubtless under as great Horror, anguish of Soul, and refused all Relief, crying out with Spira, that his Sin was greater than God could forgive. *I am a Reprobate, and am damn'd, said Spira, and God will make me an Example of his Wrath:* So said Child, I am damn'd, yea certainly damn'd, and God will make this Body of mine an Example to this Generation, and that you shall see shortly.

6. Spira said, he envied the State of *Cain* and *Judas*, and that his Condition was worse than theirs. Child said also, that his Condition was worse than Cain's, *Judas'*, or Spira's either; nay, worse than some of the Devils.

7. Spira troubled himself too much about the secret Decrees of God, conceiving false Notions (as it is thought concerning Election and Reprobation) against himself. Child also was troubled much for his prying into God's Decrees, and in that he had been too bold and confident in his Notions, and was, he said, a mere Monster of Wickedness in charging good Men who differed from him about those things he understood not, (yet was not Spira's Judgment about Election, &c.) When some told Spira of Job, who said, God had set him as a Mark, &c. he wondered they should compare his Condition with holy Job's, who was elected, said he, but I am a Reprobate. In like manner, when Mr. Child was told how *David* and *St. Peter* fell, and yet rose again; he seemed with a kind of indignation to reply, Do not mention those Holy Men, my slate's not like theirs; they were beloved of God, but I am a vile Hypocrite, or to that purpose.

8. Spira cryed out, he could not repent: so said Child, tho' he would repent and believe, yet he could not.

9. Spira said, he had sinn'd against the Holy Ghost. Child with bitter Tears cryed out, fearing he had done so too. Spira with a gash Look, seeing a Knife, snatch'd it up, but his Friends prevented his Purpose. But Child, after he had spent four or five Months in languishing Despair, Octob. 13. 1684, at Night, his poor Wife being wearied-out by watching, falling asleep, he goe down upon the Cellar-Stairs, and with a Girdle, like a piece of the Rein of a Bridle, hanged himself, to the great Terror and Grief of all his Friends.

10. Spira applied all the Threatenings and fearful Texts of Scripture concerning God's Wrath to Apostates and implacable Sinners, against himself: so did Child, particularly that in *Prov. 1. I will laugh at their Calamity, and mock when their Fear cometh: he shall have Judgment without Mercy that hath shewed no Mercy.* --- Esau could find no place for Repentance, tho' he sought it carefully with Tears. And that fearful passage, *If we fin wilfully after we have received the knowldg of this Truth, there remains no more Sacrifice for us.* Heb. 10. 26.

Now what this Man's Fall was, is in pare known, which I shall not mention here; yet this is evident, that all along he declared that one great cause of his Troubles, was his writing of a Book against those People he formerly walked in Fellowship with: the Book is called *A second Argument*, &c. in which he casts all the Reproaches, and odious Reflections imaginable upon the said People; which made him say, *He had touched the Apple of God's own Eye;* and that in writing of that Book, he was influenced by the Devil, and that he did it in Malice, and was the chiefest Wretch that ever lived, crying out, that though God was a good and gracious Being, yet when provoked, a terrible God. O how many thousands of godly Christians, said he, have I grieved! If God hath any People in the World, he believed those whom he had vilified and cast Dirt upon, were part. Moreover, some time before he destroy'd himself, he wrote a Retraction of that Book, which was found since amongst his Writings, with the greatest Self-Abhorrence that ever was heard; begging Pardon of God, and of all his People, yet still despairing of Mercy. He is gone, and Charity ought to be exercised by us; for secret things belong to God only. Let his Fall be a warning to us; and let him that thinks he standeth, take heed and beware of Self-Confidence, and not trust to his own Strength, inherent Power, and Righteousness. To this sad Instance (which speaks more Terror to the Backsliders of this Generation, than many Sermons) I might add one or two Examples more.

Melancthon, that Famous Divine, makes relation of a certain Man that was a Servant, one that he knew, who for a while was a zealous Professor of the Protestant Religion, but by the Temptation of Satan fell from it, and some time after, having received the Sacrament in the Popish manner, he fell under fearful Despair, roaring out most horribly, *I have, said he, deny'd the Gospel, and am become the Devil's perpetual Valet,* and whilst the Words were yet in his Mouth, he suddenly flung himself headlong out of the Window, and with the force of the Fall all his Bowels gulf'd out.

Moreover, Mr. Fox (in his *Acts and Monuments*) relates a sad Story of one *Judg Hale*, who in Q. Mary's Time was a Protestant, but by the Subtilty of the Enemy it was supposed he was overcome, and thereby fell under such Horror of Mind, that once or twice he did attempt to destroy himself with a Knife, yet was prevented; but afterwards, which was in the year 1555, he cast himself into a River and was drown'd.

Neither is it amiss to mention that poor Soul who said he could not burn for Christ, who soon after he had renounced the Faith, his House taking fire, was burnt in his Bed. When Men come to value either Goods or Lives above Christ, he can quickly, in a way they think not, deprive them of both.

And now to conclude, Let the Professors of this Age take heed of Apostacy; do not sin against your Light, and chuse Sin rather than Affliction, or sin wilfully after ye have received the Knowldg of the Truth, firth the Apostle saith of such, *there remains no more Sacrifice for Sin, but a fearful looking for of Judgment, and fury Indignation, which shall devour the Adversaries,* Heb. 10. 27.

2. Take heed ye are not deceived, and rest upon the external Profession of Religion, being not really ever converted, not having the Truth of Grace in your Hearts.

3. Take heed you grow not cold and carnal, and neglect the great Duties of Religion, or be remiss about them, while you make a stir about the smaller matters.

4. See that you are well grounded and rooted in the Truth, and in the Faith and Love thereof.

5. Labour to be loose in your Affections to the things of this World.

6. Give not way to Sin and Satan's Temptations in a little.

7. Let the Concerns of God's Church lie near your Hearts; for he that can see the House of God go to decay, and endeavours not to support and repair it, doubtless intends not to dwell in it long. Many love their own Houses better than they do the House of God: Some matter not what they lay out upon the one, but grudge to give a little to support the other.

8. Ingage not with the Enemy in your own Strength: Be much in Prayer, and lead a holy Life.

9. Sleep not in times of Temptation.

10. See you do not despair of the Mercy of God, nor account your Sin greater than he can forgive. Take heed of Unbelief.

11. Furnish your selves with Christ's Spiritual Armour, and strive to discern what a Temptation is: Labour to know an Enemy when you meet him.

12. Take heed of Security; and be in the sight of God what you seem to be in the sight of Men. Beware of Hypocritie, and have jealous thoughts over your own hearts.

13. Take heed of secret Sins, and of sinning presumptuously.

A Seasonable Caution to Apostate Protestants: Or, Mercy and Judgment at once Visible:

25

Wherein you'll find heart refreshing Mercy to the Firm Protestants; and Soul ruining Vengeance on the rotten Time-serving ones that turn Papists.

Verifying, in the very letter, that Promise, *Whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it: Mat. 16.25.* (as here the true Protestants did, who gave themselves up for dead men, rather than turn Papists to save their lives; and yet were miraculously saved: when, at the same time, the Rotten unsound Protestants, who, at that Pinch, turn'd Papists to save their lives, yet perished.

Written by Mercurius Hibernicus, an Ey-witnes^s of the Protestants Miseries, and of the Papists Treacheries in Ireland; from whom expect severall sheets to the shame of Popery.



OW are the Daises, doubtless, whereof Christ and his Apostles forewarn'd us; *That there should be a departing or falling away from the Faith: (1 Tim. 4.1. 2 Pet. 3.3. Jude 18.) and that because of Iniquities abounding, the love of many should wax cold, Matt. 24.12. Cold for Christ, and the true Christian Religion; Nay, They shall even deny Christ, 2 Pet. 2.1. 2 Tim. 2.12.* And these things, with many more are come to pass at this very day.

And this hath proceeded from the cursed design of the JESUITES, and the rest of the Romish Faction, who debauch many great Ones, and they, by their wicked Example (which almost carries the force of a Command with it) the whole Comonalty, (by deluding them with pretences of Venial sins, and Pardons, &c.) For is not Whoring, Swearing, Drunkning, Lying, Equivocating, &c. become as a mighty Stream overflowing the whole Land, thereby fitting us for some worse Judgment, if the Plague, the Fire, and other Punishments we have had, do no good upon us. Therefore be steadfast: How deadful is it to consider, and what a sure Token of approaching Judgment is it, to see

I. Many quondam zealous Protestants, grown of late so cold, (colder since the PLOT than before) so narrow spirited and basely timorous, (thinking 'tis a great piece of discretion, and that they shew an emphatical piece of Wisdom) That when Discourse is raised in Company, concerning POPERY, they will either shift it off with a Drool, force some other Discourse, or sneak away, in hopes to save their Bakon, (*cujus contrarium verum est,*) so that, really, they are ashamed, or half afraid to own themselves Protestants: Shewing not so much zeal for the true Worship of the true God, as a Turk does for Mahomet, or a Heathen for his Idol: hereby declaring that they have sat under a dead Ministry, of whom God hath said, *They shall not profit the People.* Those that never felt the Power of God, under an Ordinance, in turning them from all Sin, and shewing them the desperateness of their Condition without Christ, a holy Life, &c. will turn to any, the worst of prevailing Religions, especially to that which tolerates Sin, as Popery do's: nay, makes it meritorious, as murdering Kings, burning Cities, &c!

II. Others are so pusillanimous, so dirty, and dastardly; That they dare not own the Truth, when they hear it traduced and impugned by men popularly affected: when 'n the Spirit of God and their own Consciences prompt them to speak: as if they were ashamed of Christ. (See Mark 8.38.) and with Spies, desperately quench and resist the Motions of the Holy Ghost: and if any put them to it by Interrogatories, they'll answer with an Equivocation, or an Italian shrug: Know, they that dare not Speak for Christ, will hardly either Do or Suffer for him; These are light Wheat, that will soon be blown aside, if the Wind rises a little: especially, if Euroclydon blow hard.

III. There is also another sort, who, tho they will talk pretty freely concerning the PLOT, &c. yet their words are so cunningly and artificially placed, as if they were coin'd on purpose: Yea their Expressions are many times so ambiguous, and favoring of the JESUITS canting Querks, that the wifest Man alive can hardly tell what to make of them: and all these three aim at the same thing, viz. hoping, by Silence, Indifferency, and Neutrality, to find favour of the Papists, if they should get uppermost; which is the greatest Folly imaginable: as I could evince by many woful Examples, in the Rebellion, in Ireland: where they were most egregiously perfidious, pronising the Protestants quarter, but in stead thereof murdered them in cold Blood: And this one Relation, shall serve in stead of many, whereby you may see, if you will, what you are to expect when they have the Sword, &c. Take it faithfully as I rece. v'd it from Captain Edward Leventhorpe, and others.

During the late Wars in Ireland, A Castle well mann'd with English, Protestants, being suddenly and straightly besieged by the Enemy, in so much, that in few daies, they were reduced to so great Extremity, that they must of necessity either starve, or yield to the Mercy of the merciless and implacable Papists (whose tender Mercies are Cruelty; as all along the Maren Dayes, the Troubles in Germany, and the Irish Rebellion hath been proved.)

Hercupon, the Day and Hour being appointed whereon they should march out of the Castle, without any thing, save only their wearing Clothes: These Noble Souls (I call them so for their Magnanimity for the Cause of Jesus Christ) came out of the Castle, and as soon as ever they came forth, so soon were they surrounded by the Enemy; as you see in this Figure: who, with drawn swords in their hands, waited only for the Word of Command to fall on, and cut them in pieces: whilst, the other poor Souls were upon their Knees, one while calling upon God for Mercy, and another while crying to their Enemies for Pity: but the Papists had sworn the Ruine of them all, and had done it too, if GOD by a strange and wonderful way had not prevented it. For, just as the Commander was about to give the Word, to fall on, and spare none of the English Soldiers, GOD, I say! put it into the Commanders mind, to ask them one Question first: and it was this, He demanded if there were any Roman Catholicks among them? if there be (said he) let them draw out, and separate from the rest, who were to stand still: The Word was no sooner out of his Mouth, but out came three or four, and confess themselves Roman Catholicks, and withal antedated their Religion: after them, came half a dozen, and at the heels of them half a score more, and divers others after them, and all acknowledging themselves Catholicks, ante-dating, as the first did. Whereat the Popish Commander turn'd about and smil'd: and when no more would come, he asked the rest that stood Firm, If they were resolv'd to dye PROTESTANTS? They, (like true Christians, Heaven-born Souls indeed) answered, That they would not change their Religion to save their LIVES!

Say you so? Quoth the Popish Commander! But what, I pray, Do'nt you think the others that separated from you good Catholicks? No, (said the stedfast Soldiers) because they never own'd themselves as such till now, and they do it for fear of Death.



I verily believe it, (said the Commander) for I thought as much before. Then turning to the rest of his Officers and Soldiers, he said, Them yonder, meaning those that separated, are but Counterfeit Catholicks, and the Rogues do it only to save their LIVES, and to abuse us, for they will run away the next Opportunity: Therefore, by GOD, they shall dy every man of them, and the other for standing so bravely to their Principles shall live; and whom I would sooner trust, upon any occasion, than the other, or any such Time-serving Rascals, as they are!

In short, he put all the Revolters to the Sword, and saved the other for their brave Resolution: and, not only so, but sent them with a false Conduct to the next English Garrison, having as many of his own sent in Exchange, that had been Prisoners. By this noble Act, the said Commander won great Applause amongst the English.

Now, consider this, all ye that think to save your Lives and Estates by temporising and basely ante-dating your Religion, or dirtily complying with, and fawning upon every base pitiful (the most of them are no better) Papist before hand, as if ye would fore-speak Friendship, as I am too sure many do. And possibly, you that are next to, removed but one little step from them, may find some favour, for a very little time, from them, till you and them, if they can by any idle foolish pretence get you to assist them against such as are more zealous against their Idolatries: But, when their work is so far done, then they will more easily cut you off too, for the least step of Reformation since Qu. Maries daises, their Soul hates, even as the purest worship. For I can liken them to n^t better a Crew than Rogues and Thieves that live in an honest place; who will carry it very fairly among the Neighbourhood, to have somebody's good word at a pinch: so they, make to some one party to shelter under them: and then, only Polphemus's Courtesy will be yours, that is, to dy last; when you have seen the Throats of others cut, your own turn comes next.

There are Seven sorts that above all others are most likely to turn Apostates, viz. The Covetous, the Ambitious, the Self-lovers, the Over-nice, the Formalists, the Ignorant and the Fearful. See Rev. 21.8. Mat. 10.33. Mark 13.13. Rev. 2.10.25. 1 Cor. 16.13. Phil. 4.1. 1 Cor. 10.12.

These 7 include the first three abovenamed, and are wrapt up in the word HYPOCRITE; and amongst them, there are divers great Professors even of all sorts, who (as well as the loose, ignorant, debauch'd, prophanous Protestants) for fear or favour, may joyn with the Papists against sincere Protestants; as the Lutherans joyned with Papists against the Calvenists, An. 1567. and about the 10 year of Q. Eli^r, especially when allured thereto by the curious Arts of Jesuites and their Profelytes, the Poultring Baits of Profit and Preferment. Seconded by the iutly (tho feigned) Promises of some principal Papists and their Agents. But God can (and perhaps will) bring it so to pass, That such revolting Wretches, may be served as they above mention'd: or, if not so, yet they cannot escape Vengeance: for I am confident they will perish by one means or other, perchance by the hands of true Protestants: And, for my own part, I do profess, (if God will make use of the Arm of Flesh, in our defence) I would sooner give quarter to French or any other outlandish Papist, than any English Apostate whatsoever (Laity or Clergy) that should joyn in Arms with them, or our domestick or home-born Papists against the Protestant Cause.

And I write this with an heart that never yet feared the greatest or the proudest Papist in the World: who have been at the routing of such, almost an hundred times, in my junior daies: and therefore, I think, I should know the better how to deal with them now; if they will needs force us to it, by falling upon us first: for till then we will not stir one foot: Let them otherwise provoke us never so much, as they have done very often, and do daily: besides burning of London, Southwark, &c. But as crafty Fowlers as they are, they shall not catch old Birds in the Chaff.

Be steadfast, 1 Cor. 15.58.—stand fast, 1 Cor. 16.13.

For, In all Gods Armory, there's no defence for the Back, the Runagade, the Apostate must everlastinglly perish. O Apostate bethink thy self betimes!

True Protestants will rather chuse to dy, Than Christ, or their Religion deny: And bravely persevere, come what will come, But Hypocrites will bow the Knee to Rome, Ev'n these 7 Monsters, which I nam'd before, Would Popery, if it were up, adore.

Notwithstanding all this, Let us, and all that think they stand, beware lest we fall, (1 Cor. 10.12.) as they may, without Divine Assistance: Self-Confidence being a most dangerous Rock on which many have split, even in this present Age: Remember the Apostle Peter: and the Apostle Pendleton, in the Book of Martyrs.

LO N D O N, Printed by Th. Dawks, living in Blackfriars. Sold by Langly Curtis in Goat Court on Ludgate-hill. Where also may always be had, 1. Godfrys Murder made Visible, containing the Cruelties of the Papists therein. 2. A Chronology of Popery, shewing When and Who brought in their Fopperies. 3. Packs of Cards illustrating the Plot, with a Book to explain them. 4. The Beggars Petition to Hen. 8. against Popery, shewing Reasons enough why the King did throw off the Popes Authority. 5. Dr. Otess Vindication for discovering the Plot, tho the wicked Papists rage at him for it. 6. Romes hunting match for III Kingdoms. 7. Englands Calamity foreseen from the Growth of Popery. 8. Dr. Salmons Dispensatory. 9. Dr. Salmons Horae Mathematica, or Soul of Astrology, containing an account of Nativities by Inspection only, without Calculation; and of the evil of the next succeeding years, &c. 10. Famous Mr. Rich's Absence supplied, by a Key to his Short-hand Table, faithfully discovering the whole Art, in that Method, he taught his Scholars, together with the reserv'd Rules in their proper places: the Table being little worth without this Key; as also that all Books of this Art, in Mr. Rich's Name are Counterfeits: and for the Truth hereof be appeals to Mr. Rich's Scholars.

The Papists Method in spreading their Pamphlets and Pestilent Books, is this, When the People come to Confession, every Priest injoyns those that confess, and expect Absolution, to buy such Books as promote holy Mother Church's Interest, and that they lend them to the poor sort, their Neighbours and others; and this they must do either as a Meritorious Act, or as a Penance for some fault.

A True Account of the Rise and Growth of the REFORMATION, or the Progress of the PROTESTANT RELIGION.

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Setting forth the Lives and Dying Speeches of the First and most Famous Doctors of the Protestant Church, their constancy and steadfastness in the same to their Deaths and cruel Martyrdome they suffered by those Bloody cruel Papists,
And now Printed and Published as a thankful Remembrance of God's goodness to all PROTESTANTS in these three Kingdomes of England, Scotland and Ireland,
and necessary to be set up in every house and Family.
And recommended to all persons by these Reverend Divines, Mr. W. I. Mr. R. B. Mr. N. V.



The Explanation of the Picture.

Unto our minds this Embleme doth display
The Glorious Dawns of Reformation Day,
Long had the World lain in a doleful sight
Of Popish Ignorance, whilst Truth & Light
Were banish'd or Eclip't, and in their stead
Error and Superstition had overspread
The face of Christendome. Then Wickliffe came
And borrowing Light from sacred Scriptures flame,
Beckoned first the Lamp of Truth; whose spark
Shot forth a glimmering lustre in the dark,
Next Luther rises with a numerous Train,
Braving that Light, and doth the same maintain
The Gospel Torch is Lighted, now we cry
Which a quenting Rome beholds with Envious Eye
The Devil strait joynes Forces with the Pope
And to Extinguish quite that Light they hope
See how they Huff and Puff, but all in vain
It giveth more Bright & doth their rage disdain,
In sight of Hell, and all the Poppish Rout
Truth's Lamp shall Shine, nor can they blow it out.



The Lives and dying Speeches of these Ancient Doctors of the Reformed Church.

John Wickliffe an Englishman born, was famous both for life & Learning, he lived in the Reign of King Edward the third, about the year 1371. He was Reader of Divinity in the University of Oxford, after he had a long time professed Divinity in Oxford, and perceiving the true doctrine of Christ's Gospel to be defiled with many filthy Errors of the Popish Clergy of the Church of Rome, he could no longer endure the same, and therefore set upon the Reformation, on thereof by little and little, wherein he first set upon them by Logical, and Metaphysical questions, and at length came to the Sacraments, and their other abuses of the Church: but this Bile could not be touched but with great pain, for the Spunks and beggaring Friars were enraged against him; he was deprived of his Benefice at Oxford, but the King's Son the Duke of Lancaster favoured and protected him, so that after many years painful Preaching and excellent Books written, he dyed peaceably: but 41 years after his death by Decree of the Popish Synod, his body and bones were taken out of his grave and burnt, and the ashes cast into a River, yet could not all this extinguish those truths by him delivered, he wrote 100 books against Anti-christ the Church of Rome, and dyed, 1384.

2. After him arose that famous Light, John Hus, a learned Bohemian, that revived Wickliffe's Doctrine, he continued 12 years in the Exercise of his Ministry in the University of Prague, Preaching and Instructing his people in the principles of Divinity, confirmed by the Scriptures, and adorned by a holy life, he vigorously opposed the Popes proceedings, but was burnt for the same 1415. contrary to a safe conduct given him by the Emperor, the bloody Papists decrying that such was not to be kept with Heretics.

In Prague he saw a vision, wherein he seemed to paint the Images of Christ and his twelve Apostles, but the Pope came & caused his servants to blot them out, then he saw other Painters in great numbers painting the same images again, and they were so numerous that the Pope and all the Cardinals were not able to blot them out.

3. Jerome of Prague, another Bohemian, suffered about the same time, for Preaching the Gospel, he was bound to the image of John Hus, and so fire was set to him which he endured with admirable valour, bidding the Executioner kindle the fire before his face, (so said he) if I had been afraid of it I had not come to this place, having so many opportunities to escape; and giving up the Ghost, he said, this soul of mine in flames of fire O Christ I offer thee. He suffered Martyrdom 1416.

4. Dr. Martin Luther a most courageous Champion of the Gospel, was a German, was first a Monk, but being after moved with abominable errors of the Church of Rome, he Preached and wrote most zealously against them, and being prest by the Emperour to Recant, he thus answered. I beseech you give me leave to maintain the peace of my conscience, for if I should consent to you, I cannot do, for unless my adversaries can convince me by sound Arguments taken out of the holy Scriptures, I cannot satisfy my conscience, so I can plainly prove that both Popes and Councils have often

erred grievously, and therfore it would be an ungodly thing of me to assent to them, and to depart from the holy Scriptures which is plain and only cannot err. He spent 3 hours every day in Prayer, in his time several Princes of Germany that had imbraced his Doctrine, published a Protestation against certain wicked Popish Decrees, they were from thence called Protestants, as their Successors are to this day, because they protest against the Idolatries of the Roman Church: a little before his death he made this Verse,

I living stopt Rome's breath
And dead will be Rom's death.

He dyed in peace, against all the rage of Antichrist, Feb. 11. 1546.

5. After Dr. Luther succeeded that most Excellent Divine Zwinglius who was born in Switzerland, opposing the Mass, it was by the Aldermen of Zurich abolished, as Images were the year before, & the Monks and Fryers cast out of their desiled Nests; they plot to kill him, which afterward they accomplished in this cruel manner; they condemned him to be cut in four parts and burnt, but 3 daies after, some of his friends coming to the place found his heart untouched by the fire. He was martyred in the 44 year of his age, 1531.

6. Mr. Will. Tindal was born in England, the first Translator of the Bible in the English tongue, he was a stout opposer of the Romish Church, and disputing with a Dr. of that Church, the Dr. flew out into these blasphemous words, we hat better be without God's Laws than the Popes, which Mr. Tindal full of zeal answered, I beseeche the Pope and all his Lawes, and if God spare me life, etc many years, I will cause a boy that bries the plow to know more than you do: After this he was betrayed by two Catchpoles, and condemned to dye, and being brought to the place of Execution, and tyed to the Stake, he cryed with aloud voice, Lord open the eyes of the King of England, he was first strangled, and after burnt to ashes, 1536: Such was the power of his Doctrine and holy life that he converted his Keeper and his daughter, he that betrayed him was devoured suddenly with fire.

7. Martin Bucer was born in Sledstadt in Alsacia, and 1491. coming over into England was beloved of King Edward 6th, a stout opposer of the errors of the Church of Rome, his doctrine was Excellent, his life blameless, his last Prayer was, Cast me not off O my God in my old age, now when my strength faileth me, withal adding, he hath afflicted me sore, but he will never, never cast me off. He died at Cambridge in the 61 year of his age, about 3 thousand attending him to his grave, his bones were after digged up in Queen Maries dayes, and with his books were burnt, 1556.

8. Philip Melancthon a most learned man, a German, an assistant to Dr. Luther, of a very mild spirit and gentle behaviour, predicting his own death in these words,

Employed in Synods living oft wes I,

Now in a Synod am I like to dye.

being asked by his Son in Law what he would have a little before his death, he answered, nothing but heaven, having spent 42 years in Preaching and writing he dyed in the 63 year of his age.

9. Peter Martyr was born in Florence, anno 1500. was sent

fo: into England by Edward the 6th, he was much raised by Dr. Ridley, Latimer, Dr. Cranmer, and by Hopper, but Queen Mary, coming to the Crown, he obtained leave to go to Zurich, where he soon after dyed, in the 62 year of his age, 1562,

10. John Calvin a learned French Divine, born the 10th. of July who Preached the Gospel in Geneva 23 years, a man of great learning, Piety and pains, as by his many works make appear, and a zealous Reformer of the Church, being banished Geneva by the Seditionis, he said, Truly if I had served men, I should have been ill rewarded, but it is well I have served him that doth always perform to his servants what he hath once promised: He spent the remaining part of his life in continual Prayer, with his eyes fixed upon heaven. May the 7th, about Sun setting, he quietly departed this life, much bewailed by all his friends.

11. Theodore Beza succeeded Calvin at Geneva, a very learned Preacher, who Translated the New Testament, he was hated of the Jesuits, insomuch as they reported, he was dead, and turned Protestant a little before he dyed, which Lye he confuted, saith he, the Jesuits wish my end, but for an evil end, I wish for it also, but that by death I may pass to Eternal life, purchased so: me by the merits of Christ. He died 13th. of Octo. 1605. Aged 86 years.

12. Zanchius a Learned Protestant, born in Italy, he wrote many Learned and excellent Commentaries on the holy Scriptures, he was well versit in the writings of the ancient Fathers, and zealous against the innovations of the Papists and other Heretics, he dyed in the 75 year of his age, 1590.

13. Bullinger succeed Zwinglius in Zurich, and wrote smartly against Popery, saith he being upon his death bed, Socrates was willing to go to Homer, Hesiod and other learned men, whom he expected in another world, how much more do I joy who am sure I shall see my Saviour Christ, the Saints, the Patriarchs, Apostles, and all the holy men which have lived from the beginning of the world, why should not I be willing to dy to enjoy their perpetual society and glori.

14. Mr. William Perkins was born at Marstow in Warwickshire, Anno 1558 he dyed in his 44th year, being born the first and dying the last year of Queen Elizabeth's Reign, 1602.

15. Augustin Marlorat was born in Lorraine 1506. his Parents dying whilst he was young, he was thrust into a Monastery and brought up in the Errors of the Church of Rome, but it pleased God to bring him to the Knowledge of the Truth; but behold the rage and malice of the Papists, the Constable of France taking him Prisoner, uttered these blasphemous words saies he, we shall see shortly whether thy God can deliver thee out of my hands or no, and so departed in a great rage. But not long after he was condemned to be drawn on a sledge and to be hang'd on a Gibbet, this done to have his head stricken off from his body and set upon a Pole upon the Bridge of the City; which cruel sentence was executed upon him anno Christi 1562. He was a man excellently Learned and of an unblamable life.



ST. PAUL'S LIFE and TRAVELS

From His Conversion.

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And also his several Sufferings, unto His Martyrdom at *Rome*.
Collected from Sacred *SCRIPTURE* and Serious *HISTORIANS*.

The Life and Travels of St. Paul from his Conversion to his Martyrdom.

AMONGST the *Jewish Nation*, a certain *Benjamite* inhabited in the City of *Tarsus*, from whence descended that blessed Apostle *St. Paul*, who was by his father called *Saul*, in evidence that he was an *Hebrew* of the *Hebreys*.

He was sent from *Tarsus* unto *Jerusalem* to be instructed in sacred knowledge, and at the feet of *Gamaliel* a Doctor of the Law he was set to study the Holy Scriptures, in which he profited beyond all his fellow-students.

Here eager of his Learning and Religion, he drew in the Doctrine of the *Pharisees*.

About which time the promised *Messiah* appeared, *Saul* at *Jerusalem*, was so intent that this news of the *Messiah* found no entertainment from him.

Christ being crucified at the great *Pascua* Feast, and at *Pentecost*; the Holy Ghost coming upon the Apostles, enabling them to speak Languages, and work Miracles, many became their converts, so that by the feast of Tabernacles, there was a necessity to ordain Deacons, and of these seven were appointed, whereof *Stephen* was one; they were not more zealous in spreading the *Gospel*, than the *Jews* were enviously opposite; amongst which *Saul* of *Tarsus* was not the least. The first quarrel was the Synagogue of the *Libertines* against *Stephen*, supposed to have been at the next *Feast*, following the *Feast of Tabernacles*, at which time *Stephen* received Ordination; at which time *Stephen* was apprehended by those *Libertines*, and before the Council tumultuously condemned and stoned to death. But devout men exposed themselves to the *Jews* displeasure by solemn lamentation and convenient burial.

These persecutors much enraged made great havock; and under this Council that condemned *Stephen*, *Saul* was then an eminent Officer, and gave his vote to his death, and was in special employ to see the Execution done, and was zealously mad and furious to destroy and imprison all that fell in his way, and to accomplish his design, he got Letters from the High-Priest, directed to the Synagogues in *Damascus*, to bind and bring away all that should own the name of Christ.

But in this his hasty going to *Damascus*, a bright light appeared round him, and he was cast upon the ground, greatly astonished, and a voice speaking unto him saying, *Saul, Saul, why persecutest thou me?*

This miraculous voice and stroke cooled *Paul's* courage, and he lay trembling, his heart turned, and his note was changed, he immediately became obedient to the Heavenly voice.

Being led into the City, for he was struck blind with the light; three days after *Ananias* by Divine appointment baptized him, and confirmed him a *Gospel* preacher, and *Saul* immediately began to preach up that *Doctrine* in the *Jewish Synagogues*, and confounded his *Jewish* adversaries by Scripture arguments out of the *Law* and *Prophets*, proving that that Jesus that they had so lately crucified was the very Christ.

For which the *Jews* instead of being convinced, go about to kill him, but few days after he left *Damascus*, and went into *Arabia*, and there he continued the space of three years.

Saul returning back to *Damascus* about the 23 of *Tiberius*, but here again he finds the same malicious spirit remaining in the *Jews*, and to escape with his life, was fain to be let down in a Basket over the Town Wall, and from thence he went to *Jerusalem* about the *Feast of Tabernacles*.

All this time had he seen none of the Apostles, but now coming to *Jerusalem* he met with *St. Peter*, who at first with others shunned *Paul*. But *Barnabas* wrought his Introduction among them. *Paul* after fifteen days labour and pains bestowed to little purpose, left *Jerusalem*, and went down to *Cesaria*, and from thence through *Phe-nicia*, *Syria*, and *Cilicia*, and so to *Tarsus*. *Saul* goes with *Barnabas* to *Antioch*, where he continued one whole year, and after a large collection, made for the poor Saints at *Jerusalem*, it was carried by the hands of *Barnabas* and *Paul*, where they both continued.

Paul being in an ecstasy as he was praying in the Temple, was caught up into the third Heaven, where he heard words unspeakable, and was commanded quickly to be gone out of *Jerusalem*, and to go to the *Gentiles*.

Saul returns back to *Antioch*, where the Holy Ghost spake openly by vision, saying, *Separate me Barnabas and Paul, for the work of the Ministry*: and from henceforward he was called *Paul*.

Paul and *Barnabas* leave *Antioch*, and at first come to *Selucia* near the Sea, and from thence sailed unto *Salamis* in the Isle of *Cyprus*, and after some stay journeyed over the Island unto *Paphos*, where *Sergius Paulus* the Governor held his seat, and was by them converted to the faith by miracle, having first smote *Bar-jesus* a Sorcerer with blindness, who opposed them.

In the Spring they crost the Sea to *Perga* in *Pambilia*, from hence *John Mark* returns to *Jerusalem*, and *Paul* goes as far as *Antioch* in *Pisidia*, where Preaching in vain to the *Jews*, he returns to the *Gentiles*, where crowds of converts come in.

From hence they travail to *Iconia*, the principal City of *Lycania*. This year happened the Famine spoken of by *Agabus*. *Paul* and *Barnabas* continue Preaching at *Iconia*, but were quickly

driven away by the Tumultuous Envious *Jews*, and went on Preaching at *Lystra*, where they cure a lame man miraculously, but they were pursued with Malice, and here they stoned *Paul*, who was by Miracle restored to life again, and went with *Barnabas* for *Derbe*, where having settled the Church, they return to *Lystra*.

Where having Ordained Elders, they return to *Iconium*, and from thence they came to *Antioch* in *Pisidia*, from thence they came back to *Perga*, and from thence to *Attalia*, thence they return through *Cilicia*, and *Syria*, unto *Antioch* in *Syria*, and whilst they continued at *Antioch*, certain *Jews* disturb the Church, whence arose great disputes, *Barnabas* and *Paul* thereupon are sent to *Jerusalem*, to determine those controversies, where it was ordained and decreed, and they both return to *Antioch*, to the full satisfaction of the Churches.

Paul after some falling out, parts with *Barnabas*, and *Iohn*, *Mark*, and *Paul*, and *Silas*, depart into *Asia*. *Paul* travails through *Syria*, and *Cilicia*, unto *Derbe*, unto *Lyconsia*, and so through *Pbyrgia* and *Galatia*, and *Eibinia*, and so to *Troas*, in *Mysia*: from hence ship to the Isle of *Samothract*, and thence to *Neopolis*, and so to *Phippinae* in *Macedonia*, *Lydia* converted, and others, also the *Jaylor*, on the morrow being dismissed they went to *Amphipolis*, and so to *Appollonia*, and thence towards *Thessalonica*, but being persecuted at *Persia*, *Paul* sailed away by Sea to *Athens*, where *Paul* had many disputations, and converted *Dionysius*, and one *Damaris*, and others; from hence *Paul* wrote the First and Second Epistle to the *Thessalonians*, and from *Athens* he went to *Corinth*, at *Corinth* *Paul* had a Vision, to encourage his Preaching. Here he made Tents with *Aquila* and *Priscilla* preaching in the house of *Justus*. *Paul* leaves *Silas* to govern the Church of *Corinth*, and fails to *Ephesus*, in *Asia*, leaving *Timothy* to govern, he failed to the Isle of *Creta*, where having settled a Church he left the care to *Titus*, and so failed to *Cesaria* in *Canaan*, and so went up to *Jerusalem*, and thence to *Antioch*, and so began a third voyage, through *Gatia*, & *Pbyrgia*, and so to *Ephesus*, where he preached two whole years in the School of *Tyrannus*, where he did many miracles, and foiled seven sons of *Serua*, a Jew attempting to cast out Devils. *St. Phillip* being dead, *St. Paul* was called to be an apostle, and was reckoned amongst the *Twelve*, and ever after writ himself an apostle, many burnt their books, but *Demetrius* the Silversmith raised a tumult. Hence *Paul* wrote the first Epistle to the *Corinthians*, and sent it by *Timothy*. *Paul* left *Timothy* at *Ephesus*, and went into *Macedonia*, passing by *Troas*, whence he wrote the second Epistle to the *Corinthians*, thence he wrote to *Titus* in *Crete*, from *Nicopolis*, *Paul* came to *Corinth*, whence he wrote the Epistle to the *Romans*. Hence he went to *Philipi*, from whence he went by Sea to *Troas* in *Asia*, where he restored *Eutechus* to life, thence went he to *Affos*, and so to *Mycelene*, to the Isle of *Chios*, to *Samos*, to *Trogilium*, to *Micale*, to *Miletus*. Hence sailed he away to *Chaos*, and so to *Rhodes*, hence to *Cyprus*, unto *Tire*.

Hence sailed he again to *Ptolomais*; and thence to *Cesaria*, here he was told of the ill usage he should meet with at *Jerusalem*, yet went he on thither, and being found in the Temple, he was apprehended and buffered, but was rescued by *Lysias* the chief Captain, and found to be a Roman, and was sent to *Cesaria* before *Felix*, who condemned to hear *Paul* preach, and after two years left *Paul* in prison; *Festus* prefect of *Judea*, *Paul* is accused a fresh, but appeals to *Cesar*, King *Agripa* hears *Paul*, *Paul* is ship for *Rome*, sails by *Zidon*, to *Cyprus*, *Mirias* in *Pambilia*, where he is ship of *Alexandria*, and came to *Guida*, thence by *Salmona*, and so westwards to the Haven in *Creta*, called fair-Heavens, near the City of *Lasea*, nor wintering here, they sailed on to *Winter* in *Phenix*, where for fourteen days they had a solitary journey, all hope of life was passed, and the Ship perished, but all the persons escaped safe, and landed at the Island of *Malita*, where the Governor *Publius* was converted, thence they sailed to *Syracuse*, thence to *Rhegium*, thence to *Puteoli*; thence travelled to *Apiforum*, thence to the three *Taverns*, and so to *Rome*, here *Paul* first preached to the *Jews*, but they being hardened, he preached two full years to the *Gentiles*, in his own hired house, the soldiers being his guard, he continues prisoner at *Rome*, whence he wrote the Epistle to the *Galatians*, and likewise that to the *Ephesians*.

Epaphroditius brings him relief from the *Philipians*, being prisoner, by whom he returned his Epistle to them: *Timothy* also delivers him the alms of *Ephesus*, and after came *Onesimus* from his Master, by whom *St. Paul* returns his Epistle to *Philemon*. Then came *Epaphras* also to *Rome*, and after two years imprisonment, he was heard before *Nero*. Being set at liberty, he goes into *Spain*, *Paul* in *Gallia* ordained *Cresceus*, from whence he sailed into *Greece*.

St. Paul visits the *Churches* in *Macedonia*, and lands at *Troas*, in *Asia*, where *Carpus* was Bishop, where he left his cloak and parchments, and went up into *Phrygia*, unto *Laodecea*, and from thence wrote his Epistle to *Timothy* at *Ephesus*, and from thence went to *Miletum*; hence sailed to *Corinth*, and hence he sailed to *Rome*, hence he wrote his second Epistle to *Timothy*. *Paul* is imprisoned, being betrayed by *Alexander* the Copper-smith of *Ephesus*: *Paul* was beheaded at *Rome*, and with him suffered his companions, *Ariaratus*, *Trophimus*, and *Fugus*.

He spent 32 years in preaching the *Gospel* before he suffered Martyrdom for the Testimony of *Jesus*.

F I N I S.

Printed for *Phillip Brooksby* in *Westsmithfield*. 29.

The TRAVELS of the PATRIARCHS

816 m. 22 28



ABRAHAM

The TRAVELS of ABRAHAM.
1. **A**braham went out of his own Country of Ur in Chaldea, to the City of Haran in Mesopotamia, which is 376 miles. 2. From Haran, at the command of God he went to Sichem, which is 400 miles. 3. From thence to the plain and Wood of Mamre, to the Hill between Bethel and Hazor, which is 28 miles. 4. From thence he went into Egypt, Travelling Southward 240 miles. 5. Out of Egypt he went again into Canaan, to the Hill that lyeth between Bethel and Hazor, which is 240 miles. 6. From thence he went to the Plain of Mamre, near Hebron, 32 miles. 7. From the Plain of Mamre, he went to Dan, which is 124 miles, and there overthrew the four Kings which had taken Lot Prisoner, Gen. 14. 8. He pursued the Enemy for the space of 80 miles to Hobam in Phoenicia, which lyeth on the left hand of Damasco, Gen. 14. 9. From Phoenicia he went to Som, where Melchisedek met him, which is 160 miles, Gen. 14. 10. From Sodom he went back again to the Plain of Mamre, which is 40 miles. 11. From the Plain of Mamre he went to Gerar, which is 6 miles, where his Son Isaac was born, Gen. 20. 21. 12. From Gerar he went to Beer-sheba, where he took an Oath of King Abimelech. 13. From Beer-sheba he went to Mount Moriah, which is 40 miles, where he would have offered his Son Isaac, Gen. 22. 14. From Mount Moriah he returned again to Beer-sheba, which is 40 miles. 15. From Beer-sheba he and his Wife went to the Plain of Mamre by Hebron, which is 16 miles, and there they dyed and were buried, Gen. 23. and 25. So that all the Travels of faithful Abraham the Patriarch, were 1794 miles.

The TRAVELS of King DAVID.

1. **F**rom Bethlehem he went to Socho and Ajecha, 4 miles: from thence to Jerusalem which was 8 miles: from thence to Gibeath, 4 miles: from Gibeath he went 12 miles into the Land of the Philistines, and with a stone from a Sling flew Goliath: from thence to Saul, and was Married to his daughter, which was 12 miles: from thence he went to Gibeath, 24 miles: from Gibeath he went to Arimathea, where he complained unto Samuel of the injuries of Saul, and Samuel to comfort him, brought him to Naioth: from Naioth he returned back unto Gibeath, 12 miles: from thence he went to Nob, 12 miles: from thence he went to Gath, 24 miles: from thence to the Cave of Odullam, 24 miles, where he wrote the 57 and 142 Psalms: from thence he went to Mizpah, and stayed there till the fury of Saul was abated, 1 Sam. from thence to Kegilah, 40 miles: from thence (fearing the comming of Saul) he went into the Wildernes of Ziph, whither Jonathan came to him, 1 Sam. which was 4 miles: from thence to the Hold of Engedi, 36 miles: from thence to Carmel, 6 miles from thence to Hackilah, 2 miles: from thence to Gath, 16 miles: from thence to the Town of Ziclag, 12 miles, 1 Sam. and there Inhabited one year and seven months, &c. All Davids Travels were 2904 miles.

The TRAVELS of ISAAC.

1. **I**saac being young, went with his Father Abraham from Beer-sheba to Mount Moriah, where his Father would have offered him unto God, is the Lord commanded him, which is 40 miles. 2. From thence with his Father he returned to Beer-sheba, which is 40 miles. 3. From Beer-sheba he travelled with his Father to Hebron, by the Plain of Mamre, which is 16 miles. 4. From the Plain of Mamre Isaac travel'd Southward to the Fountain of life, which is 16 miles, and there dwelt, Gen. 24. 5. From thence he returned back again to his Fathers Burial, who was laid in that double Cave in Mamre, which was 16 miles. 6. From thence he returned back again to the Well of Life, where he dwelt, 16 miles. 7. From the Fountain of Life, he went to the Well of Gerar, which is 8 miles, where Abimelech seeing the beauty of his Wife Rebekah, would have Ravish't her, and for fear, he told him she was his Sister, Gen. 26. 8. From Gerar Isaac went Westward to the Valley of Gerar, which is 8 miles, and there he caused the Well to be digged up again, which the Inhabitants had stopt up. 9. From thence he went to Beer-sheba, which is 4 miles; where the same night the Lord appeared unto him, Gen. 26. 10. From Beer-sheba he returned again to Hebron by the Plain of Mamre, which is 16 miles: Here Abraham, Sarah, and Rebekah, dyed and were buried, Gen. 35. So all the Travels of the Patriarch Isaac, were 148 miles.

The TRAVELS of JACOB.

1. **F**rom Beer-sheba Jacob went to Bethel, which is 48 miles, and there he saw a Ladder that reached down from Heaven, whereby the Angels ascended and descended, Gen. 28. 2. From Bethel he went to Haran in Mesopotamia, which is 432 miles, where he married Leah and Rachel, Gen. 28. 3. From Haran in Mesopotamia, he went to Mount Gilad, which is 380 miles, and when Laban pursued him (at the command of God) he made a League with him, Gen. 31. 4. From Mount Gilad he went to Mahanaim, which is 16 miles, and there he met with the Angels of God, Gen. 31. 5. From Mahanaim he passed the water and went to Penuel, which is 4 miles, and there he wrestled with the Angel of God, Gen. 32. 6. From Penuel he went to Succoth, where he pitched his Tents, 2 miles, Gen. 33. 7. From Succoth he passed the River of Jordan, and went to Sichem, not far from Salem, (about 3 miles) where his Daughter Dinah was Ravish't, Gen. 33. 8. From thence he went to Bethel, which is 28 miles, Gen. 33. 9. From Bethel he went to Bethlehem Euphrata, which is 12 miles, in which way Rachel dyed, and was buried not far from Bethlehem; then Jacob went forward, and set up his Tents near to the Tower of Eder, a mile from Bethlehem towards the South, Gen. 35. 10. From Bethlehem Euphrata and the Tower of Eder, he returned again to the Valley of Mamre near Hebron, to his Father Isaac, which is 20 miles, Gen. 35. 11. From Hebron he went to Beer-sheba, which is 16 miles, Gen. 38. 12. From Beer-sheba he went to the Town of Ony, a little off Egypt, in the land of Gothen, which is 168 miles, where Joseph his Son gave him honourable entertainment, 45. 13. From Ony he went to the City Zoan, which is also called Tanis, 28 miles, where he was presented to King Pharaoh, Gen. 4. 14. From Tanis he returned to Ony, which is 28 miles, and there he dwelt and dyed in the Land of Gothen.

The TRAVELS of SAMSON.

Samson was born in the City of Zarea, and brought up in the Tents of Dan and Esphol, Judg. 13. from thence he went to Timnah, which is 12 miles; there he fell in love with Judah, the daughter of a Philistine, Judg. 4. from Timnah he went back to his father to Zarea, and revealed his affection, which is 12 miles. He and his Father went again to Timnah to see the Maid, by the way as he went he killed a Lyon, which is 12 miles, Judg. 14. from thence he went back again, which is 12 miles, Judg. 14. Within a while after, Samson and his friends went again to Timnah, and by the way he found Honey in the Lyon that he had slain, and gave it to his friends to eat, and when he came to the Philistines house, he propounded the Riddle, whereof you may Read, Judg. 14. These things hapned in Anno Mundi

2791, and before Christ 1176. At which time he succeeded Abdon in the rule of the Jews: from thence he went to Ascalon, a City of the Philistines, and killed 30 of their men, and took away their Garments, which is 24 miles: from thence he returned back again to Timnah, & deliver'd the Philistines which had unfolded the Riddle, those change of Garments, Judg. 4. from thence (being angry that his wife had disclosed the Riddle) he returned to Zarea to his friends, which is 12 m. Judg. 14. Within a whil'e after when his anger was over, he returned back to his wife at Timnah, which is 12 m. it being then Wheat-harvest, and carried with him a Goat, so that he might be merry, and be reconciled to her: but her father shut him out of doors, because he had married his wife to another man,) wherefore he took a company of Foxes, and tying them tail to tail, put Fire-brands to their tails, and turned them into the Wheat of the Philistines, & they set fire of all the Wheat, and Vines, and Olives thereabout, Judg. 15. from thence he went to a Cave in the Rock of Eta, and there dwelt, which is 12 m. Judg. 15. At the Rock Eta, Sampson was bound with two new Cords by the Israelites, and from thence led to Ramah-lebi, which is 6 m. where he killed 1000 Philistines with the Jaw-bone of an Ass that he found in the way: from thence he went to Gaza, a City of the Philistines, which is 24 m. here he carried away the Gates of the City; from Gaza he carried these Gates with the Posts, to the top of a Hill near Hebron, which is 20 m. Judg. 16. from Hebron he went to the River Sorecke, where he dwelt with Dalilah the Harlot, and by her was deceived and taken of the Philistines, which are 12 m. Being taken of the Philistines, they put out both his eyes, and bound him in Chains, and led him from thence to Gaza, which is 32 m. there they brought him into the House of their God Dagon, to make them sport; but he pulled down the house, and a multitude of them were slain, where he also dyed, and was buried in the Sepulchre of Manoah his father, between Zarea and Ethal, 28 m. from Gaza, and almost 20 from Jerusalem towards the West. This was in the year of the world, 1811, & before Christ 1159. So all the travels of Sampson were 240 miles.

The TRAVELS of the Patriarch JOSEPH.

1. **W**hen Joseph was sent from Hebron by his father Jacob, he went to Sechem to seek his brothers 60 miles. 2. From thence he went to Dothan, 4 mil. where by his brothers he was thrown into a Pit, and after sold to the Ishmaelites, Gen. 27. 3. From Dothan he was carried to Tanis in Egypt, and there sold to Potipher, Pharaohs Chief Steward, 270 m. 4. From Tanis he went to meet his Father in the Land of Goshen, which is 28 m. Gen. 46. 5. From thence he turned back again to Tanis, and presented his father and brethren to Pharaoh, which is 28 m. 6. From thence he went back to Ony, to see his father, who was now sick unto death, there he received his blessing and closed his eyes, this was 28 m. 7. From thence he returned back again to Tanis, 28 m. 8. From Tanis he went back to Ony, with a great company of Horses and Chariots, preparing an honourable Funeral for his father this being 28 m. 9. From Ony he went to Adad, which lies upon the further side of Jordan towards the East, which is 240 m. where he made a great Lamentation for his father 7 days, Gen. 50. 10. From Adad he went to Hebron the Metropolis of the tribe of Judah, near to which stood the double Cave in the Valley of Mamre, where Jacob was buried, which was 40 m. 11. From them thence to Heliopolis, a City of the Egyptians, where Joseph set up a stately Academy for all Egypt, which was 200 m. 12. From thence he went to Tanis or Zoan, which was the chief defence and Metropolitan City of all Egypt, accounted 6 m. So all the Travels of Joseph was 1962 Miles.



JOSEPH



MOSES

1. **A**t 40 Y. old he fled out of Egypt into the Land of Midian, 180 miles, Exod. 3. 2. From thence he went to Mount Sinai or Horeb, 64 mil. Exod. 3. From Mount Horeb he returned to Midian, 65 miles, Exod. 4. From Midian he went to Tanis in Egypt, 180 m. Exod. 12. 5. From thence to Ramath, 48 m. Exo. 12. 6. From thence to Succoth, 8 m. Exod. 13. Numb. 33. 7. from thence to Etham 8 m. 8. from thence to Houbith 16 m. Numb. 33. 9. from thence through the Red-Sea, and 3 days through the Wilderness to Marah, 40 m. Exod. 15. 10. from Marah to Elim, 8 m. Exod. 16. 11. from Elim towards the South by the Red-Sea, 6 m. Numb. 33. 12. from the Red-Sea to the Wilderness of Zin, 16 m. 13. from thence to Daphn, 12 m. Numb. 33. 14. from thence to Alm. 12 m. 15. from thence to Ra-bidim, 8 m. Exod. 27. 16. from thence to Mount Sinai, which is 8 m. Exod. 19. 17. Thence to the Graves of Lush, where Israel murmured, 8 mil. Numb. 11. 18. Thence to Hazoroth, 8 m. Numb. 12. 19. Thence to Rithma, 8 m. Numb. 33. 20. Thence to Rimon Parets, 6 m. Numb. 33. 21. Thence to Libanon, 6 m. 22. Thence to Rifa, 6 m. 23. Thence to Rachelath, 6 m. 24. Thence to the Hill of Saphar, 4 m. 25. Thence to Hasada, 4 m. and a half, Numb. 33. 26. Thence to Macaboth, 4 m. Numb. 33. 27. Thence to Thabath, 4 m. 28. Thence to Thara, 4 m. 29. Thence to Mithka, 4 m. 30. Thence to Caphona, 8 m. 31. Thence to Meferoth, 22 m. Numb. 33. 32. Thence to Benjacon, 24 m. 33. Thence to the Mount Gidgad, 20 m. 34. Thence to Joibatha, 24 m. 35. Thence to Ebriana, 20 m. Numb. 33. 36. Thence to Eziongaber, 28 m. 37. Thence to the Wilderness Zin-Kader, 48 m. 38. to Mount Hor, 48 m. 39. Thence to Salmona, 28 m. 40. Thence to Plunon, 20 m. 41. Thence to Obath, 24 m. 42. Thence to Iquin upon the Hill Abarim, 16 m. 43. Thence to Dibon Gad, 16 m. 44. Thence to Almn Diblahaim, 16 m. 45. Thence to the Hill Abarim, 16 m. 46. Thence over the River of Arnon to Jachri, 16 m. Numb. 21. 47. Thence to Hophshon, 4 m. 48. Thence to Jaer, 8 m. 49. Thence to Edrei, 12 m. 50. Thence to Mount Libanus, 56 m. 51. thence back 40 m. to the Field of the Moabites, Deut. 34. So all the Travels of Moses were 1424 Miles.

The TRAVELS of JOSHUA.

1. **J**oshua travelled with Moses from Ramases, out of Egypt through the Red Sea, and came to Cades-Berne, 268 miles. 2. From thence Joshua was sent forth with other Spies to view the Land of Canaan, Numb. 13. and went out of the Wilderness of Zin and Param, in Galilee, 140 mil. 3. From thence to Hamath in Syria, 180 m. 4. From thence to Hebron, 304 Miles. 5. From thence they returned back to Cades-Berne, 20 miles. 6. Thence to Ezead-Gaber, and thence to Fabza, 464 mil. 7. From thence through two Kingdoms to Mount Libanus, 80 mil. 8 From thence they returned to the Land of Sittim, that lay by the Hil Pisgah in the field of the Moabites, 80 m. 9. From thence through the river Jordan to Gilgal, 6 m. Numb. 21. Fob. 45. 10. Thence to Fericho, 2 m. this Town he assaile'd and took, Fob. 6. 11. thence to Ai, which he took and burnt, Fob. 7. 8. 12. Thence to Gilgal, 4 miles, upon the Hill of Ebal he built an Alter, Fob. 8. 13. Thence to Gibeon, 12 mi. there the Sun stood still during the Battel against the 3 Kings, Fob. 10. 14. Thence to Ajalon, 2 mi. there the Moon stood still, Fob. 10. 15. Thence to Aseka, 4 mi. where it haled upon Israels Enemies Fob. 10. 16. Thence returned unto the Camp at Gilgal, 20 miles, Fob. 10. 17. Thence to Makeda, there he hanged the five Kings, Fob. 10. 18. Thence to Libna, 2 mil. and took it, Fob. 10. 19. Thence to Lachis, 8 mi. 20. Thence to Eglon, 8 miles, Fob. 10. 21. Thence to Hebron, 16 m. Fob. 10. 22. Thence to Debir, a mi. &c. All his travels were two thousand three hundred Ninety two miles.



JOSHUA

The Prophet BALAM'S Travels.

T his Prophet Travelled from Pithora or Phatura in Mesopotamia, to Abel, or the Plain of Vines, where his Af Spake, Numb. 22. which is Four Hundred miles. From thence he went to the Land of Moabites, Forty miles, where in the Mount of Peor he Blessed the Children of Israel. So all the Travels of this Prophet, was Four hundred and Forty Miles.

FINIS.

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BALAM

The Travels of the Patriarchs.

816. m. 22

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The TRAVELS of ABRAHAM.

Abraham went out of his own Country of Ur in Chaldea to the City of Haran in Mesopotamia, which is three hundred seventy six miles. 2. From Haran, at the Command of God he went to Sichem, which is four hundred miles. 3. From Sichem he went to the Plain and Wood of Mamre to the Hill between Bethel and Hay, which is twenty eight Miles. 4. From thence he went into Egypt, Travelling Southward two hundred forty Miles. 5. Out of Egypt he went again into Canaan, to the Hill that lieth between Bethel and Hay, which is two hundred and forty Miles. 6. From thence he went to the Plain of Mamre near Hebron, thirty two Miles. 7. From the Plain of Mamre he went to Dan, which is an hundred twenty four Miles, and there overthrew the four Kings which had taken Lot Prisoner. Gen. 14. 8. He pursued the Enemy for the space of Eighty Miles, to Hobam in Phoenicia, which lyeth on the left side of Damasco, Gen. 14. 9. From Phoenicia, he went to Sodom, where Melchisedek met him, which is one hundred sixty Miles. Gen. 14. 10. From Sodom he went back again to the Plain of Mamre, which are forty Miles. 11. From the Plain of Mamre he went to Gerar, which is six miles, where his Son Isaac was born, Gen. 20. 12. From Gerar, he went to Beersheba, which is twelve Miles, where he took an Oath of King Abimelech. 13. From Beersheba, he went to Moont Moriah which is forty Miles, where he would have Offered his Son Isaac, Gen. 22. 14. From Mount Moriah he returned again to Beersheba, which is forty Miles. 15. From Beersheba, he and his Wife went to the Plain of Mamre by Hebron, which is sixteen miles, and there they dyed and were buried. Gen. 23. and 25. So that all the Travels of Faithful Abraham the Patriarch, were one thousand seven hundred ninety four Miles.

The TRAVELS of LOT.

Lot Travelled with Abraham from Ur in Chaldea to Haran in Mesopotamia, which is three hundred thirty six Miles. Gen. 12. 2. From Haran they Travelled to Sichem, in the Land of Canaan, which are four hundred Miles. 3. From Sichem, they Travelled through Moriah, to the Hill lying between Bethel and Hay, which is twenty four Miles. 4. From the Hill between Bethel and Hay, they went into Egypt, which is two hundred forty Miles. Gen. 13. 5. From Egypt they went into the Land of Canaan, to the Hill lying between Bethel and Hay, where Abraham had formerly dwelt, two hundred and forty Miles. Gen. 13. 6. From the Hill between Bethel and Hay, Lot separated himself from Abraham, and went to the Town of Sodom Eastward, which is Twenty Eight Miles. Gen. 13. 7. In Sodom, Lot was taken Prisoner, He and all his Household, and led away to the Town of Pan, which is thirty two Miles. Gen. 14. 8. And when Abraham had delivered him out of the hands of his Enemies, and pursued them, he returned with him from Dan to Hobam in Phoenicia, lying on the left side of Damasco, which is Eighty Miles. 9. From Phoenicia, Abraham came again with Lot unto Sodom, which is one hundred and sixty Miles. 10. Lastly, When the Lord had determined to Rain Fire and Brimstone upon Sodom, Lot, according to God's Command, went thence to Zoar, &c. Luther saith, that Abraham took Lot to Hebron with him to comfort him, and there he died. Hebron is thirty six Miles from Sodom. So that all the Travels of Righteous Lot were one thousand six hundred fifty and two miles.

The TRAVELS of ISAAC.

Isaac being young, went with his Father Abraham from Beersheba, to Mount Moriah, where his Father would have offered him unto God, as the Lord Commanded him, which is forty Miles. 2. From thence, with his Father, he returned to Beersheba, which is forty Miles. 3. From Beersheba, he travelled with his Father to Hebron, by the Plain of Mamre, which is sixteen Miles. 4. From the Plain of Mamre, Isaac travelled Southward to the Fountain of Life, which is sixteen Miles, and there he dwelt, Gen. 24. 5. From thence he returned back again to his Fathers Burial, who was laid in that double Cave in Mamre, which was sixteen Miles. 6. From thence he returned back again to the Well of Life, where he dwelt, sixteen Miles. 7. From the Fountain of Life, he went to the Well of Gerar, which is eight Miles; where Abimeleck, seeing the beauty of his Wife Rebekah, would have Ravish'd her, and for fear, he told him she was his Sister, Gen. 26. 8. From Gerar, Isaac went Westward to the Valley of Gerar, which is Eight Miles, and there he caused the Well to be digged up again, which the Inhabitants had stopt up. 9. From thence he went to Beersheba, which is four Miles; where the same Night the Lord appeared unto him, Gen. 26. 10. From Beersheba he returned again to Hebron by the Plain of Mamre, which is Sixteen Miles: Here Abraham, Sarah, and Rebekah died, and were buried, Gen. 35. So all the Travels of the Patriarch Isaac, were one hundred forty Eight Miles.

The TRAVELS of JACOB.

Jacob went to Bethel, which is Forty Eight Miles, and there he saw a Ladder that reached down from Heaven, whereby the Angels Ascended and Descended, Gen. 28. 2. From Bethel he went to Haran in Mesopotamia, which is Four Hundred Thirty Two Miles; where he married Leah and Rachel, Gen. 28. 3. From Haran in Mesopotamia, he went to Mount Gilead, which is Three Hundred Eighty Miles; and when Laban pursued him (at the Command of God) he made a League with him, Gen. 31. 4. From Mount Gilead he went to Mahanaim, which is Sixteen Miles; and there he met with the Angels of God, Gen. 32. 5. From Mahanaim he passed the water, and went to Penuel, which is Four Miles, and there he Wrestled with the Angel of God, Gen. 32. 6. From Penuel he went to Succoth, where he pitched his Tents, Two Miles, Gen. 33. 7. From Succoth he passed the River of Jordan, and went to Sichem, not far from Salem (about Eight Miles) where his Daughter Dinah was Ravished, Gen. 33. 8. From thence he went to Bethel, which is Eight and Twenty Miles, Gen. 33. 9. From Bethel, he went to Beiblēm Euphrata, which is Twelve Miles; in which way Rachel dyed, and was buried not far from Beiblēm: Then Jacob went forward, and set up his Tents near to the Tower of Eder, a Mile from Beiblēm towards the South, Gen. 35. 10. From Beiblēm Euphrata and the Tower of Eder he returned again to the valley of Mamre near Hebron to his Father Isaac, which is Twenty Miles, Gen. 35. 11. From Hebron he went to Beersheba, which is Sixteen Miles, Gen. 38. 12. From Beersheba, he went to the Town of Ony, a little off Egypt in the Land of Goshen, which is One Hundred Sixty Eight Miles, where Joseph his Son gave him Honourable Entertainment, Gen. 4. 8. 13. From Ony he went to the City Zoan, which is also called Tanis, Twenty Eight Miles, where he was presented to King Pharaoh, Gen. 4. 14. From Tanis he returned to Ony, which is Twenty Eight Miles, and there he dwelt and died in the Land of Goshen.

The TRAVELS of the Patriarch JUDAH.

Judah Travelled from Sichem, where Jacob dwelt, to the Town of Oduka, Forty and Four Miles, where he married Schubah, the Daughter of Chanani. 2. From thence he went to Timnah to shear his Sheep, Six Miles, &c. 3. Afterward he went twice with his Brethren into Egypt to buy Corn at Zoan, where Joseph at that time was; for the Famine

was very great round about. So that reckoning his Journey twice to and again, it amounted to Eight Hundred Twenty and Two Miles. Lastly, he returned again with his Father and his Brother into Egypt, Two Hundred and Eighty Miles.

The TRAVELS of the Patriarch JOSEPH.

When Joseph was sent from Hebron by his Father Jacob, he went to Sechem to seek his Brothers, Sixty Miles. 2. From thence he went to Dothan, Four Miles, where by his Brothers he was thrown into a Pit, and after sold to Putiphar, Pharaoh's Chief Steward, Two Hundred Seventy Miles. 4. From Tanis he went to meet his Father in the Land of Goshen, which is Twenty Eight Miles. Gen. 46. 5. From thence he turned back again to Tanis, and presented his Father and Brethren to Pharaoh, which is Twenty Eight Miles. 6. From thence he went back to Ony, to see his Father, who was now Sick unto Death, there he received his blessing, and closed his Eyes, this was Twenty Eight Miles. 7. From thence he returned back again to Tanis, Twenty Eight Miles. 8. From Tanis he went back to Ony, with a great Company of Horses and Chariots, preparing an Honourable Funeral for his Father, this being Twenty Eight Miles. 9. From Ony he went to Atad, which lies upon the further side of Jordan, towards the East, which is Two Hundred Forty Miles; where he made a great Lamentation for his Father seven days, Gen. 50. 10. From Atad he went to Hebron the Metropolis of the Tribe of Judah, near to which stood the double Cave in the Valley of Mamre, where Jacob was buried, which was Forty Miles. 11. From thence to Heliopolis, a City of the Egyptians, where Joseph set up a stately Academy for all Egypt, which was Two Hundred Miles. 12. From thence he went to Tanis or Zouan, which was the Chief Defence and Metropolitan City of all Egypt, accounted Six Miles. So all the Travels of Joseph was One Thousand Nine Hundred Sixty Two Miles.

The TRAVELS of MOSES.

At Forty Years Old he fled out of Egypt into the Land of Midian, One Hundred and Eighty Miles, Exod. 3. 2. From thence he went to Mount Sinai or Horeb, Sixty Four Miles, Exod. 3. 3. From Mount Horeb he returned to Midian, sixty five miles; Exod. 4. 4. From Midian he went to Tanis in Egypt, one hundred eighty miles, Exod. 12. 5. From thence to Ramases, forty eight miles, Ex. 12. 6. From thence to Succoth, eight miles, Exod. 13. Num. 33. 7. From thence to Etham, eight miles. 8. From thence to Habisroth, sixteen miles, Num. 33. 9. From thence through the Red Sea, and three days through the Wilderness to Marab, forty miles, Exod. 15. 10. From Marab to Elim, eight miles, Exod. 16. 11. From Elim towards the South by the Red Sea, six miles, Num. 33. 12. From the Red Sea to the Wilderness of Zin, sixteen miles. 13. From thence to Dapca, twelve miles, Num. 33. 14. From thence to Alus, twelve miles. 15. From thence to Raphidim, eight miles, Exod. 17. 16. From thence to Mount Sinai which is eight miles, Exod. 19. 17. Thence to the Graves of Lust, where Israel murmured, eight miles, Num. 11. 18. Thence to Hazaroth, which is eight miles, Numb. 12. 19. Thence to Rithma, eight miles, Num. 33. 20. Thence to Rezon-Porets, six miles, Num. 33. 21. Thence to Libanon, six miles. 22. Thence to Rifa, six miles. 23. Thence to Rebekab, six miles. 24. Thence to the Hill of Sephar, four miles. 25. Thence to Harida, four miles and a half Num. 33. 26. Thence to Macchaboth, four miles, Num. 33. 27. Thence to Thaba, four miles. 28. Thence to Tbara, four miles. 29. Thence to Mithka, four miles. 30. Thence to Casmona, eight miles. 31. Thence to Misroth, thirty two miles, Num. 33. 32. Thence to Bnei-secon, twenty four miles. 33. Thence to the Mount Gidgad, twenty miles. 34. Thence to Jobabha, twenty four miles. 35. Thence to Ebrona, twenty miles, Num. 33. 36. Thence to Eziongaber, twenty eight miles. 37. Thence to the Wilderness of Zin-Kades, forty eight miles. 38. Thence to Mount Hor, forty eight miles. 39. Thence to Salmona twenty eight miles. 40. Thence to Pbenon, twenty miles. 41. Thence to Oboth, twenty four miles. 42. Thence to Igim upon the Hill Abarim, fifteen miles. 43. Thence to Dibon Gad, sixteen miles. 44. Thence to Almon-Diblataim, fifteen miles. 45. Thence to the Hill Abarim, fifteen miles. 46. Thence over the River of Arnon to Jactri, fifteen miles. Numb. 21. 47. Thence to Heslalon, four miles. 48. Thence to Jazer, eight miles. 49. Thence to Edrei, twelve miles. 50. Thence to Mount Libanus, fifty six miles. 51. Thence back forty miles to the field of the Moabites, Deut. 34. So all the Travels of Moses were one thousand four hundred twenty four miles.

The Prophet BALAAM'S TRAVELS.

This Prophet travelled from Pitros or Phatura in Mesopotamia, to Abel, or the Plain of Vines, where his Ass spake, Numb. 22. which is four hundred miles. From thence he went to the Land of Moabites, forty miles, where in the Mount of Peor he blessed the Children of Israel. So all the Travels of this Prophet was four hundred forty miles.

The TRAVELS of JOSHUA.

Joshua travelled with Moses from Ramases, out of Egypt through the Red Sea, and came to Cades-Banea, two hundred sixty eight miles. 2. From thence Joshua was sent forth with other Spies, to view the Land of Canaan, Numb. 13. And went out of the Wilderness of Zin and Paran to Rebbob in Galile, one hundred and forty miles. 3. From thence to Hamath in Syria, one hundred and eighty miles. 4. From thence to Hebron, three hundred and four miles. 5. From thence they returned back to Cades-Banea, twenty miles. 6. Thence to Ezean-Gaber, and thence to Japha, four hundred sixty four miles. 7. From thence through two Kingdoms to Mount Libanus, eighty miles. 8. From thence they returned to the Land of Sittim, that lay by the Hill Pisgah, in the Field of the Moabites, eighty miles. 9. From thence through the River Jordan to Gilgal, six miles, Num. 21. 10. 11. Thence to Jericho, two miles: This Town he assailed and took, Josh. 6. 12. Thence to Ai, which he took and burnt, Josh. 7. 8. 13. Thence to Gilgal, four miles, upon the Hill of Ebal he built an Altar, Josh. 8. 14. Thence to Gibeon, twelve miles, there the Sun stood still during the Battel against the three Kings, Josh. 10. 15. Thence to Ajalon two miles; there the Moon stood still, Josh. 10. 16. Thence to Asaka, four miles; where it rained upon Israel's Enemies, Josh. 10. 17. Thence returned unto the Camp at Gilgal, twenty miles; Josh. 10. 18. Thence to Makeda; there he hanged the five Kings, Josh. 10. 19. Thence to Libna, two miles, and took it, Josh. 10. 20. Thence to Lachish, eight miles. 21. Thence to Eglon, eight miles, Josh. 10. 22. Thence to Debir, a mile. 23. After that Joshua Conquered all Judah towards the South, bordering Eastward upon the Red Sea, Southward upon Cades-Banea, Westward upon Ajod and Gaza, and Northward upon Gibeon and Gilgal, which Circuit containing one hundred fifty and six miles. 24. From Gilgal, Joshua went out with his Army two and twenty miles to the River Merom, where he slew the rest of the Kings of the Canaanites, Josh. 11. 25. Thence Joshua chased his Enemies to Sidon, which was six hundred and twelve miles, Josh. 11. 26. Thence to Hazor thirty miles, which Town he burnt, Josh. 11. 27. After that Joshua won all the Towns in the Holy Land, Northward, in Samaria, Galilee, from Gibeon to Mount Libanus, and from the River Jordan to the Great Sea, which in circuit contains two hundred eighty miles. 28. Thence returned to Gilgal, three score and twelve miles, Josh. 14. 15. 29. Thence to Skiloh, twelve miles, Josh. 18. 30. Thence to Timnah Sera, eight miles, Josh. 19. 31. Thence to Sichem, forty miles, Josh. 24. 32. Thence to Timnah Sera again, forty miles, where he died and was buried, Josh. 24. So all the Travels of Prince Joshua were two thousand three hundred four score and twelve miles.

LONDON, Printed for William Miller at the Gilded Acorn in St. Paul's Church-Yard, near the little North-Door, 1680.

The Papists Oath of Secrecy,

29
Administred to those who Engage in the present Plot: Discovered by Mr. Robert Bolron, since his Conversion from the Romish Religion, (to whom William Ryston, A Popish Priest had given it, 2d. Febr. 1676. at Barbow-Hall in Yorkshire, out of whose B eviary he then Transcribed it.)

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* In the Name of the Father, and of the Son, and of the Holy Ghost Amen.

I Robert Bolron, being in the Presence of Almighty God, the Blessed Mary ever Virgin, the blessed Michael the Arch-Angel, the Blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and all the Saints in Heaven, and to you my Ghostly Father; Do declare, and in my Heart believe the Pope, Christ's Vicar General, to be the True, and only Head of CHRIST'S CHURCH here on Earth, and that by Vertue of the Keyes of Binding and Loosing, given his Holiness by our SAVIOUR CHRIST, he hath Power to Depole all Heretical KINGS and PRINCES, and cause them to be Killed. Therefore, to the utmost of my Power, I will defend this Doctrin, and his Holinesses Rights against all Usurpers whatever; especially against the now pretended KING of England, in regard that he hath Broke his Vows with his Holinesses Agents beyond Seas, and not performed his Promises in bringing into England, the Holy Roman-Catthlick Religion.

I do Renounce, and Disown any Allegiance as due to the said pretended KING of England, or Obedience to any of his Inferior Officers and Magistrates; but do believe the Protestant Doctrine to be Heretical and Damnable, and that all are Damn'd which do not Forsake the same; and to the best of my power, will help his Holinesses Agents here in England, to Extirpate and Root Out the said Protestant Doctrine, and to Destroy the said pretended KING of England, and all such of his Subjects, as will not Adhere to the Holy See of Rome, and the Religion there Professed.

I further do promise and declare, That I will keep Secret and Private, and not Disclose directly or indirectly, by Word, Writing, or Circumstance, whatever shall be proposed, given in charge, or discovered to me, by You my Ghostly Father, or any Other Engaged in the promoting of this Pious and Holy Designe; and that I will be Active, and not Desist from the Carrying of it on: And that no hopes of Rewards, Threats or Punishments, shall make me Discover the rest concerned in so Pious a Work; And if Discovered, shall never Confess any Accessaries with my self concerned in this Designe.

All which I do Swear by the Blessed Trinity, and by the Blessed Sacrament, which I now purpose to Receive, to perform, and on my part, to keep Inviolable: And do call all the Angels and Saints in Heaven, to Witness my real Intention to keep This Oath.

In Testimony whereof, I do Receive this most Holy and Blessed Sacrament of the Eucharist.

Ordered, That Mr. Robert Bolron have Liberty from This House, to Print and Publish the said OATH OF SECRECY and LETANY.

William Goldsbrough, Cler. Dom. Com.

Both which Oaths of Secrecy, and Letany of Intercession for England, with the manner of taking the same; as also a Copy from an Original Paper foun^d, and Subscribed by Two and Forty Jesuites, at a Consult about the Plot, which was found in the Closet of Edward Cottam a Jesuite, in the House of Richard Sherbourne of Stonyhurst, in the County of Lancaster Esq; together with other Informations touching the Plot, Carried on in the North; and somewhat in Relation to the Murther of Sir Edmund-Bury Godfrey, Price Six-Pence. Likewise,

An Abtract of several Examinations taken upon Oath, in the County of Monmouth, an Hereford, by John Arnold, an John Scudamore Esquires, and Reported to the House of Commons, by Sir John Trevor, Price Six-Pence.

The Informations of William Lewis Gentleman, Delivered at the Bar of the House of Commons, Confirming the Popish Plot, the Justice of the Executions of Grove, Pickering, and the Jesuites, Discovering also the Papists Designe of throwing the Guilt of the whole Plot, on His Majesties Protestant Subjects called Presbyterians, Price Twelve-Pence.

The Tryal of Job Giles, for a Barbarous and Inhumane Attempt, to Assassinate and Murther, John Arnold Esq; one of the Justices of Peace, for the County of Monmouth, and now a Member of the Honourable Houle of Commons, Price Eighteen-Pence.

The Narrative of Signior Francisco de Faria, Interpreter, & Secretary of Languages, unto the late Portugal Ambassador, Containing matters relating to the Plot in general, and several particulars, viz. The Evil Practises of the said Ambassador, the Design against His Majesties Life, the Murther of Justice Arnold, the Saving of Sir George Wakeman, the Endeavours to Save the Jesuites, to Destroy the Duke of Buckingham, and the Earl of Shafisbury, with other very Confidential Matters, Price Twelve-Pence.

The Informations of Hubert Bourie, and John Macnamara, of the Plot in Ireland, for the Delivering up of that Kingdom to the French King, and to Establish therein the Popish Religion, and to Massacre the Protestants, Price of each Twelve-Pence.

All Printed by Order of Parliament, and are to be Sold by Randal Taylor, near Stationers Hall, 1680.

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THE ROYAL TABLE OF THE Laws of Humane Nature.

The Supreme Law
directing the End.



Et every one endeavour to obtain such a condition of Happiness as may give him Tranquillity and Joy in his mind within, Hope in God, good Correspondence and Peace in his general Conversation, with the Members of Mankind, or with the most and best of them.

Chap. I. Of the Ends of Virtue.

General Law of Duty, directing the means.

For the obtaining of which end, let him observe the Original Laws of natural Conscience, which were fixt in Mans heart by his Creator, for the better government of the World ; which are such as these :

Chap. II. Of the Laws of Nature, and their existence.

1. Let no man do hurt or mischief to another that is innocent.
2. Let every one keep his Contracts and Promises truly, in which he hath given his Faith.
3. And requite his Benefactors, by making equal and just Returns.
4. And contribute to the establishment and increase of his own personal Happiness.
5. And to the Happiness of his Children that descend from his Body.
6. And of his Relations who descend from his Ancestors.
7. And of Persons not nearly related, according to the exigence of their needs in their several circumstances.

Chap. III. Of Innocence.

Chap. IV. Of keeping Faith.

Chap. V. Of Gratitude.

Chap. VI. Of Self-love.

Chap. VII. Of Love to a mans Children.

Chap. VIII. Of Love to Kindred.

Chap. IX. Of Humanity, or general Bounty.

Special Laws of Duty.

Which Laws are so rank'd, that when they cannot all together be observed, the first in Order, is first in Obligation, and derogates from the second ; the second from the third, and so forward to the last.

Chap. X. Of the Comparison
Chap. XI. of Duties.

Rules of Abatement, or Exception.

And the Obligation of these Laws may be abated or extinguished by any one of these three ways :

Chap. XII. How these Obligations cease
to be of force.

1. By payment of the Debt according to the Obligation.
2. By impossibility of payment or performance accidentally emerging.
3. By the release of the Parties concerned in it.

And because Offences will sometimes happen, there are these Laws establish'd in Nature for remedy of Offences so committed.

Chap. XIII. Of Restitution, or Repair
of Damages done to ones Neighbour.

Laws of Remedy for Offences done.

1. In every Offence against these Laws, by which a mans Neighbour is damaged, let Reparations be duly made. In pursuance of which Law, Actions are commonly commenced between Subjects that live under the same Law and Government, for satisfaction and repair of Damages : And Wars are made between Princes who live in the state of Nature, without any common Superior.
2. Because the Law of Nature is supposed to have come from God, and the breach of that Law to be a sin against God ; Let such satisfaction and atonement be given to his supreme Being, as he hath declared himself to be pleased with in that Religion that he hath established.

Chap. XIV. Of Religious Atonements
or Propitiations of the Deity.

To know these Original Laws of Nature, with the branches that spring from them, is the true science of that Law that always was, and for ever will be in force. To observe these Laws, is that part of Religion that is most natural, and that part of the Worship of God that is most acceptable to him. The Office of a Priest is to direct the supply of that which is wanting in moral Duty ; and to make up with his Atonements the defects of Justice. But the Divine Preacher justly preferr'd the Obedience of the Wise, before the Sacrifice of Fools.

This may be call'd the Royal Table, in the same sence that St. James calls the Law of Charity the Royal Law, because established by God the King of the World, for the common good of it : For this also represents the fundamental Principles of Natural Charity, which are more largely explained in the Book it self. And it being of excellent use for the well-government of any Empire, seems a Present not unworthy the greatest Monarch of the Earth, who rules under God as his Substitute or Deputy.

Explained and confirmed at large, by R. O. SHARRICK, Doctor of Laws, in his Treatise of Duties according to the Law of Nature.



*Ordo Regnum regit:
In Ordine, Lex est.*

S C H E M A S A C R U M

In ordine ad ordinem Ecclesiæ Anglicanæ
C E R E M O N I A R U M:

The Ceremonies of the Church of *England*,
are Approved by our Doctrine ;
For the Confirmation of our Obedience :
Applauded by our Discipline,
In our Conformation to Authority.

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*Ordo Ecclesiam servat:
In Ordine, Pax est.*

Commanding, and Commending ;			
Our Standing up	{ At the Reading of the Gospel : At the Rehearing of the Creed : At the saying of <i>Gloria Patri, &c.</i>	{ to signify	{ Our Desiring it. Our Defending it. Our Declaring it.
Our Kneeling down	{ At the making of our Prayers : At the taking of the Sacrament :	{ to signify	{ Our Worship with Humblenes. Our Humility with Thankfulness.
Our Bowing at	{ The Name of JESUS : JESUS that most blessed Name : The Name of JESUS, our Saviour :	{ to signify	{ Our Faith in him, then. Our Hope on him, now. Our Love to him, ever.
Our being Bare	{ At the Hearing of Divine Service : At the Preaching of the Sermon :	{ to signify	{ Our Devotion with Reverence. Our Attention with Observance.
Our Wearing of	{ The Gown : (<i>The Church Ornament,</i>) The Surplice : (<i>for all Ministers, in their Ministrations :</i>) The Tippet :	{ to signify	{ Our Gravity in Habit. Our Sincerity in Behaviour. Our Dignity in Function.

Vnum summa Disciplina:

To Stand : or Kneel : or Wear : be Bare : or Bow :
God to his Church, such Power doth Allow,
To make his Worship, decent ; He Decrees,
Our Duty, due, to Church-Observances.
There is no Plea, to bear Fanaticks out,
In Law, for Non-conformity. No Doubt,
By Reason, or Religion, can there be ;
Against Subjection to Authority.
If we Transgres Man's Law, God's Law is broken :
And Damage, Death, or Danger, doth betoken.

Vnum summa Disciplina.

First, because no Authority can with Conscience, or Safety, tolerate a Liberty in the wayes of Worship : not in Conscience, because no known Disobedience is to be allowed ; nor yet in safety, because, differences in Religion, are dangerous to the State.

Secondly, because, though Non-conformity to the Ceremonies be misdeemed to be Zeal : yet, Disobedience to the Laws, must be doomed to be Sedition.

Thirdly, because, though Church Ceremonies are Indifferent, before they are Commanded : Yet when they are Commanded, they cease to be Indifferent.

Fourthly, because, that in the Holy Canon, — *Let all things be done Decently, and by Order* : not Any thing is named, because, Every thing for Decency, is to be Order'd by Authority.

Fifthly, because, a lawful Authority may alter the things of Indifferency ; alter them, in their Use ; but not in their Nature : not as to the Libertie of Conscience, but the Liberty of Practice : for, should the Conscience be some way Doubtful ; yet may not the Practice be any way Undutiful.

Sixthly, because the Powers we have Sworn to Obey, do but justly Constitute our Church-Ceremonies ; as fit things in Prudence, to witness our Obedience.

Seventhly, because, Uniformity in Discipline, makes it as Credible as Publique : that, This shews, the Amitie of a People ; and the Duty of a Christian : Yea, and the Order of a Church, to the Honour of a Nation.

Eighthly, because, our Church-Rites, are no les Expedient then Lawful things ; for the more Open Testimony of our Devoted Piety : for the more Declared Duty of our obliged Loyalty : and for the more Assur'd Assurance, of our Religious Unanimity.

Ninthly, because, such as will not be Civilly Uniforme, in the manner of Devotion ; will be much les Sacredly Unanimous, in Matter of Religion.

Tenthly, because, Rebellion is as the Sin of Witchcraft, which doth ensnare us ;

First, to be Graceless ; and then to be shameless :

In That, to be Ungodly ; and in this to be undone :

therefore, saith the Wife-man ; *My Son, fear thou the Lord, and the King.*

Lastly, because, Obedience is better then Sacrifice ; which doth Endear us ;

First, to be Humble ; and then to be Holie :

In That, to be Zealous ; and in This, to be Blessed :

therefore, saith the Apostle ; *Submit your selves to Every Ordinance.*

Non absolute, sed reductivæ, ad Cultum Dei meliorem, externa observatur Ceremonia.

Non ad Ego, sed ad Ornatum Doctrinae; legitime Ordinata est Disciplina.

Which that we may, doth humbly Pray :
Anthonie Sadler: D. D. Chaplain in Extraordinary to his Majesty. The Author of Inquisitio Anglicana against the Triers, 1654.

Imprimatur, Tho. Tomkyns, RR^{imo} in Christo Patri ac Domino, Dom. Gilberto divina Providentiâ Archi-Episcopo Cant. à sacris Domesticis.

London, Printed for Timothy Taryford, within the Inner Temple-Gate, 1667.

THE MODEL of P R E S B Y T E R Y.

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32.

Wherein

This and much more was actually done in *Scotland* when this Government was by force of Armes set up, as may be proved from the Authentique Records of the State, and by the Records of the *Presbytery*; as also by *Knos* his History of the Reformation of *Scotland*, the Preachments of *Melvil Gibson, &c.*

At the Close of the Assemblies Session, Commissioners of the best Heads, and greatest Politicians are chosen to be the Virtual Assembly, who are to reside in the Capital City of the Kingdom, and who are to over-look the Actions of King, Council and Parliament, that no detriment happen by them to the Church; and to prepare matters for the next General Assembly, which if there be urgent occasion may be oftner than once in a Year; and in this Junto is hatched all Dis-

THE SUPREME POWER resides in the *HIGH* and *MIGHTY* Annual *ASSEMBLY*, which is composed of two Preaching Elders or Ministers, and one Lay-Elder out of every *Presbytery*; one Commissioner from every Corporation, University and Colledge; who being meer Laicks, Shop-keepers, Artificers, and Mechanicks have hereby a full power to define and decide the most curious Points of Divinity, which it is impossible for want of Learning they should understand. The King or his Representative, who has onely one Vote, and the privilege to be equal to the meanest Lay-man of the Holy Assembly, and is debarred from a Negative Voice: and by consequence is inferior to the Moderator or President, who is always to be a Minister; by which *privileg* the King is excluded from a possibility of presiding therein. This *ASSEMBLY* is called together by their own Authority, derived (as they say) from *CHRIST*: without respecting the King's Consent, Writ, Summons, or Authority: And at the end of every Session, the President declares and appoints the Time and Place of the next *GENERAL ASSEMBLY*. By which Procedure, they declare themselves free from all Obedience, Duty and Subjection to the King; and lay the Foundation of their own *Supreme Spiritual Democracy, Unbounded, Absolute, Tyrannical and Arbitrary Dominion.*

For,

To the Decrees, Definitions, Determinations, Final Sentence and Jugement of this *Spiritual Court*, enacted by plurality of Voices, (and from whose Judicature there lies no Appeal) are subject

Indirectly, or in order to Spirituals.

First, The King's Majesty, the Queen, the Regent during the King's Minority, the Royal Family; any and all of which may be Censured, Excommunicated, and deposed from the Government, Possession, and Succession to the Crown, for persecuting, that is opposing them, who are the Saints, the People of God: for Idolatry, or any other Crimes against the Laws of God: and may also be punished, even to Imprisonment and loss of Life:

All the Nobility, Councils, Parliaments, great Ministers of State, Judges, and Inferior Magistrates, Gentlemen, and the whole Populace, of what Age, Degree, Sex, Condition, or Quality soever, who are all bound to yield Obedience to their Discipline, Faith, Doctrine, and Opinions; otherwise, they may be Censured, Excommunicated and deprived of their Liberties, Estates and Lives, and whatever they do possess. For these Holy Men of the Assembly are no respectors of Persons, though they are of Presents and Flatteries, by which onely means they may be gained to over-look the failings of such great Men, as for their own Interest, favour and support them; and for whom they would readily employ all their Unlimited Spiritual Power, to revenge them of their private Injuries and Enemies: all which shall be said to be against GOD, if against any one of their great Patrons or Friends.

Secondly, All Laws, Acts of Parliament, Royal-Proclamations, of which they pretend to be the *Supreme* and onely competent Judges, whether they are for God's Glory? And if they say no: The People are bound to disobey them; for they must obey God rather than Man. The Inferior *Presbyters* are obliged to preach this Doctrine to the People in all their respective Parishes, and to animate them to put this Duty of Disobedience to the King, Parliament, Laws, and Proclamations, in Practice, under pain of being delivered up to the Devil by Excommunication. See here Rebellion and Mischief framed by a Law: *P/yal. 94. 20.* A Law superior to the Fundamental Laws of the Nation, Arbitrary, Unlimited, and from which there is no Appeal.

Thirdly, All Actions Civil and Political; Contracts, Bargains, Sales, Leases, Indentures; so that an Estate or just Debt upon the specialty recovered by due procs of Law; if it be suggested that there was scandal by suspicion of forgery, bribery, or subornation in the Case, shall come before them; and they will undertake to determine it contrary to the Rule of the Laws, in favour of a pretensing oppressed Saint, who humbly crouches and applies himself by Appeal, to the *Supreme Sovereign Lords of Presbytery*. All Foreign Leagues, and Alliances, Matches of the *Royal Family*, and State Affairs, Trade and Manufactures, Peace and War, abroad or at Home, with which for Disobedience to them, they will not only threaten their lawful Prince, but execute it against him and all his Loyal Adherents, as malignant and evil Counsellours; and by crying, *The Sword of the Lord and of Gideon*, and proclaiming them Enemies to God, perswade the Unruly Multitude that it is not onely lawful, but necessary.

Fourthly, All Punishments which (when they have decreed) the King and Civil Magistrates are bound to execute. Whether they be Corporal, by Imprisonment, Feeding the Criminal with Bread and Water onely, Stool of Repentance, Pillory at the Church door, cutting off half the Hair, forbidding all Commerce, Banishment, loss of Life: Or secondly, Spiritual; by Defamation, and irrecoverable loss of the inestimable Jewel of Reputation, for any supposed Crime under the Notion of Scandal: Or thirdly, Pecuniary, by confiscation of all or any part of the Offenders Estate, Goods and Chattels; which are usually for a small composition made over to the Prosecutor the mortal Enemy of the Accused. No sin or scandal without a fine, if the Person be of ability, and no Pardon without paying it down; nay, they will deny *Baptism* to the poor Infants, the Children of Offenders, till they have satisfied the Censures and Penalties imposed by them. And all this they will execute for Disobedience to any the meanest and most indifferent thing commanded by them, which by such command becomes absolutely necessary to Salvation.

King James that Miracle of Learning, Piety and Wisdome, complaining of the Insolences of these People, the Chancellor frankly told him, The fault was wholly his own; for if he would but leave them to themselves, the People would universally rise up against them, and stone them. To which the King reply'd, *My Lord, your Advice is shrewd Policy, but your Counsel is not good Piety: I know it would prove so, but I am to be a Nurse to the Church.* And how well they requited his pious Indulgence, his Son and Succellor and our Martyred Sovereign can tell us, whose Blood like Abel's yet speaketh.

At present the Nation or Kingdom where they are established: and the rest of the World so soon as they can shake off the Yoke of *Antichristian Monarchy and Prelacy*, and be able to exalt the Scepter of *CHRIST*, by *Democracy* in the State, and the *Linswoolsey Aerian Parity* of Lay-Ecclesiastical Goverment in the Church.

Usurpation upon the Rights, Prerogative and Power of the Prince and People.

Usurpation upon the Presbyters and Lay-Elders by deceit and hypocrisy.

The Moderator or President of the great Assembly is in reality the Annual King and Supreme Judge; and the Virtual Assembly of Commissioners are the Privy Council, according to whose Directions all things must be manag'd, to whom all the rest of the Clergy are absolute Slaves.

Partiality.

Tyranny.

and Substance of Authority;

Elder, who has exceeded his limits, they can at pleasure strike an Eternal terror into all his Successors.

Revenge.

Disobedience.

Coveteousness.

2dly, The Parochial Session; composed of one or more Ministers, Lay-Elders and Deacons, or Over-seers of the Poor; of which a Teaching-Elder or Minister is the Moderator. Over all which the Members of the Assembly and Leading-Active Presbyters

Lord it far more than the Pope, or any Bishop over the most inferior Clergy. For they

are bound to preach their Doctrines or Decrees, and Opinions: and cannot by any Law be so securely instated; but if any one of them have a good Benefice, to which a busie great Minister has an Eye, he shall with ease procure a Complaint against him, That he does not edifie his Parish, and by that means shall posses himself of it, and turn him out to his small edification, to edifie some small and poor Cure, for with them Souls hold a proportion of necessit of a greater or lesser Edification, according to the Quality and Richness of the Living.

*3dly, All those who are called *Expectants*; a new Order of *Presbyterian* Predicants without Orders; who yet may do all Offices of Ministers, except Baptizing, and giving the Sacrament.*

Secondly, All Spiritual Places and Affairs, Ordination, Government, Faith, Doctrine, Opinion, Manners, and Divine Worship, which they pretend to determine beyond Appeal.

*Thirdly, All Church Censures, Appeals, Excommunication of all Persons, who will not obey the Scepter of *Chrſt* in their Hands: The King is not excepted or exempted, but must submit to the Great Council, nay to the *Presbytery* in which he is; and to his own Parochial Minister, otherwise he runs the hazard of Excommunication: Which they exercise principally for, 1st, *Heresy*, which is all dissenting from them in Faith, Doctrine, Opinion, or Manners: 2dly, *Scandal*, or Suspicion of Crimes; whereby the Malicious and Envious never want suggeltions, temptations and opportunities, to revenge themselves of their Enemies. And the most Virtuous Persons of differing Sexes, cannot converse together in private, but they may be accused of scandal of Adultery, or Fornication; be imprisoned, fed with Bread and Water, all proof sought against them, and be publickly forced sometimes by Oaths, to clear themselves; and in the face of their Parish to crave pardon for a Scandal: and if ever after they be known to maintain any private correspondency, they shall be juged guilty of the Crimes, and treated accordingly; To the perpetual ruine of all innocent and most divertive and it may be religious Friendships; of the peace of all private Families; of the Unity of all Societies, and the Extirpation of that true Christian Charity, of private Admonitions which covers a multitude of faults; to the breeding jealousies and discords betwixt the dearest Relations and nearest Friends; defaming the Innocent, and putting indelible stains of infamy upon the strictest Virtue; which is not capable to secure the most prudent and reserved of both Sexes, from scandal of suspicious Envy, and inventing malice of Revenge: and in a word, to the banishing all true Religion, (and introducing Hypocrisie) and all love of Religion, by these Rigours and Austerities, out of the minds of Men, and making them Slaves, and to serve GOD, as the Indians do the Devil, for fear he should do them injury by these his great Servants.*

Directly.

First, All Spiritual Lay-Persons, which are of three principal Ranks, for I do not understand what their Doctors, which make the fourth, signifie: These are,

1st. The *Presbyteries*, into which all the Kingdom is divided, as they in their Prudence think fit, and which consist of the Parochial Ministers, and a Lay-Elder for each Parish: which Lay-Elders are onely Annual Officers, who by this device are kept in subjection to the *Presbyters* who are in power for Life; so that they dare not vote against them for fear of their power when they come to be out of Office. By this Artifice the People have the Name and Imagination of some Power (enough to delude them with the shadow of Governing, or to enable them to strut and domineer for a Year over their Neighbours) but the *Presbyters* posses the Soul, the Life

and Substance of Authority; and by making an example of a little pert ignorant Lay Elder, who has exceeded his limits, they can at pleasure strike an Eternal terror into all his Successors.

2dly, The Parochial Session; composed of one or more Ministers, Lay-Elders and Deacons, or Over-seers of the Poor; of which a Teaching-Elder or Minister is the Moderator. Over all which the Members of the Assembly and Leading-Active Presbyters

Lord it far more than the Pope, or any Bishop over the most inferior Clergy. For they

are bound to preach their Doctrines or Decrees, and Opinions: and cannot by any Law be so securely instated; but if any one of them have a good Benefice, to which a busie great Minister has an Eye, he shall with ease procure a Complaint against him, That he does not edifie his Parish, and by that means shall posses himself of it, and turn him out to his small edification, to edifie some small and poor Cure, for with them Souls hold a proportion of necessit of a greater or lesser Edification, according to the Quality and Richness of the Living.

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From all which it appears, That the Government of *Presbytery* is founded upon *Usurpation*, maintained, supported, and continued by *Treason* and *Rebellion*, exercised with the most Arbitrary and highest *Tyranny* and *Oppression* of all Degrees and Conditions of Men, in all their Rights, Privileges and Properties, both Civil and Religious; and the End of it is the Ruine of *Monarchy*, the setting up of *Democracy*, and establishing the most insupportable *Slavery* here; and unavoidable *Damnation* hereafter: For they that resist Lawful Authorities shall receive to themselves (without Repentance and Amendment) *Damnation*; From which and *Presbytery*, *Libera nos Domine.*

A Sober and Seasonable Vindication,

816. m. 22.

OF THE

M O D E S T P R E S B Y T E R Y.

WHEN by the providence of God in the Year 1640. the late Unfortunate KING, by the serious Advice of his gravest Counsellors for a Remedy to the then menacing Grievances of the People, had the Third of November called a Parliament, and therein given from the Crown many precious Jewels voluntarily, (not to be retorted from his Ancestors by a continued series and concatenation of Bloud and Treasure expended in a long and tedious War, (the Name whereof yet too freshly bleeds in the late renewed distractions;) yet such was the rage of the then regnant Party, that under pretence of a disagreeing humour, not immediately jumping with their Fancy, there began a deficiency in the Main under which the Nation for a long time laboured; and after many strong convulsions and griping pains was delivered of a Personal Treaty, the then only thought conduced means to Resettle the disturbed Nation,) and herein indeed were included the Major part of the Parliament, whose original aims never tended any further (he) to Reform the Abuses of the then present Power, not an Extirpation either of the Governor much less Government.

We need not run to Antiquity to maintain this Point, that most worthy and learned Gentleman Mr. Prynne hath so cleared the way, that he hath left nothing for a poor gleaner; however in vindication of the Truth, and as a poor Imitator of his Vertues, give me leave to Inform the whole English Nation.

That when the burden of *Dissention* (by its too frequent decission in the Field) had made the people pant for want of breath, that they were even ready to fall groveling in the dust, then as a Moses in the Gap did the far Major part of the Commons House, joyned with the then sitting Lords, conclude themselves within the reasonable limit of amending abuses, not ingrossing the publike Revenues of the Nation into private and single hands. But although the unwearied endeavours of some ambitious Heads, wrought effects even beyond expectation, as to an Oligarchical Democracy; yet the incessant labours of the honest and modest Presbyter could never be beaten off, but even when the sword it self with an usurped Majesty cut the Gordian knot of their Rule, they yet kept their heart; and notwithstanding the decollation of the Head, maintained that ancient Maxim of *Cor ultimum moriens*; for indeed had they not been all heart, the whole from thence could never have received a new strength and vigor.

To these therefore all Free-born Englishmen owe their Liberties, *Magna Charta* had died if the Members secluded in 1648. had not survived, the Law had ceased, and every man might have done what seemed good in his own eyes, as when there was no King in Israel; or as at the time when the Committee of Safety domineered in England, whose constitutions used only to the calm of a Southern Brize, was not able to endure the storm of a cold Northern blast.

But such is the well-tempered constancy of the not to be altered Members, that in despite Malice and Envy, they still continue in their first resolved temper, Namely, a regulated Monarchy, according to the Concession in the Isle of Wight, a Democratical House of Commons in its primitive Original, conjoined to the Fountain of Honour by an Oligarchical Peerage; which Three (without blasphemy be it spoken) resemble the Deity, and each of them on the other so consistent, that though there be Peace in the circumference, yet still they unite in the Center.

It is therefore a sin to doubt a Defect in them whose realities cure the Imperfections of the Nation; the worst that can be said of them being only this, that having deviated, they now return into the right Path. A good President to the whole Kingdom.

With what Triumph and Exaltation did the Streets Ecchoe and Resound at this Restauration, as already confident of a Settlement from them in Power, whose promises were so rich while laid aside, I really hope the fullness of our Expectation shall from them receive the desired satisfaction; so shall they by all, be justly Entituled, *Patres Patriæ*, *The Fathers of their Countrey*; *The Repairers of Breaches*, and *the Restorers of Paths to dwell in*.

Thirty and two Extremes of these times discovered and reduced to sixteene Golden Meanes, tending to the reducing of Strayers
K the establishing of Waverers, and the uniting of Judgements and Hearts together in the Truth. 33

Mat. 5. 9. Blessed are the peace-makers. Rom. 14. 19. Let us therefore follow after the things that make for peace, and things wherewith one may edifie another.

1 Old Ex. I cannot abide to heare of your
whimisicall wayes, and your new
lights, which are so much talked of
and set up now adayes; for mine
owne part I am resolued to go on, and live and die
in the old and true Protestant Religion, and doe
you take all your whimisicall wayes to your selfe.

2 New Extreme. And I do so esteem of our new
wayes, and new lights, that I have no regard
at all to any thing that is old, considering that
the Apostle faith, Old things are past away, behold
all things are become new. And that God who com-
mandeth light to shine out of darknesse, hath shined
in our hearts to give the knowledge of God in the
face of Jesus Christ.

1 Golden Mean. It is not good so to adbear to
any Old truth, as to cast away any clearer discovery
thereof, neither is it good so to catch at any new notion
as to cast away all Old truths because of a clearer
discovery, but it is good to stand in the wayes and
see and ask for the Old paths which is the
good way and walke therein. And yet when any
clearer discoveries of that light which shineth in a
dark place, comes by means of the day-star arising
in our hearts, we are not to obscure it; but yet say I
to the Law, and to the Testimony, if they
speak not according to this word, it is because
there is no light in them.

3 Old Extreme. Well my desire is that Arch-
bishops, and Bishops, might be refred againe to
their places and dignities, and that all things in
the Church might be ruled and governed by them
and their Officers as they have formerly been in
this Kingdome.

4 New Extreme. You speak like an old simple
and ignorant man; and do well deserve to be
questioned for your speeches, for that were to
bring the Saints of God into bondage againe.

2 Golden Mean. Doubtless the constitution of a
Diocesan Bishop bath no footsteps in the word of
God, and that Lording or Magistratrical power which
they have exercised in the Church, especially of late
yeares, bath rather been Antichristian then Christian,
and therefore we are not to desire their restoration
againe; notwithstanding if any one through igno-
rance doe wish for such a thing, let us bear with his
weaknesse, and endeavour to instruct him better.

5 Old Extreme. I wish in mine heart, that the
Scripture booke might bee read again in our Churches
as it hath foweries binne, for thenia as I conceive
the true Protestant Religion is contained.

6 New Extreme. But rather then I would come
into a congregation where any of the Service-
booke is read, I would never come into congrega-
tion whilst I lived.

3 Gold. Meane. Undoubtedly the true Protestant
Religion is contained in the old and new Testament,
and not in the Service-booke, and therefore a man may
live and die in the true Protestant Religion though he
have never heare leafe of the Service-booke read in all his life,
nor one line of it be read at his death, yet rather then
I would omit the hearing of the Word, I would heare
much of it read.

7 Old Extreme. I wish in mine heart that every
man and woman might be freely admitted to the Sac-
rament of the Lords Supper as fignitely they have
binne.

8 New Extreme. But rather then I would re-
ceive the sacrament in the company of any man
or woman, whom I doe conceive are carnal,
unregenerate, and unconverted, I would never
receive the Sacrament whilst I lived.

4 Goulden Meane. Surely none but such as are
in the state of grace, are to be admitted unto the
Sacrament of the Lords supper, as being a seal of the
Covenant of grace, notwithstanding though I should
be jealous that such a man or woman were in the
state of nature, yet they being admitted by the Elder-
ship, I should rather chuse to thinke that they upon Ex-
amination had found more evidences of their being
in the state of grace then ever I imagined, and there-
fore would not omit the receiving of the Sacrament
because of their presence there.

9 Old Extreme. I would have all infants that
are borne alive, to be Baptized presently, because I
am perswaded that none can be saved which die
without Baptizme.

10 New Extreme. But I say, that Believers are
the only subjects of Baptisme; but infants can-
not beleeve, and therefore no infant is to bee
baptized.

5 Golden Mean. All elect infants shall undoubt-
edly bee saved though they bee not Baptized, for they
are saved by vertue of Christs blood, and not by vertue
of Baptisme, nevertheless I would have all the in-
fants of beleiving parents to be Baptized; first, because
the promise is made both to them and their children.
Secondly, because Baptisme is come in the room of
Circumcision. And thirdly, because we read in the
new Testament, that when the Master of the house
was turned to the faith, all his whole household were
Baptized, and that the household is taken for man
woman and childe, is evident, Gen 18, 19. Genes.
49, 8.



11 Old Extreme. I would not have any man to take upon him to preach or expound
at any time to doe the Office of a Minister, except he be endewid with humaine learning,
and have taken some Degrees in the University, and be ordained and set apart
therunto.

12 New Extreme. But for my part I am so out of conceit with humaine learning
and degrees in Schools, that I could wish every Minister of the Gospell were
without them; for I verily thinke a man cannot be a right Gospell Minister
that makes any use of them, and I would have every man to whom the Lord
hath given any gifts, to take all opportunities to exercise the same either pub-
licly or privately, whether he be ordained or no.

6 Golden Mean. The truth is, that humaine learning and degrees in Schooles, neither
make a man a Saint, nor an able Minister of the New Testament; and yet considering
that the originall of Scripture cannot be attained unto without the gift of Tongues, and
that in these last dayes the Lord doth deny men their immediate gift: humaine Learning and
degrees in Schooles may stand a man in stead; and surely it is lawfull for any gifted man
to exercise his gifts privately, either in his owne Family or elsewhere for the good of others,
provided it be not in the time of publike exercise; yea, and publickly also before he be or-
dained, if he intend to be ordained.

13 Old Ext. Our Minister preacheth now and then for the lawfulness of per-
sons paying Tythes to their Ministers for their maintenance, and urgith it very much,
and I thinke he doth very well in so doing, for surely it is merte that Ministers should
be thereby maintained.

14. New Extreme. But though your Minister, and all the Ministers in the
Kingdome should press it never so much, rather then I would give a Minister
a penny under the notion of Tythes, I would see him starve for lack of main-
tenance, for that were in effect to deny the comming of Christ in the flesh.

7. Golden Mean. I would not advise any Minister of the Gospell to require any main-
tenance under the notion of Tythes, because some men do take offence therat; neither is
it material whether any man give his maintenance under that notion, so be give it him,
because the Apostle, or rather because the Lord by the Apostle saith, Let him that is taught
in the Word, communicate unto him that teacheth in all good thingz.

15. Old Extreme. Our Minister doth well deserve maintenance, so he is a very
honest painfull man, continually preching us to repente of our sins, and to do good
works according to Gods Commandments.

16. New Extreme. But I should like him much better if he were continually
declaring unto you what is the Kingly Office of Christ in his Church, and what
Discipline and Government he would have set up there.

8. Golden Mean. But that Minister is best of all to be liked, who doth chiefly in-
deavour to informe his people in the Mysteries of Jesus Christ; for though to handle the
points you speake of, be sometimes expedient, yet the Doctrine concerning Christ and him
crucified, is that one point necessary.

17. Old Extreme. I am perswaded that the Civill Magistrate is to have a hand
in reforming the Church, and in offering and doing all things in the Church, for it is
said, That Kings shall be nursing fathers, and Queens nursing Mothers to the Church.

18. New Extreme. I know no other Reformation that Christ requires in his
Church, but onely the Reformation of the heart, and I am sure the Civill Ma-
gistrate hath no power to do that; and therefore it is cleare to me, that he hath
nothing at all to do, neither in nor about the Church of Christ, but onely about
the Common-Wealth.

9. Golden Meane. In the Church of Christ, besides the Reformation of the heart,
which indeed is the chief Reformation, and Christs Work only, and not mans, there is
required a Reformation of Religion in Doctrine, Worship, Discipline, and Government,
and this the Civill Magistrate is to have a hand in, by compelling to the meane, and
to the exterrnal acts of Worship and Government, as you may see, Nehem. 13. 31, 32.
2 Chron. 34. 32, 33, and indeed the Civill Magistrate is to do much about the pale of
the Church, as to punish the wicked, and encourage the godly, and the like; but how they
are to be nursing fathers and nursing mothers to the Church, is, ar I conceive, a hard
matter rightly to determine.

19. Old Extreme. Some men do take very much of worshipping God in the
Spirit, and not with outward formes; but for mine owne part I am resolued to stick
to my outward formes of hearing, reading, praying, sailing, and other such like Reli-
gious exercises, for I knoide no other way of worshipping God.

20. New Extreme. But I am all for the Spirituall Worship of God, and to tell
you truly, I use no outward formes at all, for I know very well that God is a
Spirit, and they that worship him must worship him in Spirit and Truth, Job 4. 20.

10. Golden Mean. As we are not to content our selves with outward formes with-
out the inward power, and spirituall Worship of God, so are we not to conceive, that the
inward power, and true spirituall Worship of God can be where outward formes are wilfully
neglected, when God calls us unto them, therefore surely be doth best that doth both.

21. Old Extreme. I am perswaded that Christians are bound to obsteine the Sab-
bath day very strictly, for we are forbidden so much as to kindle a fire on that day, as you
may see Exo. 35. 3-22 to gather a few sticks to lay thereon, as you may see, Num. 15. 35.
22. New Extreme. I finde not in all the whole new Testament any command
to keep any Sabbath at all; and therefore I do believe, that now in the daies of
the Gospell, every day is to be kept as a Sabbath, and a Christian is not to re-
straine it to one day more then to another, nor make any difference of daies at
all, but all daies are to be alike to him.

11 Golden Meane. Indeed the precise and strict rest of the Jewes on the Sabbath
Day was Ceremoniall, and therefore now by Christ so taken away, that a Christian is not
so bound to rest but that he may doe works of urgent necessity, as you may see in the Disci-
ples plucking the ears of Corne, and rubbing them on the Sabbath Day; and our Saviours
defending them for so doing, Luk. 6. 1, 2, 3, 4, 5. yea, and a Christian may also doe
works of mercy on that day, as you may see, Mat. 12. 11, 12. nevertheless the first day

of the week, or Lords Day, is to be kept as a Sabbath
to the Lord, for surely Christ had no other reason to
bid them pray, that their flights shold not be on the
Sabbath Day, but for that it would disluse and
binder them from attending upon the Worship of
God. Mat. 24. 20.

13 Old Extreme. I cannot abide your assem-
bling together, and your preaching in private hou-
ses, for I am perswaded Gods word ought not to
be preached any where else but in the Church of
God.

14. New Extreme. But I had rather heare a
Sermon in a private house then in any of your
Steeple-houses.

12 Gold. Mean. Certainly the place appointed for
Publike Worship cannot properly be called the Church
of God, for the Church of God is, where two or three,
Mar. 18. 20. or more of the Saints of God are gathered together to
worship God, nevertheless for as much as the Apostle
will say, that all things be done decently and in
order; I think it meet we should assemble together 40.
to bear the Word, rather in publike then in private,
because it is so appointed by authority.

15 Old Extrem. There is much talk now a-
days about liberty of Conscience, and many men
seeme much to desire it, but for mine owne part I
know not what they meane by it, and therefore I
regard it not.

16 New Extreme. Liberty of Conscience is so
deare and precious a thing to me, and I doe
prize it so highly, that I would spend my blood
rather then I would want it, for to live without
it were to live in slavery.

13 Golden Mean. The Apostle, Gal. 5. 1. will-
leth Believers to stand fast in that liberty where-
with Christ hath made them free, that is, from the
yoke of the Ceremoniall Law, and the condemning
power of the Morall Law; and this may truly be
called, Liberty of Conscience, and this we are to desire
and plead for, and yet we must beware that we use not
this liberty for an occasion to the flesh, as the same A-
postle adviseth, verse 13. and this we shall doe if we
truly say with David, Psal. 119. 45. I will walke
as liberty, for I seeke thy precepts.

17 Old Extreme. I have heard some men
speake, as though there were a great difference to
be made betwixt the Old Testament and the New,
and much to under-value the Old in comparison of the
New; but for mine owne part I doe beleive
that they are both of them the word of God, and
therefore I see no difference that there is to be made
betwixt them.

18 New Extreme. But for my part, I doe
make such a difference betwixt them that I doe
believe the Old Testament is utterly to be abol-
ished, and that a Believer is to have nothing at all to do with it; for doth not the Apostle
say in plaine termes, that the Old Testament is
done away, 2 Cor. 3. 11. Heb. 8. 13.

14 Golden Meane. Indeed it is true, the Ceremo-
nies, and the circumstantiall Administrations of the
Old Testament are done away, but yet the substance
remaines; so that we are not to imagine that the
Booke it selfe is done away, for therein is contained
the Law of God, and Word of God, even the perfect
Will of God, which shall remaine for ever.

15 Old Extreme. Surely the Presbyterian
way of Church-Government must needs be not
the onely way to Salvation, seeing that Authority is
pleased to set it up in this Kingdome.

16 New Extreme. And I am confident that
the way which they call the Independant way
is the very way to Heaven, for I have been more
confidently assured of my Salvation, since I entred
into that way then ever I was before.

17 Gold. Meane. Assure your selves that no man
shall be saved simply, because he is under such a way
of Church-Government, whether it be Episcopacy,
Presibery, or Independant, nor damned simply be-
cause he is under any of them; but a man shall be sa-
ved if he beleive truly on the name of the Lord Jesus Joh. 3. 38.
Christ, and damned if he doe not, which way of
Church-Government soever he is.

18 Old Extr. I would have every man con-
strained by Authority to confine himselfe to the
Presbyterian Government, because it is establish'd
by Authority.

19 New Extreme. I would have all men to
have liberty of Conscience, of what Opinion
or Religion soever they be.

20 Gold. Mean. I would have all men to have
liberty of Conscience who are sound and Orthodox as
touching Fundamentals, and godly in their lives and
conversations, though they doe not coniforme them-
selves to the Presbyterian way, but none else.

Printed at London for John Wright at the Kings
Head in the Old Bailey. 1647.

The YOUNG-MAN'S Warning-Piece :

816. m. 22

OR, The Extravagant Youths Pilgrimage and Progress in this World.

34 816. m. 22

46

Being a Faithful Relation of the Remarkable Life of J. Bradwell, Son of W. Bradwell, Merchant of the City. Giving an Account of his many Adventures during the first and wicked part of his Life, (which may serve as a Caution to Youth, which is too prone to be led into all manner of Vice. As likewise the Wonderful means by which he was Converted and brought to know the Miserable State wherein he was, and consequently to avoid Eternal Woe. With Three Dreadful Examples upon Drunkards, Swearers, and Blasphemers.

Luke chap. 15. ver. 10. I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven, and in thy sight, &c. Young-Man Read this, let this a Warning be, That first from Folly, then from Sin you flee; Least to Destruction you at last are left, Of Wealth, of Friends, and all that good bereft.

THAT Youth is prone to Vanity and Folly, few that have passed that part of their lives, and have looked back upon their former actions, can be ignorant; then for a caution against those Epidemical Vices which are the root and foundation of sin, I have now thought it amiss to expose to the world a lively character of a most profligate Youth, who having run through all the Maxes of Folly, and been culpable of many notorious Vices: at last through the favor of Divine Providence, having a sight of his Errors, was like the Prodigal Son in the Gospel, brought home to his Father, and became a true penitent.

J. B. the Son of W. B. Living in the City of London, being Born in the Year 1652. and of good parentage, when he came to be capable of Learning, was by his too indulgent Mother put to School, where he continued for some time in a very hopeful way, to the great content of his Friends, for after he had been there instructed, through the diligence of his Master, in four Years time he understood and could speak Latine and Greek very fluently, but then being furnished by his Mother with money, unknown to his Father, he in the Evening accustomed himself to ramble, and seek such Company as at last proved to his no small disadvantage, for there is nothing in the World sooner corrupts Youth than bad company; and as the old Proverb truly says, Tell me thy Company, and I'll tell thee thy manners.

This Company soon took his mind off from his Learning, and made his Study tedious; insomuch, that he fell off and forgot most of his former acquirements, the which his Master understanding, did both fair and foul means to reclaim him; nor was his Fathers diligence slack therein, but all proved fruitless, for Folly had now given him the Reins, and he was polting to Court Sin, for all his Companions being Spend-thrifts, Drunkards, Gamesters, and the like, were much desirous to bring him into the like Debauches, persuading him that he had no need of learning, being born to a plentiful estate, and that he should leave that to poor beggarly fellows that had nothing else to live on, nor having regard to that Wife saying of Sir Thomas More, who when he taxed some young Lords with their want of learning, upon their answer, That the Son of a Noble man ought only to study how to hold his Hawk fair to Course, and manage Horses, &c. and that it was for the children of mean men to acquire learning; to which he reply'd, Then the children of mean men must manage the affairs of State, &c.

To break our Youngster of his lead Companions his Father put him Apprentice to a Merchant, which for some time had its wished effect; but his Father dying, and he coming to possess his Estate, left his Master, and again betook him to the ways of folly, who brought him acquainted with Pride, which had not long been seen by him, but being enamoured of her, he courted her to the height, and spent lavishly to attire himself in most splendid apparel, and notwithstanding the many tears his mother shed, and the admonitions of his Friends, who foresaw (unless Gods providence prevented it) he was run into headlong into ruine.

Seldome a month passed, but he would have new attire, and so profuse in expences, that though his Father left him a Thousand pounds in ready money, it did not last him a Year, when to maintain his prodigality, he fell in with Usurers, who are seldome backwards in afflicting young Heirs with money, when they knew there is a plentiful estate in the case, and then like the Devil, they no sooner get in their foot, but their whole body comes after, and the youngster must either deliver up all his right and Title for a small over-plus, or by not being able to pay the borrowed sum, be Arrested and carried to a Goal, there to lye wind-bound till such time as the whole adventure is seized, either by Statute, Bankrupt, or Execution upon Judgement.

Such Cater-pillers it was our Youngster's hard fortune to happen, for having mortgaged for three Hundred pounds, he never look'd back till it was spent, but pursued Folly yet farther in taking Properties to see the several Cities of this Kingdome, spending upon all he met, thinking it would never be Day: Comming to Bristol he betook himself to that wicked course of Gaming with a parcel of Cheats, who soon Rook'd him at Cards and Dice out of all the moneys he had about him, which was at least three Hundred pounds in Gold, which oblige'd him to return for London, where he fell to Constituting Drunken Clubs, and haunting Gaming Ordinaries; insomuch that he made but a trifle of spending and losing Forty pounds of a Night, not considering in the least what pains his Father had taken in getting his Estate.

This first brought him to be familiar in Curseing, Swearing and Blaspheming, and indeed fit for all manner of sin: insomuch that he would often argue against the power of a Divinity, and Atheist-like, scoff at the Holy Scriptures.

Being now two and Twenty Years of Age, seldom an Evening passed, but he was either at a Gaming-Ordinary, Tavern, or Bawdy-House; notwithstanding he kept a Mil, and allowed her a Guiney a week upon the bare Word of a Whore to be true to him, and at his command.



That not sufficing him, the next undertaking was a Pack of Hounds, and a couple of Hunting Naggs, which occasioned many Actions to be brought against him for spoiling Corn, and breaking their Gates and Fences. In these and such like Folys and pernicious Vanity, he run on till all his Money was spent, which made him again betake him to his pretended friends, the Usurers, who for about half the worth, had the Land and Houses confisqued full and wholly to their proper use; which so afflicted his mother (who loved him tenderly, and indeed was the cause of her tenderness towards him, of which most mothers are too guilty of, his first Extravagance) that she dyed; her last words being, that he had broke her heart. He having now got more money, fell to his old course, till it was all spent, and then not only his Mil, but all his Companions left him, shunning him as if he had been infected with the Pestilence, insomuch, that when ever they saw him at a distance, they slip down some Alley or into some house to avoid him, left he ask them to borrow or treat him: And these were they on whom he had spent his whole Estate, who according to the Proverb, No longer Pipe, no longer Dance; and what ever kindness they flatter you with during the Summer

of your prosperity, yet when the Winter of your Adversty come, they, like the Swallow, flye to a warmer Climate.

He seeing this, it made him begin to be serious, and reflect upon his ill-spent life, and repent that he had ever hearkned to folly: when as he reported he heard, as he thought, that Sacred voice sound in his ear, At what time soever a Sinner repents and turneth away from his Sin, he shall find mercy. This so effectually wrought upon him, that he grew very penitive, and began to bewail his mispent life: when one day having meditated upon the mercies of God towards poor Sinners, he fell asleep, and dreamed that he was fallen into a deep Quagmire, and bing forsaken of his Companions, saw no way but that he must perish, he sinking yet deeper and deeper, when on a sudden a brightness shone round him, and a glorious shape descending, drew him thence, and set him upon firm Land, and biding him give Glory to God for his Deliverance, vanished.

At another time he Dreamed that an Angel carried him to a steep Rock, from whence he beheld Hell, and the damned tormented in flames of Brimstone torn with hot Pincers, and scourged with fiery Whips, the devils continually insulting over them, and upbraiding them

with their Sins and ingratitude to their maker, the sense of which made them cry out, to his thinking, O that we coul' live again! O for a day, an hour, nay a moment of time to find mercy in! how woul'd we spend it in praising that God which we have so infinitely offended, whose grace we slighted, and whose Law we cast behind our back: Oh that we had never been born, or that we had served to the end for which we came into the World; Oh that we should offend to good a God that followed us with his mercies even to the brink of the Grave, but we woul'd not embrace them. And then they fell to howling so hideously, that he awaked at the noise, being thereby much amazed and astounded.

Another time he dreamed an Angel descended, and led him to an Old man, who gave him a Bible, and bid him ingraze the Contents thereof upon the Table of his heart, and redeeme with all diligence the time he had so vainly lost, or he woul'd be miserable for ever.

These considerations so wrought on him, that ever since he is become a great penitent and abhors Vice more than ever he loved it, saying, It was Gods mercy and Grace that he came to be poor, and by that means to look back upon himself: For as a learned Divine truly affirms, That Prosperity is the Souls Enemy.

And now good Reader let it be thy care, That thou avoid the Devils subtle snare; Which every where he lays to catch Youth in, But most obscure in some dear Darling Sin, Which gilded o're, be makes to shine so bright, That all its terrors hidden from thy sight: He tells thee though a sin thou didst commit, There's time enough for to repent of it: But Oh! who e're thou art, from such delays, Left thou art snatched hence in thy youthful days: Then let me tell thee as thy cordial friend, Let thy beginning be like this Mans end.

Here followeth Three Dreadful Examples, shown upon Drunkards, Swearers, and Blasphemers.

IN Cleveland, in York-shire, in the Year 1672, four or five notorious Drunkards being met at a blind Ale-house, where they had continued two days and nights, and were all exceeding drunk, scarce able to go or speak, on a sudden a mighty Tempest arose, and a Thunderbolt (as 'tis supposed) beat down the house where they were, and killed two of them, and the Woman of the house (who was found in a filthy posture with one of them) outright, and the rest were wounded and bruised.

A Woman at Exeter being with Child, had got a wicked custome to say on every trifling occasion, Let me perish with what I go with, if such a thing be not so or so, and behold! when her time was out, and pains came upon her, she could not by any means be delivered, but both she and the Child perished according to her wishes.

We shall conclude with this sad Example happening in this City, of a young Gentleman that had some convers with some fools that call themselves the wits, and say in their hearts, There is no God, and reading some Books that deserve to be burned with their Authors, was turn'd a positive Atheist, denying the existence of Spirits, the Resurrection, Heaven, Hell, &c. It hapned at last this Gallant took a surfeit, and lay very sick, so that the Physitians told him he must prepare for the other world, which words struck his sensces with such horror, that crying he was Damn'd, suddenly dyed.

F. I. N. I. S.

Printed for P. Brookby, at the Golden-Ball, in West-smithfield, 1682.

A Dreadful WARNING to Lewd Livers:

816 m. 22

35

GOD'S Revenge against Drunkards, Swearers, Whoremongers, Blasphemers,⁴⁷ and Prophaners of the Lords Day.

In about 24 Examples of strange Judgements immediately inflicted on such notorious Sinners, enough to make the ears to tingle, and their hearts to ache that Read and consider them
Containing, { 20 Visible Judgements against Drunkards, } 5 Remarkable Examples of Gods Wrath upon Whoremongers and Adulterers. { And 6 against Prophaners of the Lords Day. }
With divers Seasonable admonitions to avoid these several crying Sins, which Threaten all that follow them with destruction, both in this world, and that to come.

Our God is a Consuming Fire. By Mr. BAXTER. (R.) K



THose horrid and crying sins of drunkenness, uncleanness, swearing, and blaspheming of Gods Holy Name, being in this debauched Age become so common, it is thought fit to publish this sheet, to warn and deter (if possible) all that read or hear the same, from such abominable courses, by setting before them not only the plain commands and threatenings of God in his Holy Word against the same, but also several most true and remarkable Examples, shewing how the Justice of Heaven has often, even in this Life, executed terrible Vengeance on such Impenitent sinners, and that suddenly and visibly in the height of their Wickedness; faithfully collected from approved Histories, and Authentick Information.

Drunkenness though it be a most odious Vice, yet some men make it as it were their whole business and occupation, not only masking it under the Title of Good-fellowship, Merry-making and the like, but glorying therein, and ready to reproach all those that out of Conscience and Charity to their Souls reprove them for it, or warn them against it: But hear what God saith of such Wretches in Scripture, Joel 1.5. Awake ye Drunkards Weep and Howl all ye Drinkers of Wine, Isai. 5.11. Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, till Wine inflame them, Habak. 2.15. Woe unto him that giveth his Neighbour Drink, that pourest thy Bottle to him, and makest him Drunk, that thou mayest look on their nakedness. Chi! consider this all you that pride your selves in your drunken Victories, and think you cannot make your Friends welcome at your houses or entertainments, unless by these cursed means of forcing full Cups, drinking healths, &c. you damn their Souls and your own; for so God expressly declares, that Drunkenness shall not inherit the Kingdom of Heaven, 1 Cor. 6.9, 10. Gal. 21. and divers other places; and how knowest thou, O besotted Swine, but the next time thou art swilling in the midst of thy Cups and Jollity, thou mayest be cut off in the very act, and cast into Eternal flames; for so God to manifest his Indignation against this beastly sin, hath often poured forth his Vengeance on persons guilty of it, as by the following real Histories may appear.

1. On the third of August, a Butcher of Godmanchester in Huntington-shire, an accustomed Drunkard having taken his Cups to excess, was desired by a Neighbour to unpitch a load of Hay, but being in that condition, let his Pitchfork slip out of his hand, and grasping after it fell down, with his head foremost, on the Fork-Tines, which happened to stand upwards against the Cart; wherewith he was struck to the heart, and immediately died.

2. In the year 1667. a Clothier near Cowden, in the County of Kent, continuing drinking five or six days and nights together, the heat of the Liquor inflaming his Brain, he fell at last absolutely distracted, and so remained above a twelvemonth, and at last dyed.

3. A Coachman commonly addicted to swearing and drunkenness, made himself so drunk on the Lords day, that he tumbled out of the Coach-Box, and was trampled to death by the Horses.

4. Very remarkable is that which I have heard attested by a Godly Minister for a certain truth, happening in Cleaveland in York-shire, in Aug. 1672. where four or five notorious drunkards being met at a blind Ale-house, continued there two days and nights, and were all exceeding Drunk, scarce any of them able to go or speak; on a sudden a mighty Tempest arose, and a Thunderbolt (as 'tis supposed) beat down part of the House where they were, and killed two of them outright, and the woman of the house, who was found in an obscene posture with one of them, outright, - and the rest were sorely bruised and wounded.

5. It was but in May 1674. that a person keeping Paper-Mills near Thetford in Middlesex, too frequently besotted with this Swinish Vice, being very drunk when he came home, getting into the Mill, was in that sad condition knockt on the head by one of the Hammers, as he unadvisedly went to tamper therewith.

6. A common drunkard near Bath, was drowned in a shallow Brook, or puddle of water, into which he fell off from his horse by reason of his drink.

7. Another I my self knew, near Tunbridge in Kent, who being much disguis'd in Drink, would needs go home in the Evening, contrary to his Friends persuasions; but passing over a narrow Bridge, reeled over, and was drown'd in the River.

8. A Gentleman near Acton, being overtaken in Drink, fell from his Horse, and was sorely bruised that he immediately dyed.

9. Another at Tenby in Pembrokeshire, in his drink fell from a mighty steep Rock of vast height, and was miserably dash'd in pieces.

10. At Resgrow near Ipswich, some years since, three Servant-men after hard drinking, prepared to be gone, the Hosts to intice them to stay, told them they should only drink three Ows first; viz, Wit out of their heads, Money out of their Pockets, and the Drink out of the Barrel: But this Fastrress for the Devil was immediately met with by divine vengeance, for as she was coming to them, with a pot in her hand, God suddenly struck her sick and speechless, her tongue also swelling in her head; nor did she ever speak word more, but dyed three days after.

11. A Credible Author relates the dreadful example following, February 8th. A company of debauch'd persons, whose Names are recorded as follows, John Royell, Peter Hosdroffe, John Warner, Simon Hamkers, Jacob Hermons, Hermon Frew, George Kepel, and Adam Gibens: These eight drunkards came on the Lords day to a Tavern kept by one Anthony Hodge, an honest Godly man, where they call for several sorts of Wine; but the good man refused to sell them any on that day, advising them rather to go to Church and hear the word of God; but they all save Adam Gibens refused, and swearing and cursing at him, and wishing the Devil might break their necks if they went from thence till they had some Wine: However the Vintner left them in the street, and went to Church, and immediately out of the next house, which was uninhabited, the Devil in the likeness of a young man appeared unto them with a Flagon of Wine in his hand, invites them in, saying; Sirs, be merry, you shall have Wine enough, you seem Good fellows, and I hope you will pay me well: They answered with horrible oaths, That they would either pay him or ingage their necks for it, year rather than fail, their Bodies and Souls. Thus they continued drinking and swilling till they could hardly fee each other, when on a sudden their Host appearing in a most frightful shape, told them, they must now pay for all, and drink Fire and Brimstone with him in Hell for evermore: And thereupon brake all their necks upon the place. Thus ended these Drunken Wretches their miserable days, which should be a Caveat to all drunkards for ever, to avoid the like wickedness.

12. A person in Bedfordshire, about six years ago, striving to empty his overcharged stomach of the Liquors he had excessively drunken, broke a vein with straining, and died within few hours after.

13. Two Gentlemen coming lamentable Drunk out of a Tavern, one of them drew his Sword, and swore he would kill his Companion, which after some pases he did, and was afterwards hanged for the same. Thus these two persons by the occasion of drunkenness lost their lives, and without infinite mercy their Souls: and yet you foolishly say, Drunken men never catch harm.

14. A Butcher in Hastings having heard the Minister of the place setting forth the wickedness and danger of the sin of drunkenness, was no sooner from the Sermon, but in an Alehouse, and in his Cups drolling at the Ministers Reproofs and Exhortation; but in the very prophane act, Gods hand fell upon him; for the drink stopping in his Throat, choaked him, so that immediately he gave up the Ghost.

15. A person in Newmarket, without Temple-bar, continued drinking of Brandy so long, till at last he fell down stone-dead in the place: but instances of the murders committed by this mischievous Liquor are so frequent, that scarce any can be ignorant of its destructive qualities, inflaming the Blood, drying up the Radical moisture, &c. So that none that use it immoderately, as too many do, can in a natural way expect to live long; and therefore if they will not be warned to leave it, may justly be accounted self-murtherers.

16. A Woman, few miles from London, having a young Child of her own, and another that she Nurs'd, got very drunk, and in that swinish condition overlaid and kill'd them both, for which she very narrowly escaped hanging; but at last got a Reprieve, because there did not appear any murderous intention: But how she will answer it in the Court of Heaven, since she had before hand wilfully drown'd her reason and sens, she ought with repentance to consider: And indeed 'tis sad to see how many of this Sex begin to be addicted to this vice, which is odious in man, but most abominable, beyond all expressions in a Woman.

17. Hildfeldius, a Learned Reverend Minister in his Book entituled Sphinx, relates for a truth, that a company sitting long at a Tavern, growing a little hot-heated, began to be very

full of discourse, and amongst other things, whether there were any future state after this life: whereupon one of them said, Come, come, 'tis a Cheat of the Parsons that tell us the Soul lives after the Body; if the Body be once dead and rotten, the Soul may go pick straws. At which bold prothane saying all the rest fell a laughing, and a strange man comes into their company, calls for Wine, and askt what they were talking of? Of louis, faith the same drunken Athiest, and if I could get any body to buy mine, I would afford a good penny-worth, and spend the price of it for the good of the Company: which set them all in a greater fit of profane mirth: But the stranger reply'd he wanted such a Commodity, and desired to know what he would have for it, so much, said the other; 'tis done, and the money paid-down; they drank merrily, but towards night the Buyer said 'twas time for every one to go home; but pray Gentlemen tell me before we part, if a man buy a Horse bridled and saddled, shall he not have the Bridle and Saddle into the bargain: They all cry'd yes: whereupon he snatches up the profane wretch that had made the bargain with him, and carries him from the midst of them, Soul and Body into Hell; Thus, though not so exprefly, yet really and in effect do all wicked people sell their Souls to the Devil, and have only the contemptible price of temporal pleasures paid them for their invaluable Jewels.

Judgements against Swearers, Cursers, & Blasphemers.

Swearing and cursing are sins that are (by I know not what charms of Satan) grown into a fashion amongst us: people fancy there is *adiquod ornatum*, something of gallantry in it, and these graceless dishonourings of Gods holy Name, adds a kind of grace to their speech; but it is to be remembered, that when we shall appear before Gods Judgement-seat, it will be no excuse to say it was the fashion so to do, when conscience flies in thy face, and tells thee to the contrary; therefore for thy future happiness, repent of all thy sins, and take notice of these examples following.

18. A Shoemaker living some years since in London, had a wicked custome of swearing that horrid Oath, By Gods Blood, one Evening as he was often repeating it, being in a rage for some trifling matter with his Apprentice, his Nose did fall a bleeding, which by no means could be staunched, so that he bled to death in that sad manner.

19. We read in the German Chronicles, how a desperate Boy devised new Oaths that were not common in use, a sort of hellish invention, for which many of our Atheistical Gallants much value their wit and parts; but the Lord sent a Canker that eat out his Tongue, the very Instrument where-with he blasphemed God.

20. The like in effect happened to a Butcher in Kent, much given to swearing and cursing, an Ulcer grew in his Tongue, incurable by Art, the stench whereof was so great, that none could endure to stand before it: In time it quite consumed his tongue, and he with the anguish of it dyed.

21. Some young-men being a ringing in Gloucester-shire, one of them angry that the rest did not keep Tune, swore most dreadfully, and amongst others used that most abominable imprecation, God damn me, mind your business, or I'll not Ring one stroak more; but no sooner had he uttered those Words, but his hands being intangled in the Rope, he was violently drawn up, and his Brains beat out against the Belfry.

22. A Woman at Exeter, being with-child, had got a wicked custom to say on every trivial occasion, Let me perish with what I go with, if such a thing be not so or so: and behold, when her time was out, and her pains came upon her, she could not any ways be delivered, but both she and the Child perished, according to her wishes.

23. A Carter, the other Winter in Staffordshire, riding before on the Shafts, as he drove the Team, fell into a horrid fit of swearing and cursing of the poor Cattle, wishing A Plague of God rot them, &c. but going in his fury to beat them, accidentally fell down, and the Waggon being heavy laden, the Wheels run over his Head and Neck, & bruised him to pieces.

24. A Blasphemous Jew named Rabbi Michael, banqueting amongst his Companions, fell to blaspheming our Saviour Christ, and the blessed Virgin Mary his Mother, &c. but as he went out of the Room, fell down stairs, and broke his Neck.

25. In April some Children at Lambeth-Marsh, being on the Lords day in the afternoon at play in a Gentlemans house, and having got some drink, a Girl about eleven years old would needs drink a health to the Devil, using these words; Here's a Health to the Devil, and if he do not come and pledge me, he is a Son of a Whore; but before their Devilish Health was gone round, something, as they did affirm, did appear to them like a black Bear, which frightened them so, that one of them was not able to speak a word till the next day, and the rest all scar'd almost out of their wits.

F I N I S.

Printed for P. Brookesby, at the Golden-Ball, near the Hospital-Gate, in West-Smithfield.

A Looking glass for a Drunkard.

Wherein is plainly shewed the filthy and abominable sin of

DRUNKENNESS,

Proved by many places of Scripture, and other Historical Relations, from Authors of good credit and Reputation how through Drunkenness many have been Punished, others Threatened and Admonished, very needful to be set up in every house for the Information of the judgement, and the Reformation of the Lives of those persons who take pleasure in the sin of Drunkenness, so common in these days.

The Definition or Character of a Drunkard.

A Drunkard is the Annoyance of Modesty; The trouble of Civility; the Spoil of Wealth; the destruction of Reason. He is the Brewers Agent, The Alehouse Benefactor; The Beggars Companion, the Confablers trouble. He is his Wives woe, His Childrens sorrow; His Neighbours scoff; His own shame. In summe, A Tub of swill; A spirit of sleep; A picture of a Beast; A Monster of a man.

The Evils attending drunkenness, hurtful to the Soul and body.

Drunkennes confounds the Memory, Dulls the understanding, distempers the Body, D fates the Beuty, hurts the mind; it inflames the blood, It engenders unnatural Thirst, a sinking Breath, rednes of the Eyes; It diminishest strength, It brings Woes, Sorrows, Wounds without cause, corrupteth the blood, drowneith the Spirits, It inricheth the Carcas with Surfeits, turneth blood into water, turns Reason to Poysen; It causeth vomiting and fitsiness. By excessive Drinking come Drotis, Consumptions, and cold Diseases, with untimely deaths. Many by drinking Healths to others, leave none to themselves. Drunkenness is a flattering Devil; a sweet Poysen, a delightsome sin, whish who so bath in himself, bath not himself; And be that useth it, is not bins if in the Concrete, but fulfilleth in the Abstract, being a voluntary Devil, the common shame of Nature, and the prodigious Disgrace of mankind.

Examples laid down in Scripture, shewing how Drunkenness made some fall by the Sword, others become Murderers, others being drunk were murdered, betrayed; Incest committed; many destroyed in the mid of their sins-sporting, &c.

The Amalekites lay scattered on the Earth, so that David slew them 1 Sam. 30. 16.

Ammon's heart was merry, so that Absalons servants slew him, 2 Sam. 28. 29.

Benaadid with 52 other Kings were by Israel overcome, 1 Kin. 20. 16. Belshazzars countenance fell down, and the Medes took his Kingdome, Dan. 5. 31.

David useth means to move Uriah to cover his sin committed, 2 Sam. 11. 13.

Elah was by his servants conspiring against him, murdered, 1 Kings 16. 9. 10.

Gaal with his brethren against Abimelech conspired, Jud. 9. 26. 27.

Herod in his drunken Banquet causeith John to be beheaded, Matthew 14. 13.

The Israelites drank till they were thirsty, Hell was prepared for them, Isa. 5. 12. 14.

Lotts Daughters lay with their Father, two cursed Nations came of them, Gen. 19. 31.

Noah was uncovered in his Tent, and discovered by his Son, Gen. 9. 21. 22.

Nabals heart was merry, and suddenly dyed within him, 1 Sam. 25. 36. 27.

The Philistines sporting with Sampson, were by the fall of an House slain, Jud. 16. 26. 27. 28. 29. 30.

Priests and Prophets Rumble in Judgement, and fail by Vision, Isa. 28. 7.

The Corinthisians prophane the Lord's Supper by their immoderate drinking before, 1 Cor. 11. 21.

These forementiont places of Scriptures and Examples, prove plainly The evil consequence of Drunkenness.

Here ensueth several examples, Domestick and Forrein, shewing the dreadful judgments attending Drunkards in seven several relations.

I. Many Dutchmen in Joppa drinking themselves Drunk upon St. Martins day, the Turks came in suddenly upon them and cut eve-

The Explanation of the Pictures in this sheet. Showing the several Postures of Drunkards, both Men and women, and what sad effects it produceth. As you may behold, one killing his friend, another Picking of a lock, man and woman committing Adultery, a woman killing her child, &c. What will not strong drink do here you may see, a man seizing on a wild Boar, another fighting with a Dragon, and all the postures of these figures are but the Devils Instruments to bring poor souls to destruction.

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ry ones throat, to the number of twenty thousand, and indeed they were quickly slab'd with the sword who were Cup-shott before.

2. A Turk having in one of their great Feasts, drank wine too freely, (which is a thing forbidden by their Law) being apprehended and carried before the Grand Viceroy, and their found guilty, was adjudged to have boiling Lead poured into his mouth, and ears, which was accordingly Executed.

3. At Barnwell near Cambridge, a lusty young man with two of his Neighbours, and one woman in their company, agreed to drink up a Barrel of strong Beer, which accordingly they did, but within twenty four hours three of them dyed, and the fourth hardly escaped after great sickness

4. One of Godmanchester in the year 1618. being a common Drunkard, was intreated by a Neighbour to unpitch a load of Hay, and being at that time drunk, the Pitchfork滑出 of his hand, which he stooping to take up again, fell from the Cart with his head downwards, and the Fork standing with the Tines upwards, he fell directly upon them, which striking to his heart killed him immediately.

5. A Godly Minister being with a Drunkard that lay a dying, and after he had prayed with him, in came one of his old companions in sin, and asked him how he did, at which he was ready to gnash his teeth, and made this dreadful reflexion concerning him. O that was the wicked wretch that drew me away, if it had not been for him, I had not been in so lamentable a case upon my death bed.

6. At Burgh in Norfolk, three drunkards coming out of the Alehouse in the night, swore that they thought it was not darker in Hell, but as they went home, one of them fell over a bridge and was drowned, a second fell from his horse, the third sleeping on the ground by the River side, was frozen to death.

7. In the year 1556. in the town of St. Gallus in Switzerland, there was one Peter Besler who was born at Rolmond, but was sometime servant to a Citizen whose habitation was near to St. Gallus: this dissolute young man was much given to the beastly sin of drunkenness; and upon Trinity Sunday which was May 21. he together with some of his companions went to the town of Sargans, there to be merry, and when they had drank freely, this young man began to rail at, and quarrel with his companions, and using many Blasphemies against God, he added this Execration also, if I serve my Master any longer I give my body and soul to the Devil, when he had stayed there all night, in the morning waking, he began to think what words he had uttered the night before, yet having no other means of subsistence, he resolv'd to return to his Masters service, but going out of the City, when he was not far from his Masters house, a man met him clad in black, and fearful to behold, who said to him, Go to (good fellow) I am now ready to take that which is my right, and which thou gavest me yesterday, which when he had said, taking the fellow by the hand (who was amazed with horror) he threw him to the ground and so vanished; not long after, this miserable young man, being found by some of the Neighbours, had his hands and feet drawn together, and being brought to a lodging, he had the use of all his Limbs taken from him, and so continued till he dyed miserably.

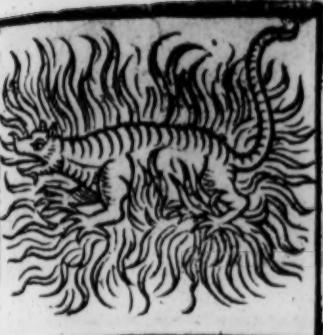
Now follow threatenings and exhortation to Drunkards.

Threatnings.

To them that rise up early in the Morning to follow strong drink, that continue till night, the wine inflaming them, Isa. 5. 11. To them that are mighty to drink wine, and to men of strength, mingling strong drink, which causeth men to err, & go out of the way, bring swallowed up with wine and strong drink, Isa. 5. 22. ch. 28. 7. 8. &c. Awake now ye drunkards, weep and howle all ye drinkers of wine, because of the new Wine, for it shall be pulled from your mouths, Joel 1. 5. &c.

Exhortations.

The Drunkard shall come to Poverty, Rags shall be his cloathing, Prov. 23. 21. wine is a mocker, and strong drink is raging, and who soever is deceived thereby is not wise, Pro. 20. 1. Remember Christ's Admonition, take heed of drunkenness, Luke 21. 34. Forget not Paul and Solomon's Counsel, 1 Cor. 5. 11. Prov. 23. 20. Company not with drunkards, &c. And know that no Drunkard shall inherit the Kingdom of Heaven, 1 Cor. 6. 10. Therefore be not drunken with wine, wherein is excess, but be filled with the Spirit, Eph. 5. 18.



A Timely VVarning to Drunkards:

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THE DRUNKARDS LOOKING-GLASS

In which is set forth the Great and Beastly Sin of DRUNKENNESS: VVith

One and Twentie Examples of Gods Judgments

UPON SEVERAL DRUNKARDS.

Necessary to be set up in all Houses: Being a CAUTION to YOUNG and OLD.

Ofall the Sins that have infected this Age we live in, as Pride, Profaneness, Atheism, Swearing, Whoredom and Uncleanness, &c. this of Drunkenness, which I now intend to treat of, is not the least, it being a Sin of a deep dye, and hainous in its nature, as we shall prove in this ensuing Discourse.

1. By Scripture: As you may read in *Josel*, Chap. 1. vers. 5. *Awake ye Drunkards, and weep, and bowl all ye Drinkers of Wine*. Nahum 1. 10. And while they are drunken as Drunkards, they shall be devoured as stubble fully dry. Deut. 29. 20, 21. Deut. 21. 19, 20, 21. This our Son is stubborn and rebellious, he will not obey our voice, he is a Glutton and Drunkard; and all the Men of his City shall stone him with Stones that he die. Isa. 5. 11. Wo unto those that rise up early in the morning, that follow strong Drink, that continue until night, till Wine inflame them. And so read Proe. 23. 31, 32. & 20. 1. and of *Belsazar*, Dan. 5. 4, 5. Hab. 2. 15. Luk. 21. 34. Rom. 13. 13. Gal. 5. 21. With many more Scriptures against this grievous Sin of Drunkenness.

2. It is very prejudicial to mans health: for how many is there in this Nation, nay in this great City, that have hastened their end by excessive and riotous drinking, as we have too many Examples daily. Again, How many is there ruine themselves in their Credit and Estates, in Gaming and Drunkenness, bringing themselves to a morsel of Bread, nay to meer beggary, that have had plentiful Estates in great Lands and Livings; which have brought themselves, Wives and Children to great Poverty; and all by making the Alehouse-keeper Rich, Russling in their Silks, whilst they themselves are brought to Rags, I say too many Families in this Nation can testifie the truth of this by their too sad experience. O Drunkard, hear and take heed before it be too late.

3. Drunkenness steals the heart from God and all Goodness, and of a Man metamorphoseth him into a Beast: How uncapable is a drunken man to pray, or to perform any thing that is good, but is then fit to do all manner of wickedness that the Devil or his own bad Heart shall prompt him to, as Murder, Whoredom, Incest, Theft, or any other grievous Sin, as you may read in the following Examples, which are too true. Some of them I had from Ministers of good credit, and the other I have observed and seen. And God grant that thou mayst take warning by them, lest a worse thing fall upon thee.

I. The first Example is of one in *Northamptonshire*, living not many years since at *Desborough* in that County, which I saw with my eyes. As I was walking along, there rides by me on the Road a man very much in drink, but as he rid he fell off his Horse, and never spake more, but being carried to the next Town, he lay in a sad condition for a day or two, and so died.

II. How many have destroyed themselves with immoderate drinking of Brandy, a Drink which hath been lately introduced in *England*, and as much destructive to mens Bodies as any Liquor that hath been used for this many years. In the immoderate use of it how many strong men have been slain by it? I could instance in many, as a Barber in *St. Bartholomews Close*, and many more; they be so well known, I shall here forbear the farther mention of them, but look upon this by way of caution.

III. Not long since a Soldier in *Salisbury* in the midst of his Healths, drinking & carousing in a Tavern, drank a Health to the Devil, saying, *That if the Devil would not come and pledge him, he would not believe there was either God or Devil*; whereupon his Companions, stricken with horrour, hastened out of the Room; and presently after, hearing a hideous noise, and smelling a stinking favour, the Vintner ran up into the Chamber, and coming in, misfed his guest, and found the Window broken, the Iron Bar in it bowed and all bloody, but the man was never heard of afterwards.

IV. Two Servants of a Brewer in *Ipswich* drank themselves drunk for the Rump of a Turkey; and afterwards, as they were strugling for it, they fell backwards into a Cauldron of scalding Liquor, whereof one died presently, and the other lingering died with greater pain.

V. I saw, saith *Acosta*, two men coming drunk out of a Tavern, which for a very trifle killed one another.

VI. A Butcher in *Hastingleigh* having heard his Minister enveigh against Drunkenness, in his Cups at the Alehouse fell a jesting and scoffing at the Ministers Sermon; but as he was drinking, Gods hand fell upon him, for the Drink stopping in his Throat choked him, that he died presently.

VII. A Vintner that accustomed himself to Swearing and Drunkenness, as he was on the Lords day standing at his Door with a Pot in his

Fly DRUNKENNESS, whose vile incontinence Takes both away the Reason and the Sense, Till with Circcean Cups thy Mind's possest, Leaves to be Man, and wholly turns a Beast. Think, whilst thou swallows the capacious Bowl, Thou leav'st in Seas to wrack, and drown thy Soul. That Hell is Open, to Remembrance call, and think how subject Drunkards are to Fall.

Consider how it soon destroys the Grace Of Humane Shape, spoiling the Beauteous Face; Puffing the Cheeks, bleating the Curious Eye, Studding the Face with vicious Heraldry. What Pearls and Rubies dash the Wine disclose, Making the Purse poor, to enrich the Nose? It weaks the Brain, it spoils the Memory, Hasting on Age and wilful Poverty.

It drowns thy Better Parts, making thy Name To Foes a Laughter, to thy Friends a Shame. 'Tis Virtue's Poxon, and the Bane of Trust, The Match of Wrath, the Fuel unto Lust. Quite leave this Vice, and turn not so't again, Upon Presumption of a stronger Brain: For he that holds more Wine than others can, I rather count a Hogs-head than a Man.

SABBATH-BREAKERS,

In their unlavyful Sports, Collected out of several Divine Subjects,

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Mr. H. B. Mr. Beard, and the Practice of Piety: A fit Monument for our present Times, &c.

Examples.

A Woman near Northampton, the same day the Book for sports was read, upon that Sabbath day having but three pence in her purse, hired a Fellow to fetch a Minstrel, who coming, she with others fell to Dance, and so continued within night, and the same night was got with Child, which at the Birth she murdered, and being detected and apprehended, he before the Justice confess'd it, and withal told the occasion, saying it was her falling to sports on the Sabbath upon reading the Book for sports had brought her to this end, for which unnatural fact she was put to death.

2. At Northampton a young man that was at first of a loose kind of life, but after by the example of other good people had begun to reform his loose life in the Observation of the Sabbath, but hearing the Book of sports he fell again to prophanes the Sabbath: at an Affizes there when the Judges were in the Church being taken as he was picking a Pocket, he confess'd that upon the publishing the said Book of sports he was encouraged to wickedness, and for this suffered death.

3. A Maid at Enfield near London hearing of the Liberty given by this Book, said, she would dance, and on the Sabbath day danced so long that within two or three days she dyed.

4. Upon May day, being the Lord's day, a Maid of the Minister of Cripplegate Parish London, was Married to a Widdower having three Children, and upon this day they kept their Marriage Feast in the Church-hall joining to the Church, and spent all the Afternoon in Dancing; but in one Week after, the Plague began in that Parish in the new Married man's House, and within one Month the Man, his Wife, and two Children dyed; thus the Plague began in that Parish.

5. In the same Month a Minister Rector of a Church in London, upon the Saturday would go with two Neighbours, boon Companions, to be Jovial the next day; they conditioned he should before a Sermon upon them: they on the Lord's day spent the Forenoon idly, and in the Afternoon this Minister with his Neighbours visited a London Minister that had a Benefice there, for whom he Preacht. Sermon being ended they are invited to the Ministers House to a Bottle of Sack: they drank so long that the two Neighbours tongues began to fail them. That night their Minister could not sleep and was struck with a sudden coldness, and with much ado being returned to London, he dyed before the next Lord's day.

6. On Jan. 25. 1634. being the Lord's day in the time of the great Frost, fourteen young men presuming to play at Foot-ball upon the ice on the River Trent near Gainsborough were all drowned.

7. At Dover the same Lord's day the Book was read, one in St. James's Parish that played on a Kit, with it called together divers, and that very day was struck by Divine hand, and with in two days.

8. At Ipswich in Suffolk, one made a Feast on the Sabbath day to his Friends for joy of the publishing this Book of sports on the Lord's day, and the next day was struck to death by the sudden fall of a stack of Faggots.

9. At Sudbury in Essex this Book being read on the Lord's day, the next day an honest man, one Tomkins being on his way, his Neighbour scoffingly askt him if he would dance with him the next Sunday, to whom Tomkins answered, take heed thou be not dancing in Hell before that day, or before it be long, and by the next Week this scoffer and two of his Family dyed.

10. Febr. 9. 1634. being upon the Lord's day, an Apothecaries man in Lime-street London, with another Companion rid to Barnes to make merry, and returning home drunk, near High-Gate met a Tinker, to whom offering abuse the Tinker strikes his Horse, the other bids run him through, which he did with his Rapier, the Tinker fell down dead, and both were apprehended and sent to Newgate.

11. At Throop near Worcester at the publishing this Book, they prepared for a Summer-ale upon the Sabbath day, and a lusty young Wench was chosen Purveyor for Cakes, and going on the Saturday to the Mill passing by a Hedge in the way she was immediately struck and fell into the Ditch, where she was found dead; there lay all the Lord's day, the Coroner being sent for on the Monday she was carried to her Grave. And the effect wrought so upon the people, that no Summer-Ale was kept; but the May-pole which before they had set up they took down.

12. In Yorkshire at a Wake on the Lord's day, in Osley Parish at Raibald, two men sitting at drink in the Night fell out, and being parted, the one a little after finding his fellow sitting by the fire with his back towards him, comes behind him with a Hatchet, Chines him down the back, so as his Bowels fell out, the Murtherer being partake leapt into a River and drowned himself.

13. One Wright at Kingston that rejoiced much at the fulfilling of his Minister, for not reading the Book of sports, saying he hoped shortly to see them all to serve: was in a day or two after struck with a dead Pulse all over the one side, and with Blindness and Dumbness, that he could neither go, nor see, nor speak, and so lay a Fortnight and then dyed.

14. In Morfolds near London, divers Youths playing at Cat on the Sabbath day, two of them fell out, and the one hitting the other under the Ear with his Cat he fell down for dead in the place, the other was sent to Prison; but the dead after a time recovering, the Prisoner was released, which may be a warning to Youths prophaneites.

15. April the 18. 1635. one travelling with three other from London to Maiden Head on the Saturday, the three spent the Sabbath there, but he would travel on his way contrary to the Ladies direction whom he served; he rode to Henley in the Morning and there heard the Sermon and fell to Travel in the Afternoon; in the way leading his Horse gently down a plain decent and even way, his Horse suddenly fell and broke both his fore legs; the man was amazed at the immediate hand of God as he after confess'd to his three fellow Travellers that overtook him, and said all the good Sermons that ever he had heard did never so work upon his Conscience as this thing did, and that example shoul'd for ever be a warning to him.

16. In 1634 one Edward Ameridene, a Gentleman, having been pained in his feet, and being upon his recovery, whereupon one said to him he was glad to see him so nimble; Ameridene replied, that he doubted not but to dance about the May-pole the next Sabbath day: but before he moved out of that place he was suddenly struck with a feebleness and dizzyneſſe in his head, that being carried to an House he dyed before the Lord's day came.

17. In Glouceſhire one being very forward to advance a summes meeting wherein his Son wasto be fickerl, went himself to see it and there beholding it he fell down dead and never saw another Sabbath.

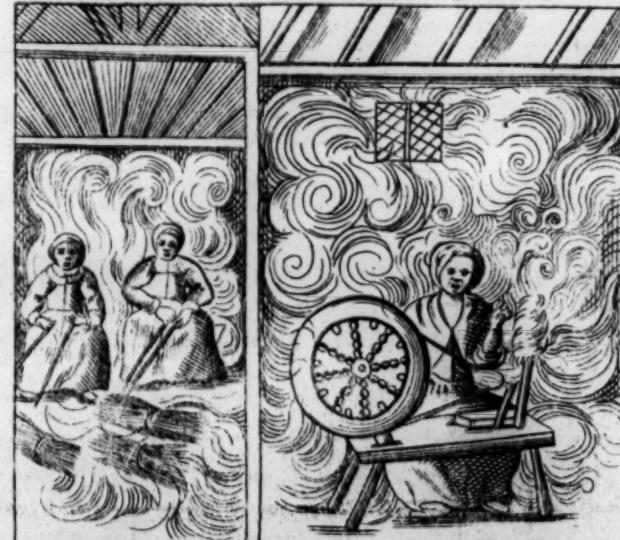
18. A Miller at Chelmsford, near Glouceſhire, would needs contrary to the admonitions both of his Minister in private,



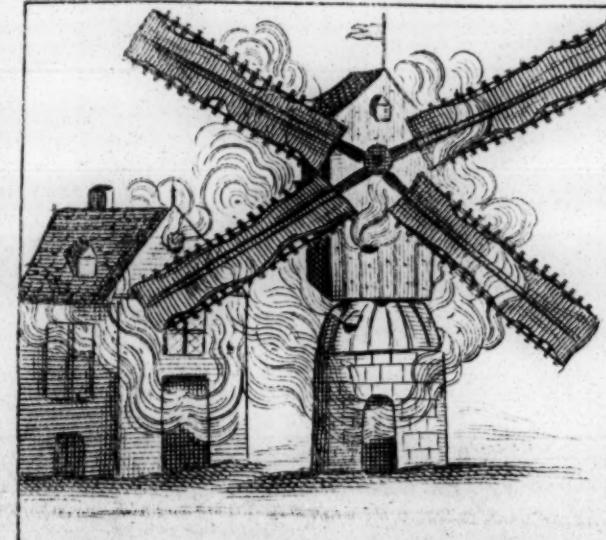
Remember that thou keepeth holy Sabbath Day. The profane Israelite, that durst assay, In gathering sticks, to breake the Sabbath day, Is stoned to death, for like Contumacy. The Lord hath sworn, that every Soule shall dye.



Several Young men playing at footie-ball on the Ice upon the Lord's Day are all Drowned



A Woman and her two Daughters pill and dry flax on the Lord's Day, are all burnt.



A Millers House and Mill Burnt etc

Differences of the Jew's from the Christian Rate.

The Jewish Sabbath was kept in remembrance of the World's Creation. The Christian Sabbath is kept in remembrance of the World's Redemption. Jesus is a Figure of Grace that they should rest from servitude of sin. Christians as a Figure of Glory when they shall rest from occasions of sinning. The Jews had bodily Sacrifices of beasts, we Christians of Prayer. They the Levitical Priesthood of the Law; we Christian Ministry of the Gospel. They Temples and Synagogues; we Christian Churches. They Sacraments of Circumcision, Penance; we of Baptism and the Lord's Supper.

Now to keep holy Sabbath to the Lord is to celebrate an holy rest unto God, not only to abstain from all labours of the body, but also practising all Godly Exercises, as Prayer, hearing the Word, reciting the Sacraments, &c.

And to prophanes this day is to labour in servile Works of our ordinary calling, to travel about ordinary busyness, to keep Fair and Market on this day, or to use sports and recreations, or any thing else more than things of necessity.

If he were slain which on the Sabbath day,

For need did gather sticks: Oh! how shall they

and generally in publick, yea and that very day, and of other Christian friends) keep a solemn Whitsun ale, for which he had made large preparation and provis'on even of threescore dozen of Cheese-cakes with other things proportionable; in the Church-hall half a mile from his Mill, his Musical Instruments were set forth on the side of the Church house, where the Minister and people were to pass to the Church to Evening Prayer, when that and Sermon were ended, the Drum is struck up, the Peices discharged, the Musitians play, and the rout fall a dancing, till the Evening; where they all with the Miller report to his Mill; where that Evening before they had rung, about nine of the Clock on Whitsun day, a fire took suddenly in his House over their heads, and was so brief and quick, that it burnt down his House and Mill, and devoued with the greatest of all his other Provision and Household-stuff. This is confirmed by sundry good Testimoniess.

19. At Banbury in Dorsetshire being at Bowls on the Lord's day, one flinging his Bowls at his Fellow Bowler, hit him on the Ear, so as the blood issued forth at the other Ear, whereof he shortly died. The Murtherer fled.

20. One good-man sat neare Stoke in Dorsetshire, rejoicing much at the erecting of a Summer-pole, at a Parish called Simbury in Dorsetshire, and saying before one of his Neighbours, he would go to it, though he went naked through a Quickset Hedge: which is a common Proverb they us: Going with Wood in his Arms to cast into the Bonfire, where he lived, and using these words: Heavens and Earth are full of thy glory, O Lord: he was presently smitten by the stroke of God, and within two or three daies died, and his Wife with him. These two last examples are testifid by a Minister in his Letter to a Brother Minister.

21. In the edge of Eſſex near Brinkley, two Fellows working in a Chalk pit, the one was boating to his fellow, how he had angered his Mistres with staying so late at their Sports the last Sunday night, but he said he would anger her worse the next Sunday. He had no sooner said this, but suddenly the Earth fell down upon him, and slew him outright, with the fall whereof his fellows limb was broken, who had also Partner with him in his jollity on the Lord's day, escaping with his life, that he might tell the truth, that God might be glorified, and that by this warning he might repent of his sin, and reform such his prophanes, and remain a Filler of Salt, to seafon others with fear by his Example.

22. The last Spring a Miller hard by Wootton in Warwickshire, went on the Lord's day to a Wake, whence returning home again, the same day at night found his Mill and House and all on a fire; this was testifid by a Minister (in a reply to another Minister) who was an Eye witness.

23. At Wootton in the same Country, where the said Ministers Father had been Minister forty years, and by God's blessing upon his Labours, had reformed things very well; yet upon the publication of this Book in print, many of the Inhabitants the Spring following, were imboldned to set up May poles, Morris Dance, and a Whitsun ale, continuing their rude revelling a Week together, with many affronts to their antient and reverend Pastour: but it pleased God, that not long after, a spark from a Smith's shop, caught in that room where the Ale was brewed, and though means were ready at hand, yet it could not be quenched, but let the House on fire, and presently flew to the Barn, in which their disorder was, and burnt the same with thirteen Dwelling Houses more, most of whose Inhabitants were Actors or Abettors in the same: This is testifid by many.

24. In the year of our Lord 1623. Octob. 26. after the Book of sports was known to be published in print, David Price, a Wellhman, servant to one Thomas Hill, a known Grafter of that Country, coming to Banbury with his Drove on Saturday night, declared his purpose of driving them the next day early in the Morning, being the Sabbath or Lord's day: his Host where he lodged, disswaded him, because it was the Sabbath day, and told him that he would certainly be stopt, and made to pay for it according to the Statute. He answered that he would drive them, and let me fee (Faith he) who will hinder me. So in the Morning, two other accompanying him, he went to fetch the Cattle out of the Ground, one knew him, met him at the Towns end (not yet out of the Town) and admittid him, saying, What, David, to day? he made no answer, but went onward, and though for any thing that appeared to any other, or that himself complained of, he was then in good health, as ever he was, yet within a mile more than a Miles cast off the Town, he fell down dead suddenly, and was buried in Banbury Church-yard the next day after; None could discern any sensible or evident cause of so sudden a surprize, and himself gave no sign of any paines, weaknes, or illnes, till the instant time he gave up the ghost.

25. At Wick, a Town betwixt Colchester and Harwich in Essex, upon

Whitunday last in the Afternoon, two Fellows meeting at the football, the one killed the other.

26. At Oxford on the Sabbath day, one Bally Hawk, a Butcher, would needs go into his field with an hatchet and shovel to mend his ditch: his Wife dissuaded him what he could, being the Sabbath day, but he said he would go make an end of his work, which he did, for suddenly he was struck dead in his ditch, and so made an end of his work, and his life together.

27. Also at Oxford a Carpenter undertaking to mend a Stage in St. John's College on the Saturday night, for the finishing whereof he must of necessity spend some part of the Lord's day morning, that the Stage might be ready against the Munday following, he that night fell backward from the Stage, being not far from the ground, and brake his neck, and so ended his life in a fearful Tragedy.

28. A young man near Bow, going to swim in the River on Eſſex side, on the Lord's day in the Afternoon, was drowned.

29. Two boys of St. Albans, going to Verulam's Pounds, a mile off to swim on the Lord's day, July 12. one of them was drowned, and the other hardly escaped.

30. At Ramsey in Suffolk, a tall man on the Lord's day going with others to swim, and being advertised and warned of a hole in the water, he ware that there was no place there could drown him, but by and by on a fuddain he was missing, being now under water and so drowned.

31. On Septemb. 13. 1635. being the Lord's day, two young men of the Parish of St. Dunstan in the West, London, going to swim, were both drowned.

32. At Limerick, one Master Peyle, January 1634. on the Lord's day serving a Writ of sub pana (and that of purpose on that day as is credibly reported) upon one Mr. Smit, a Gentleman, this he did in the Church-yard, so soon as they were come out of the Church: Mr. Smit thereupon told him, I thought you had been an hoiter man than I, to do this upon this day: he replied, I hope I am never a whit the more dishonest, or less holy for that: having spoken this, he suddenly fell down dead, and spake not a word more, his Wife seeing this was suddenly struck with sickness.

33. A Fellow in Summersethire being to make a Tent upon the Lord's day, for a Fair that was to be kept upon the Munday following, said to one on the Saturday, that they would rear it to morrow, so the next day which was the Lord's day, being drunk, he died the same day roaring.

34. In June 1635. on the Lord's day, the Tapster and Chamberlain of the Queens head in Southwark, rid into Kent to be merry: and having drunke liberally, riding homewards, the one of them fell from his Horse and broke his neck.

35. Also in June 1635. and as some report the very same Lord's day, in Southwark, at the Red Lion, near St. George's Church in the Afternoon, a man with another late drinking so long, that the other about six of the Clock departing, fell a sleep, so that he never awaked again.

These Examples were Collected from Beard's Theater of God's Judgments, and the Practice of Piety.

36. A Noble man in France, that used to go hunting on the Sabbath day to dry and pill Flax, and would not be warned although her Flax took fire two several Lord's days, but on the third Sabbath, she and her two Children were burnt to death.

37. At Kinſton in France, a covetous Woman used on the Sabbath day to dry and pill Flax, and would not be warned although her Flax took fire two several Lord's days, but on the third Sabbath, she and her two Children were burnt to death. Some in France at their Husbandry upon the Sabbath have been struck with Thunder, some had their Bodies and Bone burnt with visible fire, and consumed to ashes; Scaffold at Playes on the Sabbath day have fallen, and many have been wounded; some killed outright.

39. In 1612. at Paris Garden, upon the Sabbath day, a great Company were gathered to behold a sort of Bear-baiting, the Scaffold suddenly brake, and Eight were slain outright, and many more wounded.

40. A Husbandman grinding Corn upon the Lord's day, had his Meal burnt to Ashes.

41. Another carrying Corn on this day, had his Barn and all his Corn therein burnt with fire from Heaven.

42. Stratford upon Avon, was twice on the same day twelve month (being the Lord's day) almost consumed with fire chiefly for prophaning that day.

43. The inhabitants of Tiverton in Devonshire, were great prophaners of this day, of which their godly Minister did of admounish them; and not long after his death, on the third of April 1658. By a sudden fire, the whole Town was almost consumed, to the number of 400. Houses, and 50. Persons killed.

44. And once since in 1612. the same Town was almost consumed again; a sure token of God's anger.

Royal King Solomon hath a true saying, that Judgment are prepared for sinners, Prov. 19. 25. And in this faire view you may behold Judgments executed.

The Lord hath made his day known by his Judgments, Numb. 15. 32. &c. To teach the Inhabitants of the world righteousness.

These Tragical Prophets of divine Justice proclaim the propagation of the Lord's most sacred day, a crying sin. Which was confirmed by the whole State in Parliament in two famous Statutes in the first of Carol. and in the third of Carol. and two Annotations in Hen. and Edw. 5.

The Homilies, Common-prayer-book, Canon, Articles, and Intercessions conclude the same.

Our late Sovereign of blessed memory King James and King Charles in the first year of both their Reigns in the several books of Common-prayer, and order for the publick Ecclesiasticall services to have faith; he is our Father well faith, he is over us where we have seen another strong who is not struck with in that course which he is running; he loves his own children; and he alone is Ruler of other men.

May these Judgments be a warning to all who are sick of the fleshly life.

become Remedies to cure all. Which is the end of the Publick life.

Profitable NEW-YEARS-GIFT,

Teaching how to Begin the Year Well, and End it Comfortably:

OR,



Motives and Directions for a Daily Exercise of Christianity, Gen. 5. 22, 24. Psal. 84. 11.

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Motive I.

ANY Day may be our last Day. The Candle of Life may be blown out before it burn out, Luk. 12. 45, 46, where we may look at the Occasion of the Sin, and the Severity of its Punishment: 1. The Occasion of the Sin, His Lord delayeth his Coming. Because he has no present reward he lays aside all good Works; because of God's Gracious Forbearance, he argues a general Assistance for all his Evil Works. What is look'd at at a Distance appears small, though the same beheld nigh, appears great, and terrifies. Cannons afar off don't cause trembling. 2. The Severity of his Punishment; where observe, 1. How sore his Judgment is; He shall cut him asunder (alluding to a Punishment among the Heathen, to shew the exquisite Pain of his Body) and give him his portion among Unbelievers; the hottest Hell being reserved for such. Observe, 2. How sudden 'tis. Unexpected Evils are most dreadful: In a Day he looked not for it. Sudden frights overwhelm the Spirits. Those Evils that seem at a distance, have been patiently entertain'd, coming on a sudden have struck Men to Despair. The present Day's Work may be the last Actions of Life. When in our Closets, we should think with our selves, I may possibly pray, read, meditate no more; how seriously then and fervently should I do the present Work? When eating and drinking, Possibly this is the last time I may use the Creatures, therefore how should I be careful not to abuse them? When about our callings, Possibly my last Sand is running, therefore how Heavenly should I be about these Earthly things? How should he be every Moment, that has cause every Moment to expect the Coming of a Holy and Jealous God, to call him to an Account?

Motive II. God's Eye is all the Day long upon us. We may write on every Room we go into, Thou, God, see'st me. In all the Passages of the Day we have that God with us that will take Notice of all, and reckon with us for all. The Eyes of the Lord are every where, beholding the Evil and the Good. The well-drawn Picture, which way soever you turn your self, seems to have its Eye upon you. God does that really which the Picture does seemingly, and that with so direct a Face as it beheld nothing else; and surely it concerns us to be holy while we are under the Inspection of so Holy a God. This influenced David's holy Walking, Psal. 119. 68. If the Eyes of great or good Men prevail with us to be handsome and comely in our Behaviour, how much more should the Eye of God?

Direction I. Begin the Day with God. Never expect a good Day, unless it begin with a good Duty. The Mind retains a Tincture all the Day of its Exercise in the Morning. When a true Watch is wound up in the Morning, it's regular in its Motion all the Day. As soon as you awake lift up your hearts to Heaven. Great Persons are usually first served. Let the first Messenger you send be to the Lord of Life, to present your humble Service and Thanks to him for his Providence over you, and the Rest he has afforded you the last Night. Be mindful also in some short Ejaculation, to beg his Protection all the Day. This short taste of Ejaculatory Prayer will quicken the Appetite for a full Meal of set and solemn Devotion. If you can after this keep your Mind intent on some divine Subject while dressing your self, you will be much fitter for secret Duties; and in a fair way to walk with God all the Day. The next thing is, what our Saviour advises to and enjoins: Enter into thy Closet, and when thou hast shut the Door, pray to thy Father in secret, &c. Here's, 1st. A Precept for Prayer. The Priests under the Law, were every Morning to renew the Fire on the Altar, and offer Sacrifice, Ezra 3. 3, 4. The Substance of these Shadows is, That Christians, who are a spiritual Priest-hood, should every Day have their Morning and Evening Addresses, to offer up spiritual Sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5. This was David's Practice, Psal. 5. 3. 119. 127. 2. The Promise to secret Prayer, And thy Father, &c. The Sun of Righteousness, looks well into the narrow Closet-Casements as the large Church-Windows. God's Mercies renewed upon us every Morning should engage to this, Hos. 6. 3. Psal. 90. 14. The Damned, could we speak with them, would tell us, Life, a bare Continuance on this side Hell, was a great Mercy. The Sick, and such as are troubled with continual Aches, tortur'd with Stone, Gout or Colick, would tell us Health is a great Mercy. The Blind, and Lame, and Deaf, that Limbs and Senses are a great Mercy. The Hungry, Naked, Houseless and Friendless, that Food, Raiment, Habitation and Friends, are great Mercies. The Saints in Heaven, could we speak with them, that the Patience of God, the Gospel of Salvation, the tenders of Grace, are great Mercies: and do not all these, which every Morning, notwithstanding our Abuse and Forfeitures are renewed upon us, deserve our sincere and solemn Thanks every Morning?

Our Wants and Necessities command us to be at Heaven's Gate for Supply. We are needy Creatures, and must get our Living wholly by begging. We want all the Day long forbearing, preserving, supporting Mercy. It must be Divine Power, that must enable us to follow our Callings, to stir or move about our Busines, defend and protect us in our out-goings and in-comings, and prosper and succeed our Undertakings.

Besides, Our Dangers and Difficulties are many, and call for Earnestness in this Duty. Our Callings, every Company, all Earthly Affairs are Snares, unless sanctified by Prayer. They who walk abroad without Prayer, may fear they do it without God's Protection. The Neglect of this gives Satan a great Advantage. When Saul had left off knocking at Heaven's Gate, we soon hear him knocking at a Witch's, at the Devil's Door.

Another Duty, which concerns us in secret, is, Reading some part of God's Word. There's no acting safely, unless we act Scripturally, Prov. 6. 21, 22, 23, there's no Guide nor Counsellor, Shield nor Treasure like the Scripture. God commanded Moses to come to meet him early with the Two Tables in his Hands, and he commands us to give him a Meeting every Morning with the Two Testaments in our Hands.

Direction II. Spend the greatest Part of the Day in your particular Calling. He that minds his Shop before his Closet, is an Atheist; and he that minds it not after, is an Hypocrite. The World is God's great Family, and he will have none

in it to be idle. The Air when it's still, corrupts and putrefies; the Earth if not till'd, brings forth Thorns; Millstones, if there be no Grist, waste and wear out themselves. Action keeps the Soul sweet and clean.

Direction III. Be watchfull all the day long. We walk every Day in the midst of Traps and Snares, Gins and Blocks; and the secure Person is as a Blind Man stumbling at every Stone. The Devil watches to devour us, and he is politick to ensnare us: He knows the length of our Foot; and if he should be quiet, our own Hearts are instead of an Hundred Traitors: And if these both should be at rest, the World, as an Harlot with her fair Breasts of Pleasure and Profit, is still watching to allure us to Folly: She is subtle of heart, &c. Prov. 5. 10. to the end. What reason then for Watchfulness, when we have such powerful Enemies every Moment to encounter with? To watch in the Closets: Good Duties are not to be done between Sleeping and Waking: In Company, alone, at Bed, at Board; at all times to keep the heart with all diligence. Watch against Occasions of Sin. They that have a Brand in their Hand, had need beware of Thatch and Straw. Especially watch against your own Sin. This is the great Destroyer of Conscience. Our Beloved Sins, Sins of our Calling, Condition, Constitution, are the weakest place at which Satan will most endeavour Entrance; and therefore require a stronger Guard, Dent. 4. 9.

Direction IV. Be carefull to Redeem Time. This is of inestimable Value in regard of its present Use; and because when once lost it cannot be recovered. Time was given not to squander away in long Meals, needless Visits, or unnecessary Sleep, but to get our Persons Justified, our Natures Sanctified, to secure an Interest in Christ, the Covenant of Grace, and Heaven: Walk not as Fools, &c. Col. 4. 5. Eph. 5. 16. An Allusion to Merchants, and wise Tradesmen, who dealing for most precious Commodities, make the most of their Markets, and buy their Wares, when a fit time of buying them serves. The time of Life goeth Post, we are hastening to the last Stage; whether Eating or Drinking, Walking or Sitting, Buying or Selling, Sleeping or Waking, Death is making towards us. The time of our Departure hence is concluded, beyond which, whether the Work be done or no, 'tis impossible to stay a Moment. He that has but a little Paper and much to write, writes small and thick. How much has every Christian to do in the World, which if he neglect, he is lost for ever? Headstrong Lusts to subdue, Duties towards God and Man to perform, Providences and Ordinances to improve; and all this to be done in a little time. All waste time, yet all complain they want it. They complain of God, when they should of themselves; he is not penurious, but they are prodigal. Our Days are sufficient to our Duties, had we Grace to number them, and apply our hearts to wisdom: But there's no Overplus of Time to be abus'd to Folly and Vanity, or worldly Lusts, or lavish'd away in idle, unnecessary things.

Direction V. Call your self to Account in the Evening, how you did behave your self the whole Day. Begin with the Morning. Consider, "Did I wake with God? What was the Frame of my Spirit in Closet and Family-Duties? in Company and Solitude? Reflect on thy Affections, whether Heavenly and above the World, while thine Actions were earthly and about the World? Whether thou wast Righteous in thy particular Calling, and didst set upon it out of Conscience to God's Precept, and with an Eye to his Glory? Whether thou didst not lose an Opportunity of advantaging thy Brother's Soul, and doing thy God Service? Whether thou hast not fail'd in thy Thoughts, Words or Deeds, in thy Demeanour towards thy Relations, Neighbours or Strangers? Whether thou didst in all things walk according to the Rule that God hath prescrib'd thee? This is the way to make the Day Pious, and the Night Pleasant. Conscience will be more faithfull in the Day when it knows beforehand it shall be called to account at Night; and the more Consciences we be in the Day, the more Clearfull we shall be at Night. When great Persons neglect to account with their Stewards, they tempt them to be dishonest. Our Consciences are corrupted, and will be false, if not timely prevented. But by this way of Examination,

1. Sin will be prevented. The Servant will be Faithfull in the Day, that expects to be called to an Account for all his Actions at Night.

2. Sin if committed, will be speedily repented of; the Wound healed before it be fester'd.

3. Our Hearts better prepar'd for Evening Duties. Twill make the Streams of our Sorrows for Sin, run more freely. Wounds when fresh, bleed most.

4. Hereby our Souls will be always ready for our Accounts whenever God shall summon us to give them up. The keeping a Diary facilitates the Steward's yearly Reckoning. He that will not bear the Warnings of Conscience, must expect its Woundings.

Direction VI. Close the Day with Prayer to God, and Reading the Scriptures. Our Bed is resembled to our Grave; Sleep to Death. 'Tis of worse Consequence to go to the Grave without making our Will, than to Bed without making our Prayers. The Sins of the Day call for mournfull Confession: The Mercies of it for thankfull Acknowledgement: The Perils of the Night, for fervent Persistance. Infirmitie bewrayeth it self in all the Actions of fallen Man. Now if we Sin daily, we must sorrow daily. When we lie down, if there were no fear of visible Thieves, there were of invisible Devils. We cannot bolt our Doors so fast but they will get in. If God were not our Guard, we could not one Moment be in quiet from these, And is not his Protection then worth the asking?

Mic. 6. 8. He hath shewed that, O man, what is good, and what doth the Lord require of thee, but to do Justice and to love Mercy, and to walk humbly with thy God?

Joh. 3. 19. This is the Condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

F I N I S.

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A
Plain EXPOSITION
OF THE K
LORDS-PRAYER.

By GRINDAL WILSON, Minister in Gloucestershire.



* Father in the Hebrew is, on from one that wills all good, and delights to do it to his Sons.

UB, This shews we must pray for others: we are all Brothers under one Father; therefore we must pray for all. * **Father**, Lo, how he encourageth thee! Will not a Father hear? Three ways he is a Father; by Creation, Redemption and Regeneration. May a wicked man thus pray? Yea, God is his Father by Creation, and Christ died for him: this must be an encouraging step to go higher. His wants should not hinder, but move him to ask; especially, when the things are offered. Pray he can

outwardly; but what he cannot do, must not hinder him from what he can do: One Talent must be improved, as well as Five. Very few but have some desires after God, and Deliverance; those that fully resolve to reject Pardon and Duty, are incapable of the Question. **Which art in Heaven**. This is to move us to Reverence, Humility and Confidence. He that rules there by right of Creation in that place of unspotted Purity, seeing all the thoughts of Angels, gloriously pouring out his Mercy and Goodness, must needs be higher than the Heavens, Infinite, Eternal, Just, Merciful, Omnipotent, Omniscient, and have in himself eminently, and unconceivably all other Titles, which the Scriptures manifest.

* **Hallowed be thy Name***, Name here stands for God manifested in his Attributes, Word, and Works. Hallowed, that is, made holy. A thing may be made Holy two ways, 1st, By receiving something within it self; but we must abhor to think thus of * God. 2dly, A thing may be made Holy by another, and that by a right knowledg of it, and a holy Disposition to Act upon, and for the sake of it, according to this knowledg*. This is Regeneration, which we desire God to work in us. The Petition may clearly be understood in this form; Lord, let the Knowledg of Thee, and thy Will, and a Holy Disposition of Soul and Body to Act according to this Knowledg, upon, and for the sake of Thee, be wrought in us by thy Almighty Power. **Thy Kingdom come**, The Kingdom of God, is sending of the Son from the beginning of the World, to ordain Ministers, by them to gather a Church, Rule it by his Word and Spirit, Defend and Preserve it from Enemies, cut off all that are implacable, raise us from Death, Judge Angels and Men, and at last glorifie his Church, that God may be all in all. **Thy will be done in Earth as it is in Heaven**; You may see Gods Will in his Precepts.

* **Secundum actionem non credamus gratiam**. * The Hebrews express a thing, in fact (perfectly done) when it is fieri (a doing). Ps. 3. 26. But can we do his Will as the Angels? 'Tis Answered*, According to the same kind, tho not according to the same degree. I humbly add, In continued Acts, a perfect * completion may be prayed for in a particular place and time, including what God will work in us then, and there, of his rich Mercy; yet not excluding the perfection of this hereafter. In the following Petition all our earthly comforts are beg'd on a particular day. What is objected by Mr. Cartwright against that clause in the Liturgy (*keep us this day without Sin*) will here vanish. A perfect Freedom from Sin is promised; but we speed on by degrees.

Give us this day our daily bread, Bread is put for all things that we need in this Life. Daily, Sufficient for the dætes of our Life. 'Tis said *this day*, that we may depend upon him, and ask for it every day. **forgive us our trespasses**,

* **Omit para** as we forgive them that trespass against us, Our Sins in the Original are called Debts; because they make us Debtors to God in Obedience and Punishment. Did Paul forgive Alexander, when he said, *The Lord reward him?* Yea,

* The Devil tried to know whether Christ was God, as well as to draw him to sin. * **Lead us not into Temptation, but deliver us from evil**, * Temptation properly signifies, A trying to find out any thing unknown; whether it is, or may be done. The means which discover this, are called Tryals; which are either from God, for his Glory, mans amendment; or the discovery of man to himself, or others. This we pray not against*, but for. Here it signifies a Tryal that causes Sin. **Lead us not**, that is, suffer us not to fall into*; so the Greek word imports.

* **Psal. 26. 2.** * **ceteris** of the form. **H phl.** which signifies not always *Kata-* *exaudi*, (an affirmative) but *experi-* *am*, (a negative) do not suffer.

* **He that maketh Prayers, will hear Prayers.** God cannot tempt us to Evil; the Devil, the Flesh, and wicked Men do. **But deliver us from evil**. This, with the other part, makes but one Petition, and asks Affirmatively, what the other doth Negatively. Some curiously refer this to the time present, that to the time to come; but to be sure, we beg that Temptation may not draw us into Sin, that in our fall God would raise us up, never leave us, but make us Conquerors through him that loved us. **for thine is the Kingdom, the Power and the Glory, for ever and ever**. Take heart, my Brother; he * teacheth how we may overcome him with Arguments. Will not our heavenly King be bountiful? Is not his Power Infinite? Will he suffer his excellency to be obscured? to which is due all Praise and Admiration. **Amen**. In this the Soul breathes out her Faith and Desire.

A
P R A Y E R
According to the
EXPOSITION.

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O Eternal and ever merciful God, thou art *our Father* by Creation, and to all that withstand not thy great Love, by effectual Redemption and Regeneration. Thy Son tasted Death, and merited Grace for every man, and thou cryest to the poor Sinner to come and take part in him, that thou mayest thus rejoice over him; This my Son was dead, but he is now alive again; he was lost, but now found. Where should poor Children go, but unto their Fathers house? If the men of this World know how to give good gifts unto their Children; how much more will *our Father which is in Heaven*, give good things unto us that ask him! He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Thou art in Heaven, God over all, glorious in holiness, looking down upon all our ways, pouring out there abundantly thy Goodness and Mercies; but lo, the Heaven of Heavens cannot contain thee. How poor and beggerly are those glorified *Cherubims*, to thy self, to whom the World is nothing, yea, less then nothing? We desire therefore to draw nigh with Fear, Humility, and Reverence; and yet with a Holy Boldness and Confidence in thy Mercy. *Hallowed be thy Name*. Make us to know thee as thou art revealed in thy Attributes, Word and Works; to Believe, Admire, Joy, Trust, and be ravished with thee; and for the sake of thy glorious Beauty, Sweetness and Excellency; let us praise and declare thee openly, both in Word and Works, that others may glorify thee. *Our Father which art in Heaven. Thy Kingdom come*. Give us a saving interest in thy Son, send forth faithful Labourers into thy Harvest; carry such spades in thy right hand, bring in lost Sinners, kill Sin daily, and increase the Graces of People, make Kings Nursing Fathers to thy Church, Queens Nursing Mothers, all great ones seekers of the Kingdom of God and his Righteousness; rule us thy Word and Spirit, Defend and Preserve us from all our Enemies, cut off all that are Implacably Obstinate; take these Souls when our Bodies fall; raise us from Death Sentence the Sheep on thy right hand, the Goats on thy left, and at last glorifie thy body and Soul in thy heavenly Kingdom. *Thy will be done in Earth, as it is in Heaven*. Inable us to do our Duty toward God, and our Duty towards men, to have no other Gods but thee, to Worship thee in holy Manner, Reverence thee in thy Name, Word, and Works; remember to keep holy the Sabbath-day, to obey rents, the King as Supreme, and all that are in Authority under him; to preserve thy Chastity, Goods and good Name of our Selves and Neighbours, and not so much as covet that which is his; and tho we cannot perfect thy Will as the Angels; yet let us do it like them, Sincerely, Readily, Cheerfully, and Speedily; more and more perfect us, till we keep pace with Angels. *Give us this day our daily bread*. All things needful for this natural Life, Health, Strength, Peace, Prosperity, a happy Government, Food and Raiment, and thy blessing with all these, that we may use them for the good of us and others; our heavenly Father knoweth that we have need of these things. *Forgive us our trespasses, as we forgive them that trespass against us*. Our Sins fearfully cry in thine Ears; but hearken to thy Sons precious Blood, which was offered up without spot to thy self; purge us with his Merits and Satisfaction, that our black Souls may be whiter than Snow. Pour out thy Mercies on our Enemies, forgive their Sins, season them with thy Grace, provide for their Bodies, wipe all Revenge and Hatred out of our hearts towards them, that we may be forgiven of thee, who hast laid by thine own Son, That if we forgive not men their Trespasses, thou our heavenly Father wilt not forgive us. *Lead us not into Temptation, but deliver us from evil*. Give us strength according to the trials which we are exercised with, or else eminently appear in our weakness, that we fall not into sin, and darken thy Glory. Let neither pleasure, our evil Hearts, Trouble, Pains, Hunger and Nakedness, neither Life, nor Death, nor Angels, nor Principalities, nor Powers, things present, nor things to come, nor any other Creature, draw us from thy self, who art the very Life of all, and the true rest of our Souls. Raise us up in our fall's, never leave us until we are more than Conquerors through him that loved us. *For thine is the Kingdom, the Power, and the Glory, for ever and ever*. Thou art our King, therefore Defend, Preserve, and do richly for thy Subjects. Thine is the Power, nothing is too hard for thee; thou art mightier than our Enemies, able to deliver us out of the depth of Misery, and bring us unto the top of Happiness, and in the end to Rivers of Joy, and never-cloying Pleasures. Thine is the Glory. This thou art tender of, what wilt thou do for thy great Name? Fill us with the Knowledg of thy self, work mightily upon our Wills, give us abundance of Grace, that we may shew forth much of thy Glory, who hath called us out of Darkness into the marvellous Light. Hear us, for the art our King for ever; thine is for ever the Power, whose hand cannot be shortened, and thine is for ever the Glory: Thou art worthy of all Praise and Admiration from everlasting to everlasting. *Amen*. We desire, we believe, help our unbelief; which we beg, and all other things, in that Prayer which Christ hath taught us.

THE

DUTY of CHILDREN to PARENTS.

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A Wise (that is, a Godly) Son [or Daughter.]

A Wise Son maketh a glad Father.
A Wise Son heareth his Father's Instructions.
He that regardeth Reproof is Prudent.
The Lips of the Righteous know what is acceptable.
The Wife in Heart will receive Commandments.
The Tongue of the Wife useth knowledg aright.
He that walks with Wise Men shall be Wise.
The Lips of the Wife shall preserve them.
Wise-Men lay up Knowledg.
A Wise Daughter shall bring an Inheritance to her Husband.
Whoso honoureth his Father, maketh an atonement for his Sins, Ecclus. 3. 3.
He that honoureth his Mother, is as one that layeth up treasure, Ecclus. 3. 4.
He that feareth the Lord, will honour his Father, and will do service unto his Parents, as to his Masters, Ecclus. 3. 7.
Whoever honours his Father, shall have joy of his own Children; and when he makes his Prayer he shall be heard, Ecclus. 3. 5.



Come ye Children and harken unto me and I Will teach you the fear of y' Lrd
W. Emble Recit. Ps. 34. 11.

Children ought,

I. To fear their Parents, ye shall fear every Man his Mother and his Father, Levit. 19. 3.
II. To Honour and Reverence their Parents. A Son Honours his Father; If I then be a Father where is mine Honour? Malac. 1. 6. Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee, Exod. 20. 12. Honour thy Father and Mother, (which is the First Commandment with promise, that it may be well with thee, and thou mayst live long on the Earth, Eph. 6. 2, 3. Ecclus. 3. And Rachel said unto her Father, Let it not displease my Lord, that I cannot rise up before thee, Gen. 31. 35.

III. To Relieve and Succour their Parents: And Joseph nourished his Father, with Bread, Gen. 47. 12. God Commanded, saying, Honour thy Father and Mother, and he that curseth Father or Mother, let him dye the Death: But ye say, whosoever shall say to his Father or Mother, it is a Gift, whatsoever thou mightest be profited by me, and Honour not his Father or Mother, he shall be free, Matth. 15. 4, 5, 6. Honour thy Father with thy whole Heart, and forget not the sorrows of thy Mother. Remember that thou wast begat of them, and how canst thou recompense them the things that they have done for thee, Ecclus. 7. 27, 28. If any Widow have Children or Nephews, let them learn first to shew piety at home, and Requite their Parents, for that is good and acceptable before God, 1 Tim. 5. 4.

IV. To obey their Parents Instructions. Hear ye Children the Instruction of a Father. Prov. 4. 1. My Son give me thine Heart, and let thine Eyes observe my ways, Prov. 23. 26. Hear thou my Son, and be Wise, and guide thine Heart in the way. Hearken unto thy Father that begat thee, and despise not thy Mother when she is old, Prov. 23. 19, 22. My Son, hear the Instruction of thy Father, and forsake not the way of thy Mother, Prov. 1. 8. My Son keep thy Father's Commandments, and forsake not the Law of thy Mother. Prov. 6. 20. Children obey your Parents in all things, Col. 3. 20. Children obey your Parents in the Lord, for this is right. Eph. 6. 1. A certain man had two Sons; and he came to the First, and said, Son, go to work to day in my Vinyard. He answered and said, I will not: But afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his Father? They say unto him the first, St. Math. 21. 28, 29, 30. And Jesus, went down with his Parents, and came to Nazareth, and was Subject unto them, St. Luke, 2. 51. Tho he [Christ] were a Son, yet he learnt Obedience by the things which he suffered, Heb. 5. 8.

V. To Submit to the Correction of their Parents. We have had Fathers of our flesh, who Corrected us, and we gave them reverence. Heb. 12. 9. He that refuseth Correction despiseth his own Soul, Prov. 15. 2. But he that heareth reproof getteth understanding.

VI. To follow the advice of their Parents in Marrying. And Isaac called Jacob, and said unto him, Thou shall not take of the Daughters of Canaan. Arise go to Padan-Aram, to the house of Bethuel thy Mother's Father, and take thee a Wife from thence; and Jacob obeyed his Father and his Mother, Gen. 21. 1, 2, 7.

VII. To follow the advice of Guardians. Esther did the Commandment of Mordecai; brought up Hadassah (that is, Esther) his Uncle's Daughter, for she had neither Father nor Mother, Esther, 2.

Reward of Obedience.

Honour thy Father and thy Mother both in word and deed, that a Blessing may come upon thee from them, Ecclus. 3. 8. My Son if thou wilt receive my words, and hide my Commandments with thee, Then shalt thou understand the fear of the Lord, and find the knowledg of God, Prov. 2. 1, 5. Honour thy Father and Mother, that it may be well with thee, and thou mayest live long on the Earth, Eph. 6. 2, 3. Exo. 20. 12.

PRAYER or COLLECT.

O Lord God! Heavenly Father, from whom every good and perfect Gift cometh, pour into my Heart such unfeigned Affection to my Father and Mother, [or Tutors and Guardians] that I may ever Love, Fear and Honour them, that I may Support, Cherish and Succour them in all their Wants; that I may willingly submit to all their Chastisements and Corrections; that I may diligently observe all their good Instructions, and cheerfully perform all their Lawful Commands, for his sake, who was Subject to his Parents here on Earth, and Obedient to thee, his and our Father which art in Heaven, even Jesus Christ thy only Son, our Saviour and Redeemer, Amen.

London, Printed for Sam. and Will. Kebble at the Turk's-Head in Fleet-street.

There is lately Published, The Duty of Servants: Printed in a Sheet like this. The Church of Eng/land-Man's Private Devotions, being a Collection of Prayers out of the Common-Prayer Book. The Holy Days: Or the Holy Feasts and Fasts, as they are observed in the Church of England, Explain'd. Preparations to a Holy Life, or Devotions for Families, A Week's Preparation for the Sacrament. A Collection of Miscellanies upon several Subjects Divine and Moral. The Passion Week. All by the Author of The Week's Preparation to the Sacrament. Bound in one Volum. Printed for the abovesaid.

A Foolish (that is, a Wicked) Son [or Daughter.]

A Foolish Son is the heaviness of his Mother, Prov. 10. 1.
A Foolish Man Despiseth his Mother, Prov. 15. 20.
A Scowler heareth not Rebuke, Prov. 13. 1.
A Fool despiseth his Father's Instructions, Prov. 15. 5.
The Mouth of the Wicked speaketh frowardness, Prov. 10. 20.
A prating Fool shall fall, Prov. 10. 8.
The Mouth of Fools pours out foolishness, Prov. 15. 2.
A Companion of Fools shall be destroyed, Prov. 13. 20.
The Mouth of the Foolish is a rod of pride, Prov. 14. 2.
The Mouth of the Foolish is near Destruction, Prov. 10. 14.
She that lives dishonestly is her Father's heaviness, Ecclus. 22. 4.
He that forsaketh his Father, is as a blasphemer, and he that angreth his Mother is Cursed of God, Ecclus. 3. 16.
A Stubborn heart shall fare evil at the last.
An Obstinate heart shall be laden with sorrows, and the Wicked Man shall heap Sin upon Sin, Ecclus. 3. 26, 27.
An Evil nurtured Son is the dishonour of his Father that begat him: and a Foolish Daughter is born to his loss, Ecclus. 22. 3.

Children ought not,

I. To Curse their Parents. Every one that Curseth his Father, or his Mother, shall be surely put to Death: He that Curseth his Father, or his Mother, his Blood shall be upon him, Exod. 21. 17. Levit. 20. 9. Who so Curseth his Father, or his Mother, his Lamp shall be put out in obscure Darkness, Prov. 20. 20. He that Curseth Father, or Mother, let him dye the death, St. Matth. 15. 4. There is a Generation that Curseth their Father, and doth not Bless their Mother, Prov. 30. 11.

II. To Strike their Parents. He that Smiteth his Father, or his Mother, shall be surely put to Death, Exod. 21. 15.

III. To Rob their Parents. Who so Robbeth his Father, or his Mother, and faith it is no Transgression; the same is a Companion of a Destroyer, Prov. 28. 24.

IV. To Despise and Deride their Parents. Despise not thy Mother when she is Old, Prov. 23. 22. A Fool despiseth his Father's Instructions, Prov. 15. 5. The Eye that Mocketh at his Father, and Despiseth to obey his Mother; the Ravens of the Valley shall pick it out, and the young Eagles shall Eat it, Prov. 30. 17. In thee [Jerusalem] have they set light by Father and Mother, Ezech. 22. 7. Cursed is he that setteth light by his Father, Deut. 27. 16. Glory not in the Dishonour of thy Father; for thy Father's Dishonour is no Glory to thee, Ecclus. 3. 10. A foolish Son Despiseth his Mother, Prov. 15. 20. And Ham the Father of Canaan, saw the Nakedness of his Father, [Noah] and told his two Brethren, and Noah said, Cursed be Canaan: a Servant of Servants, shall he be to his Brethren, Gen. 9. 22, 25.

V. To be Disobedient to Parents, God gave them over to a reprobate Mind, &c. — To be Disobedient to Parents, Rom. 1. 28, 30. For Men shall be — Disobedient to Parents in the last times, 2 Tim. 3. 2. If one Man sin against another, the Judge shall Judg him: But if a Man sin against the Lord, who shall intreat for him? Notwithstanding they [Hophni and Phinehas] hearkned not unto the Voice of their Father; because the Lord would slay them, 1 Sam. 2. 25. If a Man have a Stubborn and Rebellious Son, who will not Obey the Voice of his Father, or the Voice of his Mother, and yet when they have Chastened him, will not hearken unto them: Then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the Gate of his place; and they shall say unto the Elders of his City, this our Son is Stubborn and Rebellious, he will not Obey our Voice: He is a Glutton and a Drunkard. And all the Men of the City shall Stone him with Stones, that he dye, Deut. 21. 18, 19, 20.

VI. To Marry without the Parents Consent. And Esau was 40 Years Old when he took to Wife Judith, the Daughter of Beeri the Hittite, and Bathsheba the Daughter of Elon the Hittite; which were a Grief of Mind unto Isaac and to Rebekah, Gen. 26. 24, 25. If a Woman Vow a Vow unto the Lord, and bind herself by a Bond, being in her Father's House in her youth — and her Father disallow her in the day that he heareth; not any of her Vows, or of her Bonds, wherewith she had bound her Soul, shall stand: and the Lord shall forgive her, because her Father disallowed her, Numb. 30. 3, 5.

VII. To Disrespect Guardians, for they are in the place, of Parents.

Punishment of Disobedient.

I. His Blood shall be upon him, Lev. 20. 9.
2. His Lamp shall be put out in obscure Darkness, Prov. 2. 2.
3. He shall surely be put to Death, Exod. 21. 17. Mat. 15. 4.
4. He shall be stoned that he dye, Deut. 21. 21.
5. The Ravens of the Valley shall pick out his Eyes, and the young Eagles Eat them, Prov. 30. 17.
6. He shall die the death, St. Matth. 15. 4.

An Order for Government of Housholds, warranted by Gods Word, and commanded by the Eternall GOD, and therefore

ought not to be neglected nor impugned, of any that in truth and sincerity seeke to
serve the Lord, but with all care and diligence ought to be put in execution, of all those that
seeke the safety of the soules committed to them, and the discharge
of their owne Conscience.

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THe Word of the Lord teacheth us that it is not onely required of Masters, Parents, and Housholders, that they themselves have a care to live in the feare of God: but also they ought to see their whole Families to doe the same. And that this charge is laid on them, note these places of Scripture.

Exod. 13.8,3. *Thou shalt shew thy sonne in that day.*

Deut. 4.9.

Deut. 6.7. *Thou shalt rehearse my Will and Commandements to thy Children.*

Deut. 11.9.

For as we are Masters and Fathers on earth, and looke to be served and obeyed, so I acknowledge for mine owne part, that I have a Father and Master in heaven: whose will I must obey in governing the people committed to my charge, according to his will: this did faithfull Abraham called *Father of the faithfull*, (Genes. 18.19. whose example by Gods assistance) I intend in some measure to follow, to shew my dutifull obedience, that the Lord may shew his mercy upon me and mine, as he promised and performed to Abraham, and therefore have taken this order for the government of my house as followeth.

For the Sabbath.

1 First, because our God hath sanctified one day to himselfe, that is, the Sabbath; I ordaine and command that all my people shall repaire to the Church, accompanying me both forenoone and afternoone: there to stay and abide during the exercise of the Word of God read and preached, prayers, and partaking of the Sacraments: and shall behave themselves there reverently, as those that come to appearre before Gods Majestie. None shall travell on the Sabbath day without urgent necessity, nor otherwise absent themselves from the Church without just cause made knowne before to me.

None shall use on that day any gaming, as Cards, Dice, Tables, Bowles, Dancing, running to Revels, haunting of Alehouses, &c. but shall spend the time after the publike exercise of the Word in such laudable and godly manner, as God teacheth in his Word: as reading of the Scriptures, singing of Psalmes: *James 5.13.* Talking of his Commandements, *Deut. 6.7.* and meditating of Gods creatures to his glory: *Isay 58.13.*

Againe, seeing the Sabbath is the Market day, or day of preparing food for our soules: every one shall, being demaunded give an account of some thing that he hath learned, as well in the Church to the Minister, as also in my private house, when I my selfe, or soime other by mine appointment shall examine him, that I may know how he hath spent the Sabbath, and profited in knowledge.

2 Secondly, I ordain and take order that every morning there be a generall meeting of my servants before they go about their ordinary busynesse, all excuses set apart, joyning themselves together, and commanding themselves to God by faithfull and hearty prayer, craving his aide and blessing, without which, our watching and labour is all in vain, as *David* noteth, *Psal. 127. 1,2.* Also our rest and sleepe being a gift of God, for the obtaining thereof I appoint in like manner, that there shall be every evening the like assembling of all my people, worldly excuses put apart, to bestow together some convenient time in prayer, singing of Psalmes, reading of the Scripture, or some other godly matter.

3 Thirdly, seeing the Creatures of God are sanctified unto us by the Word of God and prayer, and that we ought not to receive them without giving thanks to God for them, as *Paul* teacheth, *1 Tim. 4.5.* Therefore I command that some one in the behalfe of the rest, both before and after meat whensoever they receive it, doe with all reverence praise God for the same, the residue yeelding consent by their reverent silence.

4 Fourthly, concerning the common behaviour of my people every where, I straitly forbid to sweare in vain by the reverend name of God, or otherwise to use it vainly and unreverently. I utterly forbid all jesting and scoffing at Gods sacred Word, his true Religion, the Preachers and Professors of the same, all cursing, lying, slandering, and filthy and uncleane talking: I utterly forbid all maintainance of Popery and superstition, and what else soever may offend the Majestie of God.

If any offend against these, or any of these orders above mentioned, through weaknesse, and not of malice, he shall be once gently admonished, *Matt. 18.17.* if he offend the second time, to be more sharply reproved, *1 Tim. 5.1,20.* but if he offend the third time, he shall confess his fault before the whole Household assembled together, shewing himselfe sorrowfull for his fault, craving pardon of God, and reconcile himselfe to the Household whom he hath offended.

But if there be any of my Family that doe obstinately refuse to beare this the Lords yoke, and to be subiect to his Ordinance, he shall not continue in my house, but I will learne of *David*, *Psal. 101.6,7,8.* a man chosen after Gods owne heart, to drive such wickednesse out of my house and sight, and seek for such as feare God, and will make such my servants, least entertaining and nourishing the wicked in my house, my negligence be punished, as was *Eli's*, who being a Housholder, and a father, was said to have honoured his children more then God, because he entertained them without punishment, he was deprived of both his sons in one day, and himselfe brake his necke, &c. *1 Sam. 2.31.* *1 Sam. 3.13. 1 Sam. 4.17,18.* And *Solomon* saith that the curse of God is in the house where the wicked are, but he powreth blessings upon the habitations of the righteous, *Prov. 3.33.*

Therefore I farther adde, that such Ghests as repaire to my house, refusing to be subject to the Ordinances of the Almighty, and will not leue with me and my people to serve the Lord, I refuse to be companion with such, or to receive him to be my Ghest, for such procure as wrath, as afore is said. But I will say with *David*, *Psal. 119.63.* those shall be my companions that feare God and keepe his Commandements, and those shall be my Ghests that be godly, just, and feare God, and as for the wicked and rebellious against the Ordinance of God, seeing they are darknesse, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such, as our Saviour said of the like: *Away from me yee workers of iniquity*, and with that godly housekeeper *David*, *Away from mee yee wicked, for I will keepe the Commandements of my God*, *Psal. 119.115.*

Joshua 24.15. I and my house will serve the Lord.

Hester 4.16. I and my maides will serve the Lord.

Acts 10.1. Cornelius with all his household feared God.

Proverb. 13.13. He that despiseth the Word, he shall be destroyed.

Rev. 22.12. But he that feareth the Commandement, he shall be rewarded.

M. I.

Henry Roll.

A Catechisme for young Children.

Appointed by Act of the Church and Council of Scotland, to be learned in all Families and Lecture-Schooles in the said Kingdome.

K. Scottland, Ch. & Catechism.

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Prov. 22. 6.

Train up a child in the way he shoulde goe; and when he is old, he will not depart from it.

Question.

- W**ho made man?
- A. God.
- Q. In what estate made he him?
- A. Perfectly holy in body & soul.
- Q. How fell he from that good estate?
- A. By breaking of the Commandment of God.
- Q. What punishment followed thair upon?
- A. Death and condemnation to him and his posterity.
- Q. How are we deliverid thair frae?
- A. By Gods free mercie in Jesus Christ.
- Q. What kind of persone is Jesus Christ?
- A. He is verie God and verie Man in one person.
- Q. Why call ye him verie God?
- A. Because he is the eternall Sonnes of God, of one and the selfe same Godhead with the Father and holy Ghost.
- Q. Why call ye him verie Man?
- A. Because he is like us in all things, sinne onely except.
- Q. Why was he without sinne?
- A. That he might be ane unspotted sacrifice for sinne.
- Q. What has he done for ws?
- A. He died for our sinnes, and rose for our righteousness.
- Q. At all men that perished in Adam saved be Christ?
- A. No, but only those that hath true faith in him.
- Q. What call ye true Faith?
- A. It is the true knowledge of Jesus Christ, with assurance of salvations in him.
- Q. Rehearse the Articles of your Faith.
- A. I believe in God the Father Almichtis, maker of Heaven and Earth.
2. And in Jesus Christ his onely Son our Lord.
3. Who wes conceitod of the holy Ghost: borne of the Virgine Marie:
4. Sufferid under Pontius Pilat, wes crucified, dead, and buried, he descended into Hell.
5. The third day he rose againe from death.
6. He ascended into Heaven, and sitteth at the right hand of God the Father Almichty:
7. From that place shall he come to judge the quick and the dead.
8. I believe in the holy Ghost.
9. The holy Church universall.
10. The communion of Saints,
11. The forgivenesse of sinnes,
12. The resurrection of the body, & lyfe everlasting.
- Q. Be what meanes doeth Gods Spirit work this Faith in yow?
- A. Be the Word of God.
- Q. What call ye the Word of God?
- A. The holy Scripture of the Old and New Testament.
- Q. Be what means doeth Gods Spirit confirme this Faith in yow?
- A. By the same Word, and by the Sacraments.
- Q. What call ye the Sacraments?
- A. They ar viable signes and sealys ordained of God for the confirmation of my faith.
- Q. How doe they confirme your Faith?
- A. By receiving thame as pleadgs that Christe crucified (representiv and offered in thame) is given to me in particular to be my Saviour.
- Q. How many Sacraments is thair?
- A. Two, Baptisme, and the Lords Supper.
- Q. Why wes yee baptizied being ane infant?
- A. That thereby I might be ingraft in Christ and inherit in his Church, which is his mysticall body.
- Q. What profit haue yee by Baptisme now?
- A. It seals up the remission of my sinnes in Christs blood; and advances the renovation of my heart in his spirit: which ar my spirituall watching.
- Q. What call ye the Lords Supper?
- A. It is the sacrament of my spirituall nourishment on the body and blood of Christ.
- Q. How doe ye eat his body and drinke his blood?
- A. By believeng assuredly that his body wes broken and his blood wes shed for me.
- Q. What thankfulness owe ye to God for giving his Sonne to shed his blood for yow?
- A. I ought to denie my self, and walke in his commandements all the dayes of my life.
- Q. Rehearse the Commandements?
- A. Harkin and take heed Israel, for I am the Lord thy God who has brought thee out of the land of Egypt, and out of the house of bondage:

1. Thou shalt have no other Gods but me.
 2. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth: Thou shall not bow down to thame, nor worship thame; for I the Lord thy God am a zealous God, and vexteth the sinnes of the fathers upon the children unto the third and fourth generationes of thame that hateth me, and sheweth mercy unto thousands of thame that love me, and keepe my commandements.
 3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes his Name in vain.
 4. Remember that thou keepe holie the Sabbath day: six dayes call thou labour and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no maner of worke, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, thy cattell, nor the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and restid the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.
 5. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God hath given thee.
 6. Thou shalt doe no murther.
 7. Thou shalt not commit adulterie.
 8. Thou shalt not steale.
 9. Thou shalt not bear false witnessesse against thy neighbour.
 10. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.
- Lord have mercy upon us, and write all these Lawes in our hearts we beseech thee,
- Q. Which is the summe and effect of all these Commandments?
- A. Thou shalt love the Lord thy God with all thy heart, minde and strength, and thy neighbour as thy selfe.
- Q. Is any manable to doe these things perfectly in this life?
- A. None at all.
- Q. Why so?
- A. Because no man is perfectly sanctified in this life.
- Q. Yit must not we p[er]f[e]cte to a perfectione in fulfilling of Gods commandements?
- A. Doubtles, for otherwayis thair is nether faith nor feare of God in us.
- Q. What must we doe then, when we breake ane of these commandements?
- A. We must run to God by repentence & prayer.
- Q. What call ye Repentence?
- A. It is the turning of my heart to God with unfaid forswor for offending his sp[irit]ualtie, and a constant resolution to amend my life.
- Q. What call ye prayer?
- A. It is ane incalling of God in the Name of Christ for things belonging to Gods glorie and our necessite.
- Q. Why is it not lawfull to pray to creatures, as to Angels and Saints glorified?
- A. Because God has commandit us to worship himselfe alone.
- Q. Why must we pray onely in Christs name?
- A. Because he is our onely Mediator and intercessor.
- Q. How then shal we pray?
- A. According to that patterne of prayer that pastor has set before us saying, when ye pray say:

Our Father which art in heaven:

1. Hallowed be thy Name.
2. Thy kingdom come.
3. Thy will be done in earth as it is in heaven.
4. Give us this day our daylie bread.
5. And forgive us our trespasses, as we forgive thame that trespass against us.
6. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power and the glory, so ever and ever. Amen.

Q. How ar ye assured that God will hear your Prayers?

A. By Christs own word, promising that what ever we aske the Father in his name, it shall be given us.

Q. What is the fruit of all this your religione and serving of God?

A. Hereby God is glorified, and I am saved, through Jesus Christ my Lord, to whom be everlasting praise and glory. Amen.

Prayers and Graces for young Children.

Morning Prayer.

M y gratiouse God, I blesse thee with my whole heart for thy fotherly providence, watching over me this night. And I beseech thee to continue thy mercie with me both this day and the whole course of my life, to the end, and in the end; that being alwayes guided by thy grace, and guarded by thy providence, I may spend this time of my pilgrimage in thy feare, and end it in thy favour, through Jesus Christ my blessed Lord and Saviour. Amen.

Evening Prayer at going to Bed.

I T is of thy undeserved mercy (O God) that I have passed this day in safetie, without some notable inconvenience in those infinite dangers wherein I continually cast my selfe through my folly. Now I beseech thee (good Lord) let it please thee of thy gratiouse goodness protect me also this night; and grant me quiet rest in soul and body, that I may better serue thee in both, through Jesus Christ my gratiouse Lord and Saviour. Amen.

I will both lay me downe in peace and sleepe: for thow Lord onlie makes me dwell in safetie. Psal. 4.8.

Grace before Meat.

Psal. 145. 15.

T he eyes of all wait on thee (O Lord) and thou givest them their meat in due season: thou openest thy hand and satisfiest the desire of every living thing (good Lord) blesse us and those gifts which we receive of thy large liberality through Jesus Christ our Lord. So be it.

Ane other.

Pardon our sinnes (O God) and give us thy blessing with thy benefits, that they may have strength to nourish us, and we may have grace to serue thee our gratiouse God in Jesus Christ. Amen.

Grace after Meat.

T he God of glory and peace who has created us, redeemed us, and presently has fed us, be blessed for now and ever. So be it.

Ane other.

M y most mighty Lord and most mercifull father, we yield thee hearty thanks for our bodily sustentation, requiring also most iuste lie thy gratiouse goodness so to feed us with the food of thy heavenly grace, that we may worthily gloriifie thy name in this life, and after be partakers of thy everlasting glorie, through Jesus Christ our Lord. So be it.

Ane other. Matthe. 4.4.

L ord thou has said it and we believ[er]e it, that man lives not by bread only, but by every word that proceedis out of thy mouth: Therefore give us (we beseech thee) thy blessing with thy benefits, that in the strength of thy blessing this life being interteyned, we may spend it in thy service, till we attaine to life everlasting, through Jesus Christ our Lord and only Saviour. Amen.

To any of these or the like Graces that salbe said after meat, let theire or the like prayers be added for the Church and for the King &c.

G od save the Church universall, God confort the conuersall. Lord increase our faith. O Lord for Christ thy sons sake, be mercifull to the common wealths whiche thy Gospel is trewly preached and barbarely granted to the afflicted members of Christs body, and illuminat according to thy good pleasure all nations with the brightness of thy word. God save our most gratiouse King Charles, our Queene Mary, the hopefull pryncipe Charles: The Lady Elizabeth, and her princely progenie, goddes thou thair hearts (O God) by thy grace that they may rule thy people aright, to the terror of evill doers and the comfort of all those that feares thee and loves thy truth. Amen.

A briefe of the Commands.

H ave thou none other Gods bot me.

H into no Image bow thy knee.

Tak not the Name of God in vain.

Doe not the Sabbath day prophan.

Honour thy father and mother to.

And sic that thou no murder doe.

From whoredome keepe thee pure and cleane.

And steale not, though thy state be meane.

Sic that thou no false witnessesse beare.

And cover not thy neighbours geare.

O Lord our soules to thee conseyt,

And write thy Lawes into our heart.

FINIS.

HINTS concerning the Means of promoting RELIGION

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In Ourselves or Others.

I.
BE always cheerful, as well as serious, that you may win Men to Christianity. And in every Conversation introduce some religious Hints, if it can be done with Propriety.

II.
Avoid all Controversies; no Good can come from Disputing: But contend earnestly for the Essentials of Christianity.

III.
Heal all Divisions amongst Sects and Parties to the utmost of your Power.—And prevail with those who are most fiery to read HENRY's excellent Treatise on Meekness.

IV.
Talk familiarly to Children about Religion, as a delightful Employment. Put easy Questions to them—encouraging them occasionally by some little Presents—and thus teaching them an amiable, cheerful, generous Piety.

V.
Make it a constant Rule to pray for all who affront or injure you.—Christ enjoins us to pray for all who despitefully use us. See Matth. v. 44. Disregard all opprobrious Names.—Christ himself (as will every one who strives against the corrupt Prejudices and Vices of Mankind) was abused as a Wine-bibber, and even a Blasphemer, &c.

VI.
Be accustomed to a regular, daily, but moderate Course of devout Retirement; and recommend Intercession for others, both in the Family and in private—as likewise frequent Attendance at the Sacrament.

VII.
Frequent publick Worship every (a) Day in the Week, if your Business permit, and if you live in a Place where it is performed—and never profane the Sabbath, as that is enjoined to be kept Holy, by the Laws both of God and Man (b).

VIII.
Secret Ejaculations too may be used as you are walking, or riding, or in whatever Company you may happen to be—and, on some particular Hour, remember (as for Instance, at Morning, Noon, Afternoon, or Evening, when your TOWN-CLOCK strikes, which will be a loud and never-failing Memorandum) to set yourself as in the Presence of God (c) for a few Minutes.

(a) See Dr. BEST's truly useful Essay on the daily Service of the Church of ENGLAND considered. Price One Shilling. Printed for J. RIVINGTON.

(b) All Persons, who profane the Lord's-Day, are liable to the following Penalties; and it is much wished that the Magistrates would determine to put these Laws in Execution with the utmost Strictness.

By doing or executing any Business or Work of their ordinary Callings on the Lord's-Day, or any Part thereof, (Works of Necessity and Charity only excepted)—under which Head is included Shaving on Sundays, which is a most shameful and notorious Custom, By publick Crying, or Exposing to Sale any Wares, Merchandise, &c. By Idling, or Wandering in Time of Divine Service,

By 1st Jac. I. cap. 9. If convict of such Permission are to pay 10s. and if convict of Drunkenness, disabled to keep an Alehouse for 3 Years, by 2nd Jac. I. cap. 7.

(c) This Method is thus recommended by the late Bishop of Durham (Dr. BUTLER) in his Charge to the Clergy, 1751. "Secret Prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the Notion of Piety, will yet, I fear, be grievously forgotten by Generality, till they can be brought to fix for themselves certain Times of the Day for it. Secret Prayer comprehends not only Devotion before Men begin, and after they have ended the Business of the Day, but such also as may be performed while they are employed in it, or even in Company.

IX.

Use frequent Meditation, than which nothing can be more profitable: Nor can any thing so much awaken and dispose us for that, and for all that is good, than a strong Faith in Providence, and a constant Cheerfulness (d) of Spirit.

X.

Entertain the highest Regard for the Word of God, and furnish yourself with a few of the best Writers, but particularly with HENRY on Meekness, and WORLDRIDGE on Resignation.—Study them thoroughly, and endeavour to make their Sentiments your own. Meekness and Resignation are the two principal Duties of a Christian.—Disperse good Books occasionally, if your Circumstances will permit—and be very careful in the Choice of them, and in adapting them to the Circumstances of the Person to whom they are given.

XI.

Encourage by your Influence, and Purse too (if able) Societies for promoting the Gospel, both at home and in foreign Parts; and in order to be well acquainted with these, read the celebrated DR. WOODWARD's Rise and Progress of the Religious Societies in LONDON and WESTMINSTER, Price 1s. published (as I am informed) by the special Command of her late Majesty Queen ANNE.

XII.

When you reprove, let it be tenderly, privately, and with all due Humility—and at the same Time give to the Person reproved a most useful little Treatise, intitled, *The Duty of Reproof.* (e)

XIII.

For the Reformation of (f) Swearing, Lying, Slandering, Sabbath-breaking, (g) Passionate or

(h) Unchaste Persons, you may write out (or keep by you some printed) Hints, on Slips of Paper, against either of these Vices, and place them in the Way of such Persons, either by putting them into their Books, Windows, or other Places, provided you don't care to give them to the Person yourself—or they may be sent by the Post (i) from or to the Metropolis.

XIV.

Make it a Rule to have at least one religious Sentence in the Letters you write to your Relations or Friends, when it can be conveniently introduced; as such a Sentence, properly interwoven, often strikes a Person, and does more real Good perhaps than a laboured Discourse from the Pulpit, or formal Advice at home.

XV.

Guard People, as much as in you lies, against Enthusiasm, and excessive Rigours, either as to Abstinence, Retirement, or Conversation; and advise them to take all the Comfort that the Situation in which God has placed them will conveniently admit of:—Reminding 'em to acknowledge Him in all their Ways—and to be discreetly zealous for the Honour of Christ—reposing an entire Confidence in the Wisdom, Power and Goodness of God; and assuring themselves of the Extent of his Providence (of which we know not either the Value or Power) to all his Creatures, and to all their Actions.

XVI.

But above all, write down the Reasons which at any Time make you afraid to die, and then endeavour by Faith, by Prayer, and by Conversation with experienced Christians, to remove the Causes;—and thus be properly preparing for Death: And, if your Time and Capacity will admit, keep a DIARY: Particularly note your Sins of Omission.—And by this Method you will see your Progress or Declension in Religion.

Spirit, which, as ST. PETER assures us, 1 Pet. iii. 4, is of great Price in the Sight of God.—2. Christ bids us dear of him, who was lowly and meek. Matth. xi. 9.—3. Every passionate Tongue is set on Fire by Hell. See James iii. 6.—4. He who says the Lord's-Prayer with an unfeigned Temper curses himself.—5. No one has offended us so often as we have offended God; therefore our Anger should be against our own Sins.—6. Let all Bitterness (says the Apostle) and Wrath and Anger be put away.—In Patience perfect ye your Souls. Luke xxi. 19.—7. No Passion in Heaven; therefore no Passion in a Heavenly Mind.—Give to a passionate Man HENRY on Meekness.

(h) Hints for the Reformation of an Unchaste Person.

1. Contrary to the Seventh Commandment of the Great God.—2. A Sin which defiles the Soul, and brings it under the Dominion of the fleshly Appetites. No spiritual Life in such a one. See Rom. viii. 6—3. A Partaker of other People's Sins—making them Partakers of yours---I was doubly guilty.—4. All Adulterers, Fornicators, and unclean Persons, are declared to have no Inheritance in the Kingdom of God. See 1 Cor. vi. 9.—5. You are a Servant of Sin, and in Bondage to the deepest Corruption.—6. If you sin in any of these Ways, you sin against your own Body, and pollute the Temple of the Holy Ghost.—Being joined to an Harlot, the Holy Spirit dwells not there.—7. We must glorify God both in Body and Spirit, presenting ourselves a living Sacrifice, holy and acceptable unto God. See Rom. xii. 1.—8. Purity and Chastity required in the Gospel.—Even impure and lustful Desires are there condemned. See Matth. v. 28.—Give to an unchaste Person JENKS's Glorious Victory of Chastity, Pr. One Shilling; or DR. WOODWARD's Exhortation to Chastity, Price Three Half-pence.

(i) These Hints may be very much improved, and are extracted (merely as Specimens) from Mr. RICHARDSON's Hints for Religious Conversion: Where likewise may be found such Hints for Conversation on most other Vices, as will assist Persons of weak Memory, who are devoid of conversing religiously with the Vicious, or reproving them, either by Letter, or personally, as Opportunity may offer.

(j) The following Letter was sent by the Post to a Deist, and had a very good Effect.

"Sir,

"Tho' you disbelieve Christianity, I cannot suppose that you disbelieve a future State of Rewards and Punishments: Please therefore to take it into serious Consideration, whether you think your Actions are such as will stand the Test at the Great Day of Account.

"As it highly becomes us to do what God we can whilst we live in this World; and as I am truly concerned for you, I take the Liberty of giving this friendly Hint, and hope you will receive it as a Proof that the Writer, tho' unknown, is

"Your very sincere Well-Wisher.

"A. Z."

A LOOKING GLASSE FOR THE SOVLE:

VVorthy to be hung up in every House in this Kingdome, and to be looked in daily; for herein is to be
seen what sinnes tend to the breach of every one of Gods Commandements, whereby every one of us may clearly see,
how farre forth wee have had a hand in pulling downe this heavie Judgement of Warre upon this Nation. And so consequently,
what cause wee have to humble our selves, and ray, and seeke Gods face, and turne from our evill wayes.

8/6. m. 22.

44

57.

Sinnes against the first Commandement.

A Theisme^a, which is when men either think there is no God, or live as if there were no God. 2.^b Idolatry, which is the having of a false God. 3.^c Ignorance, uncapableness of knowledge, errors and heresies. 4.^d Forgetfulness of good things, especially of those that most concerne us, and chiefly at that instant when wee should make most use of them. 5.^e Remembraunce of evill things, especially those that may most corrupt us, and chiefly then when we should be most free from the thought of them. 6.^f Unwillingnesse unto good things, principally to the best. 7.^g Readinesse unto and wilfulnesse in evill, especially the worst. 8. Impatience under Crosses. 9. Distrust of Gods power, mercy, promises, and providence; whence carnall feares are wrought and cherished. and the true feare of God is expelled and banished. 10. Presumption upon Gods mercy. 11. Carnall confidence, in wit, learning, wealth, strength, friends, &c. Thinking our selves the better or safer simply for them; whence ariseth pride and securitie. 12. Love of evill, as also carnall of our selves, our friends, our profit, credit, &c. 13. Too little love of God, of goodness, of Gods servants and services. 14. Hatred of God and goodness, and want of hatred against our own and others sinnes. 15. Abundance of worldly shame, and discontentment. 16. And want of godly sorrow and indignation against our owne and others transgressions, and not lamenting for the calamities of Gods people, private or publick. 17. Immoderate carnall mirth, and too little spirituall joy. 18. Hardnesse of heart, benummednesse of Conscience, or hellish terrors and accusations, proceeding from doing things without or against the Word of God.

Sinnes against the second Commandement.

1. Base and unwarranted conceits of God, as when we frame any Image of him in our minds. 2. Worshipping of Images; 3. Adoration of Angels, or Saints, observing holy dayes, in devotion to them, or swearing by them. 4. Approbation of Idolatry, by presence, speech, gesture, silence; keeping of superstitious Relickes, and Monuments; keeping familiar and unnecessary company with Idolaters, &c. 5. Neglect of any of Gods ordinances, as of preaching, hearing, reading, meditation, conference, the use of good Bookes, and of good Company, of private and publick prayer, fasting, and making of vowe. 6. Superstitious fasting, rash vowe, breach of lawfull vowe, abuse of lots, &c. and want of sorrow for being borne of Idolatrous parents, or forefathers.

Sinnes against the third Commandement.

1. Profession joyned with profaneness, whereby Gods name is dishonoured: 2. Abusing of Gods Word, either by fruitlesse speaking of it, or framing jests out of it, or against it, or by maintaining of sinne out of it, or by applying it to charmes. 3. Abusing the names or titles of God, either by way of admiration, as by saying in our common talke, O Lord, O Jesus, or else by cursing. 4. Swearing vainely, outrageously, or falsly: 5. Blasphemie. 6. Taking a lawfull oath without reverence or consideration. 7. Praying without faith, feeling, reverence, servency, not waiting for an answer; asking evill things, aiming more in our requests at the relieving of our necessities, then at the advancement of Gods glory. 8. Hearing, reading, meditating, conserning, singing of Psalms, and receiving the Sacrament without preparation, attention, reverence, delight and profit. 9. Lightly passing over Gods great works of creation, preservation, redemption; as also of other his mercies and judgments.

Sinnes against the fourth Commandement.

1. Neglect of preparation for the Sabbath before it come, and of fitting our hearts for holy services when it is come: 2. Prophane absence from, or unfruitfull presence at Gods Ordinances; 3. Excessive eating and drinking, thereby making our selves drousy, and unfit for duties; 4. Doing any ordinary worke of our calling; 5. All recreations which distract us; 6. Vaine and worldly thoughts and speeches; 7. A secret desire that the Sabbath were over; 8. Neglect of calling our selves or others to a reckoning after the exercises are ended; 9. Giving libertie to our selves in the night before the Sabbath be ended.

Sinnes against the fifth Commandement.

Sinnes of children in respect of their parents.
1. Murmuring at their parents corrections, or any disobedience to any lawful command, or contemning them for any defect of body or mind; 2. Unthankfulness, manifested in not relieving them, nor standing for their deserved credit.

Sinnes of Parents.

1. Negligence, in not instructing their children betimes, or not correcting them till it be too late, or doing it with bitternes, without compassion, instruction, and prayer. 2. Giving them ill example; 3. not bringing them up in some lawfull calling; 4. Not behoving them timely and religiously in marriage; 5. Light behaviour before them, and too much familiarite with them, whereby they become viles in their eyes; 6. a sinne peculiar to the mother, is refusing to nurse her children, when she is able and fit.

The sinnes of servants.

1. Idlenesse in their calling: 2. Unthriftnesse and unfaithfulness in dealing with their Masters goods, and affaires, stealing from them, or any way defrauding of them. 4. Eyeservice. 5. Any expression of disobedience to any lawfull command.

^aRom. 12. 11.
^b1 Cor. 4. 2.
^cCol. 3. 22.

The sinnes of Masters.

1. Unadvised entertainment of fynfull servants: 2. Not using religious exercises with them, not admonishing, or m correcting them, or doing it in an ill manner, or being more troubled when they fail in their busynesse, then when they are slack in Gods service. 3. Not recompencing their labours, by giving them a due reward for their service. 4. Neglect of them in their sicknesse or unjust stopping of their wages for that time.

[/]Gen. 18. 19.
^mPro. 39. 19.
ⁿLuke 10. 41.
^oJames 5. 4.
^pMat. 8. 6.

The sinnes of wives.

1. Failing in reverence, which appeareth in foward looks, speeches, and behaviour; 2. Disobedience in the smallest matters.

^qEphes. 5. 33.
^rExod. 23. 24.

The sinnes of the husband.

1. Not dwelling with his wife: 2. Neglect of edifying her by instruction and example: 3. denying her comfortable maintenance and imployment.

^s1 Pet. 3. 7.
^t1 Thes. 5. 11.

The sinnes common to them both.

1. Want of love: 2. Bewraying each others infirmities, or discovering each others secrets: 3. Jelousie: 4. Contention.

^uCol. 3. 14.
^xTit. 2. 4.

The sinnes of Subjects.

1. Rebellion. 2. Refusing to pay dues.

^yRom. 13. 7.

The sinnes of Magistrates.

1. Carelessness in establishing and promoting true Religion: 2. Carelessness of maintaining peace, and not providing that offenders may be punished, and well-doers encouraged.

^zRom. 13. 3, 4.

Sinnes against the sixth Commandement.

1. Rash anger, envie, hatred, malice: 2. Brawling, reviling, threatening, and provoking of others: 3. Fighting: 4. Crueltie in punishing, oppresion: 5. Murdering our selves or others, or consenting thereto. 6. Immoderate worldly sorrow. 7. Neglect of the use of meanes, either for the good of soule or body.

^aMar. 5. 22.
^b1 Joh. 3. 15.
^cEphes. 4. 31.
^dDeut. 5. 17.

Sinnes against the seventh Commandement.

1. Adultery, fornication, incest, rage, sodomy. 2. All wantonnesse, secret or open, alone or with others: 3. Nocturnall polutions, lustfull dreames: 4. Unholie marriages, in regard of Religion, age, nearnesse of blood, want of parents content: 5. Nourishing of the causes and occasions of wantonnesse, as impure lusts, gluttonie, drunkennesse, idlenesse, lascivious apparel, societie with lascivious persons, lewd books, songs or speeches, wanton looks, pictures, stage-plays, dancing, dalliance, &c.

^eDeut. 5. 20.
^fEphes. 5. 3.
^g38. 10.
^h2 Cor. 4. 16.
ⁱGal. 5. 13.

Sinnes against the eighth Commandement.

1. Covetousnesse, and all desire of our Neighbours goods, robbing of our selves, by wastfulness in dyet, apparel, gaming, idlenesse, unadvised suretship, niggardliness, &c. 2. Robbing of others, in taking away the smallest things, either by fraud, or uncharitable inclosure, or dealing wrongfully with the goods of the deceased, or by deceit in buying or selling, or withholding things committed, or things found, lent, earned, or otherwise due, not making of restitution, or counselling, or consenting to others in any of these things.

^kCol. 3. 5.
^lPro. 18. 9.
^mDeut. 5. 19.
ⁿ1 Thes. 4. 6.
^oLuke 19. 8.

Sinnes against the ninth Commandement.

1. False witness-bearing in publick or private, or consenting thereto: 2. Raising, spreading abroad, or listening to false reports of tale-bearers: 3. Rash suspition, hard judging, interpreting things in the worst sence. 4. Aggravating and discovering others infirmities, without care of their credit, others edification, or our own good. 5. Flattering, lying, whether in jest or to a good end, boasting: 6. Want of care of our own or others good name, that God might have the more glory.

^pDeut. 5. 20.
^qZech. 8. 17.
^rLevit. 19. 16.
^sMat. 7. 1.
^tJames 3. 17.

Sinnes against the last Commandement.

*The least evill motion or thought of failing in any of the foresaid duties, either to God, or to our neighbour, although we consent not to it, but doe abhorre it presently, or doing any of the foresaid duties, with any spirit of vaine glory, or any other by respect, and not in zeale of Gods glory, and the good of our neighbour.

^uDeut. 5. 21.
^vRom. 7. 7.
^w2 Cor. 10. 31.

F I N I S.

Licensed and entred according to Order
Printed by Thos. P. and Math: Symmons, in Goldsmiths Alley, September 19. 1643.

A MEDITATION MEETE FOR A CHRISTIAN EVERY DAY:

O R

145 816 m. 22.
58.

AN EPITOME OF PROMISES FOR THE SAINTS SUPPORT IN TIME OF TROUBLE.

Thy Word is very pure, therefore thy Seruants loue it, *Psal. 119. 140.*

Promises.	Proofes.	Scripture.	Promises.	Proofes.	Scripture.	Promises.	Proofes.	Scripture.
1 That God hath freely loued his Elect in Christ Iesus.	Exod. 33. 19. I will be gracious, to whom I will be gracious : and I will shew mercy, on whom I will shew mercy. Esaiah 43. 25. I knew I am he that blotted out thy transgressions : for mine owne sake. Esa. 44. 22. I have blotted out as a thicke cloud thy transgressions. Hosea 14. 4. I will heale their backslidings : I will loue them freely.	Iere. 32. 39. I will giue them on heart & one way, that they may feare me for ever. Luke 1. 74. That we being deliuered out of the hands of our enemies, might serue him without feare.	14 That God will giue his Children hearts to seeke him by prayer.	Psal. 91. 15. He shall call vpon me, and I will heare him. Iere. 29. 12. Then shall yee call vpon me, and yee shall pray vnto me, and I will heare you. 13. And yee shall seeke me and finde me : search for me with all your hearts.	I will poure upon the house of David, and upon the Inhabitants of Ierusalem the spirite of grace and of supplication.	24 That otherwise God will be with, preserue and keepe his Children in afflictions that they hurt them not.	Pfal. 121. 7. The Lord will preserue thee from all euill. 8. The Lord shall preserue thy going out and thy coming in from this time forth and for euermore.	The Lord will preserue thee from all euill. Psal. 37. 19. They shall not be ashamed in the euill time, and in the dayes of Famine they shall be satisfied. 39. He is their strength in the time of Trouble. 40. The Lord shall helpe and deliuere them from the wicked, and sauе them because they trust in him.
2 That God hath giuen Christ to death for his Elect.	Gen. 3. 15. I will put enmity betweene thee and the woman : it shall bruise thy head, and thou shalt bruise his heele. Esaiah 53. 5. But he was wounded for our transgression. 10. When he shall make his soule an offering for sinne. 13. He was numbred with the transgressors, and bare the sinnes of many. Daniel 9. 24. Seuentie weekes are determined upon the people to finishe the transgressions, and to make an end of sinne.	Ps. 50. 15. Call vpon me in the day of Trouble, and I will deliuere thee. 91. 15. He shall call vpon me, and I will answer him. 145. 19. He will heare their cry, and will sauе them. Esaiah 58. 9. Then shalt thou call, & the Lord shall answer. 65. 24. Before they call I will answer, and while they are speaking I will heare. 14. Tee shall seeke me and shall finde me, when you shall seeke I will be found of you. John 15. 7. Tee shall ask what yee will, and it shall be done vnto you. Math. 7. 7. Aske and it shall be giuen you : seeke and yee shall finde. 21. 22. Whatsoeuer yee shall ask in prayer, beleeving yee shall receive.	15 That God will heare the Prayers of his Children.	Iere. 29. 13. Tee shall seeke me and shall finde me, when you shall seeke I will be found of you. 14. John 15. 7. Tee shall ask what yee will, and it shall be done vnto you. Math. 7. 7. Aske and it shall be giuen you : seeke and yee shall finde. 21. 22. Whatsoeuer yee shall ask in prayer, beleeving yee shall receive.	25 That God will deliuere his Children out of afflictions in his due time.	Pfal. 91. 3. He shall deliuere thee from the snare of theowler, and from the noyseome pestilence. 15. I will be with him in trouble ; I will deliuere him and honour him.	Many are the troubles of the righteous, but the Lord deliuers them out of them all.	
3 That we are freely justified by Iesus Christ.	Rom. 5. 19. So by the obedience of one, many shall be made righteous. Rom. 3. 24. And are iustified freely by his grace ; through the redemption that is in Christ Iesus. Esaiah 53. 11. By his knowledge shall my righteous seruante iustifie many.	16 That we shall perfeuere in grace.	Psal. 92. 14. They shall bring forth fruit in their old age. 1. 3. His leafe shall not wither. Esaiah 58. 11. The Lord shall guide thee continually, and safisfie thy soule in drought ; and make fat thy bones ; ondibou shalt be like a watered Garden, and like a spring whose waters faile not.	17 That God will giue vnto his Children all the good things of this life.	Math. 6. 34. Take no thought for the morrow, for the morrow shall take thought for it selfe. Psal. 34. 9. There is no want to them that seeke him. 10. They that seeke the Lord shall not want any goodthing. Psal. 84. 11. No good thing shall be withhold from them that walke uprightly.	26 That God will sanctifie all afflictions for the good of his Children.	Isaiah 1. 25. I will turne my hand vnto thee, and surely purge away thy drosse, and take away all thy tyrrone. Isaiah 27. 9. By this therefore shall the iniuste of Jacob be purged, and this is all the frist to take away his sinne.	And some of them of understanding shall fall to try them, and to purge and make them white. Dan. 11. 35. Many shall be purifid and made white and tryed.
4 That God hath made a Covenant with his Children to be their God.	Gen. 17. 7. I will establish my covenant betweene me and thee, and thy seed after thee in their generations for an euerlasting Covenant, to be a God unto thee and to thy seede after thee. Leuit. 16. 22. I will walke among you, and will be your God, and yee shall be my people. Esaiah 54. 7. With great and eternall mercies will I gather thee.	18 That God will guide his Children by his speciall prudence in all their wayes.	Heb. 13. 5. I will not leave thee nor forsake thee. Prou. 3. 23. Then shalt thou walke in thy way safely, and thy foot shall not stumble. 26. For the Lord shall be thy Confidence. Psal. 91. 11. He shall give his Angels charge ouer thee to keepe thee in all thy wayes.	19 That God will blesse those which are diligent in their Calling.	Deut. 28. 8. The Lord shall preserue thy going out and thy coming in. Esaiah 46. 4. And euen to your old age I am he, and euen to boare-haires will I carry you.	27 That God in his ownetime will subdue all the enemies of his Church.	2 Chron. 17. 10. I will subdue all thy enemies. Esaiah 10. 12. I will punish the fruit of the stout heart of the King of Assyria : and the glory of his high looks. Esaiah 37. 29. Therefore I will put my booke in thy nose, and my bridle in thy lips : and I will turne thee backe by the way which thou cameſt.	For the Armes of the wicked shall be broken. Ezek. 39. 1. I am against thee O Gog. 3. And I will turne thee backe. 46
5 That God will call his children to the knowledge of his Truth.	Psal. 35. 9. The meeke will he teach his wayes. Psal. 32. 8. I will instruct thee & teach thee in all the way that thou shalst goe. Esaiah 54. 13. All thy children shall be taught of the Lord. Jer. 31. 34. For they shall all know me from the least of them to the greatest, saith the Lord. Esaiah 48. 17. I am the Lord thy God which teacheſt thee to profit, and leadeth thee by the way that thou shouldest goe.	28 That God will guide his Children by his speciall prudence in all their wayes.	12. 8. The Lord shall preserue thy going out and thy coming in. Esaiah 46. 4. And euen to your old age I am he, and euen to boare-haires will I carry you.	29 That God will command the blessing upon thee in all thou setteſt thy hand unto.	Deut. 28. 8. Thou shalſt eat the labour of thy hand : happy shalſt thou be, and it shall be well with thee.			
6 That God will giue his Spirit vnto his Children.	Pro. 1. 23. I will poure out my spirit vpon you. Esaiah 44. 3. I will poure water vpon him that is thirſtie. Ezek. 36. 27. I will put my spirit within you. Joell 2. 28. I will poure out my spirit vpon all flesh. Zach. 12. 10. I will poure vpon the house of David the spirit. John 14. 16. I will pray vnto the Father, and he shall giue you even the spirit of Truth. 17.							

ENGLAND'S CALAMITY,

Foresworn in GERMANIE'S Misery. Being the dire Consequent of the Growth of POPERY.

Represented as a Shadow of those Popish, worse than Heathenish, Persecutions which befel Germany, from 1630 to 1635. ⁴⁶ And nothing but speedy Repentance can prevent the like befalling us. With an Account of the PRODIGIES that preceeded those Dreadful Times.

Together with the Bible-Persecutions, from Cain in the Old Testament, to Herod the Great, in the New.

Protestants burning for the true Christian Religion; and that the Papists may have the fairer Pretence for their Cruelty, they must be call'd Heretics; then they flatter themselves, and think they do God Service.



Your Wives and Daughters ravish'd, else their Throats to be cut, or other devilish torments inflicted on them: Together with little Childrens Brains dash'd against the Walls. For nothing say the Papists is too bad for Heretics Brats.

I. The Distressed Protestants persecuted by the Cruel Imperialists in Germany: from 1630, to 1635.



ASWALICK was taken by Storm, by the Imperialists, where they bray'd all the Swedish Soldiers: and not resting here, they ravish Virgins and Child-bed women: slew the Men, and fired the Houses over their heads: They Massacred Divines, burnt down Protestant Churches. Poor England's fires has not yet bin in Hostility, tho by their Treachery.

131. Tilly and Pappenheim, in 12 hours space burnt down; and of old and young, Twenty six thousand slain, burnt and flung into the River Elve.

Ladies and Gentlewomen yoak'd together, forc'd into the Woods, in Frost and Snow, there stript and ravish'd.

Hexter being taken, such was the infernal Rage of the Papists, They hewed in pieces all Sexes, and Ages; and what the Cruel Sword left, the flaming fire devoured.

At Griphenburgh, they starved the Senators. The Heidelberg Divines and Dungers were served with Bread and water.

In Pomeren, the Frankendales were used worse than Dogs, the poor Inhabitants forc'd to eat their own dung. With Cords they twisted the heads of some about, until the blood started out of the Nose and Eies.

They tyed burning Matches to the Tongue, Noses, Eyes, Cheeks, Breasts and Legs: Yea! and the Privy parts of Women they stuff'd with Gun-powder and fired!!

Through the flesh of some they drew strong Cords; some they roast-ed, others they smok'd like Hogs. The rest they bak'd in Ovens.

Some they tyed Arms and Legs together backwards, and with rags ram'd up their Mouths, to prevent their praying. Some Faces they plain'd with Chisels; some they dragg'd through the Streets, wounded with Axes and Hammers; flinking water and Urine wa forc'd down the Throats of many, and so fill'd, that by leisure they might swell, and so perish by degrees. To others they constrain'd knotted Clouts down their Throats, and pull'd them up again with pack-thread. They f w'd off the Legs of some.

A Reverend Divine was bound to a table, and Tortur'd with a Cat, prepared by Hunger, and with iron sharp pins forced the Cat to more Cruelty.

The Croats devoured young Infants. Virgins shamefully were deflowered, women with Child, and women in Childbed forc'd to yield to their Beastliness.

*Yet Wondrably were Warning Piece's shown.
Before the fury of Provok'd Wrath's made known.*

II. Wonderful Prodigies seen before Germanies Mijeries.

A Blood red Comet with a flaming Beard, did appear for 30 days, Anno 1618.

1619. At Graening was seen a Blazing star: and two Armies were seen, one in the East, the other, in the North: and seem to engage, and one worldest:

1619. Also at Wier, water turn'd to Blood: Three Suns did appear at once; and the Thuder of great Guns were heard.

Two Armies were seen in the day-time ingaged in fight, 1621.

1622. At Wittingburg and Darmstad, it rain'd Blood, so much that Houses and stome walls were stain'd therewith, Trees wept red Drops, the sickles of Reapers at Harvest were besmeared with Blood.

1624. At Ratsbonne, a strange Tempest battered down 400 houses, tore Trees up by the roots, and all in a quarter of an hour.

1625. Near Troppaw, a great number of jack-daws fought very furiously.

ously, and many were killed. Also in Lower Saxony, a woman cutting a loaf of Bread, it did bleed.

1631. At Magdenburg Siege, a Captain's wife dy'd in Child-bed, her body being ript up, in her Womb was a Boy as big as one of three years old, having an Helmet and a Breast-plate on, and great Boots after the French Fashion, and by his side, a Bullet pouch.

1633. At Altenburgh, If any did but touch a Filth-pond turnd to Blood, he could not wash off the stinking smell in three dayes.

1635. At Hensen two Armies of strange Birds fought in the Air. A Randevous of Dogs meet and joyn; and Musketeers attempting to part them, the Dogs slew nine of them, and forc'd the rest to flight.

III. Persecutions in the Old and New Testament.

Cain slays Abel, Gen. 4.

Curst Cham mocks at his Fathers nakedness, Gen 9.

Just Lot is derided, Gen. 19. Ishmael derides Isaac, Gen. 21.

Jacob is hated by Esau, Gen. 27.

Joseph sold by his Brethren, Gen. 37.

Israels First-born stifled or drown'd, Exod. 1. 11. 15, &c.

Israel opprest, Exod. 2. & Juges 3. Hide themselves Jud. 6..

Midians oppression 1 Sam. 13.

Philistins destroy, Judg. 6. Chap. 10. Chap. 13.

No Smith in Israel, 1 Sam. 4.

Saul persecutes David, 1 Sam. 19.

Shemei rails at him: 2 Sam. 16.

Shilah Israels rod, 1 Kings. 14.

Afa imprisons Gods prophets, 2 Chron. 16.

Ahab hates Mica, 2 Chron. 18.

In Jehosaphats Reign the Church is storm'd at, 2 Chron. 20..

Elijah (despised by Jesabel) fell, & many Prophets, 1 Kin. 19.

Eliha suffers by Jehoram, 1 King. 18.

Joash slays Zechariah for his Reproof, 2 Kings 6.

Thousands brought into Captivity, 2 Chron. 21. & 2 Chr. 24.

Edomites, Assyrians and Philistins, 2 Chron. 28.

Jeremiah put i'th Stocks: cast into the Dungeon, Jer. 18.

The III Children cast into the fiery Furnace, Dan. 3.

Daniel put into the Lyons Den, Dan. 6.

Haman persecutes Mordecai, Estor 3.

And a Decree past to murder Israels race, Ezra 4.

Israel disturb'd in building the Temple, Neh. 6.

New Testament Persecutions.

Herod slayes the Israelites Children, supposing also to have slain

JESUS, Matth. 1.

Herod the Lefs beheads John Baptist, Matth. 14.

Peter and John imprisoned for preaching Christ, and restoring a man

born lame, to his limbs, Acts 4.

The Apostles imprisoned; and delivered by an Angel, Acts 5.

Stephenston'd, Acts 6. A General Persecution, Acts 7.

Saul persecutes the Christians Acts 9.

Saul converted is persecuted, Acts 12.

James is beheaded, Peter delivered, Paul, Silas and Barnabas beaten,

whip and forc'd to flee, Acts 22.

Paulston'd at Lystra, --- supposing he had been dead, Acts 14, 19, 20.

Paul was martyred at Rome. James cast from a Pinacle.

Titus sack'd Jerusalem and the Temple.

Andrew and Philip were crucified. Bartholomew slain with a Club.

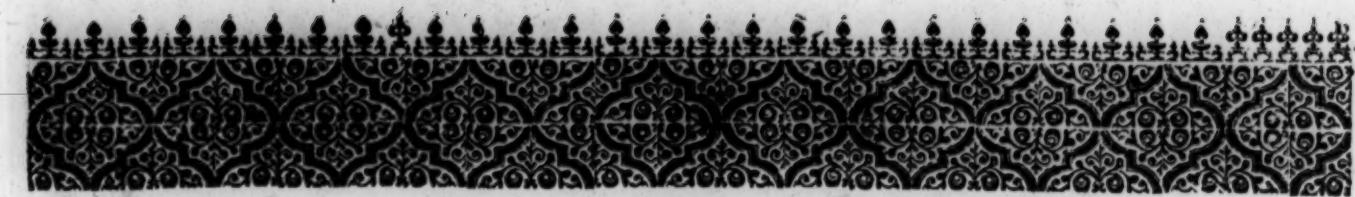
Thomas slain with a Dart. Matthew thrust through.

Simon Zelotes died upon the Cross. Mathias beheaded.

Judas, brother to James, murdered.

Hence See that the Enmity between the Seed of the Woman and the Seed of the Serpent, is of long Standing;

Faithfully collected from History by a lover of true Protestants, this Age producing many false ones to their own Eternal Raine.



A S V V E E T 47 816. m. 22.
PROSOPOPEIA
OF THE SPEECH OF
KING CLODOVEUS,
TO THE BISHOPS AND THEIR
OPPOSERS, AFTER HE VVAS
CONVERTED AND *K. Clovis E. King of France*
BAPTIZED.

MY Lords; (for so you stile your selves) you remember what promise you caused mee to make unto you, before you would Baptize me. Now I declare unto you that it is since manifested unto me; that those vowes which you then caused me to promise, to defend with all my force, are litigious. For your tenets you hould them one way, and your opposers an other, yet neither you nor they utterly deny them; both you, and they confess them, but heerein you differ. You affirme that forme wherein you stand, that faith, that Church to be the very same; which was received of the Apostles; well thus you pleade, and I perceive that howsoever the succession of Bishops have held it, and wheresoever it hath beene dispersed; yet this I now doe understand; that the receipt of the Apostles from Jesus Christ himselfe is the first principle, and ground of my vow, which I promised to perfist in, and to defend with all my force, and all the other Circumstances of my promise are but depending upon this. Know therefore this, that this I chieffely aime to keepe; and so farre to assist you, as you ground upon this. But on the contrary, your opposers doe averre, and on their part maintaine; protesting to affirme, and prove that your faith and Church is not that faith, and Church, which the Apostles received and delivered, but is utterly degenerate, and swarved from it. Looke ye therefore to it; bee not yee your selves the cause to make me breake that promise, which you made me vow. You see that these oppose you, therefore doe you justifie your selves how you can, of what they object against you, to cleare your one cause as you can, to confute them. And you the Bishops adversaries, on your part, my desire is, that you on the other side, should lay downe your proofes, (the best you can) to defend the faith and Church, which you maintaine; and if your reasons bee better grounded then theirs, I shall defend you; otherwise I shall impugne your forme, and defend theirs against you.

Now because the proceeding therein shall be just, and equall, both towards the plaintife, and defendant, neither you, nor your adversaries shall have any voice on either part to judge; neither in your testimony nor theirs, for thus to doe to one were partiality, to the other injustice. And to avoide all suspicion, I my selfe (whom the matter both for my office, and glory more concerneth) In regard of my vow, which makes me a party in the cause, will therefore be no Judge, but an indifferent hearer of you both.

Me thinkes it should be no difficult matter to cleare this controversie, because you both admit the Scriptures to be the word of God; and the Apostles faith, and the Apostles Church be so manifestly recorded in the Scriptures; and Christ himselfe willeth us to search the Scriptures.

Know ye therefore, that without partiality your faths and Churches on either part shall bee compared to, and levelled, by that platforme which shall be found there apparently expressed.

Therefore expect no other tryall; but that as the Scripture shall strike the stroke betwenee you, even so will I be led to ministre justice, and maintaine my vow; and will (with all my force) defend that faith, and Church; vwhich shall there be found to be received from the Apostles, and vwill extirpate (vwith all my force) that faith and Church; vwhich is degenerate from it.

FINIS.

R. Fisher (J) aue. Op. & Seal'd. 1648

The dailie Examination, and Arraignment of Sins; gathered out of the most Reverend the
Primate of Ireland's Sermon at Lincolns Inn. Decemb: 3, 1648.

48

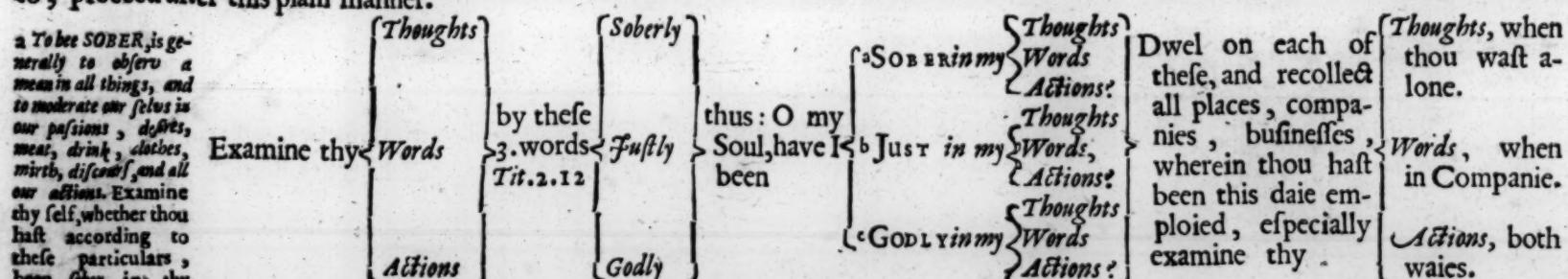
816. m. 22

61.

1. Because green wounds are easily cured, and nothing fester's so quickly, or so sowly, as sin: When David's heart had presently smote him for cutting off the skirt of Saul's robe, hee hear'd no more of that: but that sin with Urias his wife, wherein hee soaked so long, brake his bones, as appeareth by his praier, Psal. 51. 8.
2. Thou do'st help thy memorie by this (my Soul !) : for if in one daies account manie sins bee forgotten, how manie must bee forgotten, if thou leav it to bee the account of manie daies ?
3. Sin divided thus into parcels, is more easily dealt with, as a massie Tree cut out into Billets, or smaller pieces.
4. Thou do'st by this means (my soul !) prevent Satan's accusation: that Accuser of the brethren doth (no doubt) bill thee daily ; what a comfort will it bee for thee (my Soul !), that thou hast been sueing out thy pardon, ere hee could com to put in a charge against thee.
5. O my Soul, Thou lookest daily on everie thing els that thou hast, on thy Hous, Land, Cattle, Clothes ; on what-ever thou hast, that may bee impaired, or improved daily ; what a shame is it (my Soul !) thy self should bee less considerable to thy self.
6. Thou art permitted to live but to this purpose, whatever worldlie ends of living thou propose to thy self: and thou knowest not, if thou neglect this, whether anie more time will bee given thee. See Revel. 2. 21.
7. If thou perform this exactly, and constantly everie night and morning, thou wilt (my Soul !) have but one day to answer for all at thy parting hence: O what an eas would that bee to a dying man !

The necessarie of dai-
lie examination, ap-
pear's by these Reasons.

When these, or the like Reasons, have convinced thee of the necessarie of this Examination, and affected thy heart with a desire thereto, proceed after this plain manner.



deeds this daie: where thou findest thou hast give God thanks, and beg perver-sance; where thou findest the contrarie, beg pardon, and resolv for the future against it. b To bee JUST, is, in thought, word, and deed, to do that right thou wouldest bee done to, and the Scriptures require, to the person, soul, bodie, name, estate of everie man; to render their dues to all, whether superiors, inferiors, or equals: examine by these particulars how just thou hast this daie been, and according as thou findest thy self, proceed as directed in the description of Sobrietie. c To bee GODLY, is, to know God, to use, and improve our knowledge of him, to remember him, trust and hope in him, to have love and zeal to him, joy in him, to bee thankful, obedient, patient towards him, to fear him, and humbly to submit unto him, to reverence and honor him, to bee sorry for offending him, to seru and worship him, to pray, read, and bear his word, and that rightly, to sanctifie his name, and glorifie him, in whatever bee is made known to mee by: examine thy self, whether thou hast done according, or contrarie to these particulars, and then proceed as above directed.

Especially my Soul, thou art to finde out thy master-sin; in order to which, thou commonly committest most of thy other sins: as if covetousnes bee thy master-sin, there is no other sin which thou wilt not do, to fulfil its desires; thou wilt dishonor God, swear, violate the Lord's daie, bee disobedient to Superiors, murther, commit adulterie, steal, bear fals-witnes, to gratifie thy covetousnes. And so if pride, or anie other sin bee thy master sin. If thou wouldest know it,

1. Thy **Thoughts** are most conversant about; as when David awoke hee was presently with God; so art thou with thy master-sin.

2. Thou canst not endure it should bee touched, either by thy own examination, or others reproof.

When thou hast found this Ring-leader of thy sins, go to God with strong cries, beg earnestly of him, O my God, give mee grace to bee deeply sorrowful for what's past, to resolv presently against it, and for the time to com, to endeavor by all means, that this chief enemie of my soul, may not bee re-admitted.

Thy sins of the daie beeing discovered, thou art to discover the hainousness of them, lest that thou pass them over too lightly; Therefore they are to bee tried and arraigned, by considering these following Points, and saying to thy Soul,

1. O my Soul, thou hast by the sins of this day, forsaken God, whom thou shouldest have simply stuck to, as beeing most excellent, and amiable in himself, and most bountiful also unto thee.

2. Thou hast forsaken him for inconsiderable things, for profit with Judas, for pleasure with Esau; how wicked do'st thou think them, for what they did, and what can't thou think of thy self doing the same things? O my soul, thou hast left God for transitorie things, that (if they were permanent) can neither satisfie nor save thee from Death or Judgement; and the lesser thy motive was, the greater is thy sin; especially if thou hast sworn, which is a sin men do gratis commonly, and for no advantage, whose doom is to bee seen, Psalms. 25. 2.

3. Thou hast offended against thy God's precept (O my Soul !), and hee seem's to speak unto thee, as hee did to Adam, hast thou eaten of the Tree I forbade thee, Hast thou thought, and spoken, and don this daie what I forbade thee?

4. O my Soul, thou hast not offended against his precept onely, but notwithstanding his help to observ it, hee gave thee grace, and thou did'st not use it; a little grace goe's far, and thou mightest have thereby kep't God's word, Rev. 3. 8. but thou hast (my Soul !) received the grace of God in vain.

If wee would judge our selvs, wee should not bee judged. 1. Cor. 11. 31. Having found the hainousness of thy sin, and thy self thus guiltie, what remain's (my Soul!) but that thou sentence thy self and say, O my Soul, how can it bee but that God for sake's thee also, and take's away his Spirit, Graces, Angels, from thee, leaving thee without guide, or protector, to bee worried by the Divel, the world, and the flesh? Think whether thou canst sleep in such a case, O then (lest vengeance overtake thee, and to recover thy former interest in God) bee-take thee quickly unto him, in this or the like Prayer.

Blessed Lord!

I have oft this daie by intemperance, unrighteousnes, and ungodlineis, in thought, word, and deed, forsaken thee my God, notwithstanding thy Precept yea thy help of Grace to observ it; and this I have don for inconsiderable things, so that I am now to bee forsaken by thee, to bee bereft of thy direction, and defence, and to bee left, to the disposeing of the enemies of my soul and bodie; yet O Lord, thou hast graciously vouchsafed mee power to survey my condition, to examine my sins, whilst yet cureable, and to bee dealt withal, afore the Divel's accusation hath drawn down thy vengeance; whilst I am permitted to live, and dureing this time accepted, this daie of salvation, Good Lord perfect what thou hast begun, give me an unsained sorrow for what is past, and an earnest purpose to amend; O let mee recover thy good will, that I may rest in thy favor. Dear Father, I long to renew that freindship, I had with thee ere these my sins had broken it, Thou that hast brought mee from my sins, to these desires, bring these desires to perfection; re-unite mee to thy self, and then ravish my heart so with thy excellencies, that I may never more lust after the pleasures, profits, honors of this world so, as to lose that amtie which thou shalst this night vouchsafe mee: Hear Lord, and answer these my petitions, for Jesus Christ's sake, Amen.

Grudg not to bestow the pains of alife, that will quickly end, to compass that life which shall never end. § 50

The Christians daily WALK,

Or profitable Instructions, directing every Man how to spend the dayes of his Life, that his Account may be comfortable at his Death.

Published by H. o. K

49



I Cor. 13.9.8.
Prov. 6.22.
Mar. 6.33.
Psal. 104.34.
John 5.28.

Phil 2.12.
Rom 8.13.

Job 1.5.
Psal. 5.3.
Psal. 59.15.
Psal. 88.13.
Isa. 34.16.

Psal. 141.13.
Col. 3.2.

Ephes. 2.12.

Rom. 12.11.
Ephes. 6.7.
1 Cor. 9.20.

1 Cor. 10.32.
1 Cor. 10.21.
2 Pet. 2.18.
Jer. 22.2.
1 Pet. 3.8
Col. 3.12, 13

Jer. 10.25.
Zech. 12.12.
Josh. 24.15.
2 Chron. 12.11.
Psal. 53.17.
2 Chro. 15.12
Rom. 12.11.
1 Pet. 4.7.
Gen. 24.63.

Mat. 12.35, 36.
37.

Col. 4.6.

Ephes. 4.25.

Mat. 5.34.

James 5.12.

2 Cor. 12.20
Psal. 111.2.
Psal. 107.22.
Psal. 78.11.

E sure to get God, and the things of God next thy heart when thou awakest: God, the World, and Satan with his suggestions knocks to get first in: Open first to God: If Satan or the World hath the possession, out them speedily, and let thy meditation on God be sweet: Spend thy first thoughts on him and thy Eternal condition, whose thou shalt be at the opening of the Graves, and the

Rising of the Dead: Think also thou art one Night nearer Heaven or Hell; resolve to do something towards thy Salvation that day in mortifying some sin, and getting nearer to Christ.

II. Before thou entertainest the World, get more solemnly to God, lift up thy heart unto him first in thanksgiving, for thy Bed-blessings, thy renewed Life and Strength, and then pour out thy Soul in supplication to him for his Grace to enable thee in thy dutys, to resist the Temptations, and to be kept from the evils of that day: Enlarge thy self as time and day will permit, Read withal some portion of Scripture if thou canst.

III. After thou ha'nt been with God, set a watch upon thy Heart, and keep it close, that thy heart may not depart too far from God that day, by setting it overmuch on the Creatures, and thy calling, but keep thy mind Heavenly and near to God, labouring hourly to keep that sweet relish of God upon thy soul, which thou hadst in thy morning Contemplation and Duty, lest thy mind and affections cleave to the World, and so thou pend that day without God in the Wor'd.

IV. When thy watch is set, then set upon thy lawful Calling, with diligence and good will, doing every hours work as to the Lord; live not out of a Calling, nor Idle in it: Exercise as much care as the weightnes of the work requires: Make conscience of spending the day well; judge a mispent hour no small sin.

V. When thou art in thy Calling, avoid all just cause of offence to God and Man, in Word and Deed; do not provoke God to Wrath, nor those that dwell near thee: Corrupt not any by thy wanton Carriage: Wrong not any by unjust dealing, be Courteous, Peaceable and Harmless: Do not easily take offence, but be Patient, Long-suffering, Forgetting and Forgiving, as God for Christ sake forgiveth thee.

VI. Set a solemn time apart to pray in, and with thy Family twice in the day at least, and et thole Prayer-seasons be when the whole Family may most conveniently assemble; and suffer none through slacknes to be absent: Let not Evening-Prayer-season be deferred too late, lest the Body be unable cheerfully to assist the Soul, and so through weariness and heaviness thou lose the duty, and displease God; In all these duties be hearty, fervent, faithful and serious: Spending also some of the day in Meditation of Sin, of Christ, of Death, Judgement, and the Life to come.

VII. Be careful all the day long of thy discourse: For thou must give an account of every Idle word, and by thy words thou shalt be justified, and by thy words thou shalt be condemned: Let all thy speeches be serious, holy, inoffensive, and edifying: Weigh before-hand what Honour thy discourse will bring to God, what good to thy friend, what good or hurt to thy own soul: spend not any foolish jesting, or Taunting Reproachful Speeches: Spend not many words in thy Buying and Seelling: Abhor all Lies, Tales, Idle stories, wanton songs, ballads, and do not Curse or Swear, or use the Name of God vainly: Let the matter of thy discourse be either on the things of God, or the necessary works of thy Calling; talk not much of other mens matters, backbite none; if thou speak of their sins, let it be with grief, and so avoid the same thy self: If of their Godliness, let it be to imitate them; remember God stands by, He hears, and Writes down all thou sayst.

VIII. Observe hourly God's providential dealing with thee or others: If God hath appeared to thee or others in any eminent

Mercy or Judgement, note that, and remember to Praise, Fear and Love him for it: Especially observe what sin he hath shewed thee, what hints of his Love, what hopes of his Glory: Write these in a Book, but chiefly in thy heart for thy support in Deserting and Dying times.

I X. Have a care all day to the feet of thy Affections on what they are: They will be apt to settle on the World and sin, and withdraw from God and duty; review them continually; ask thy self oft what thou lovest, fearest, desirtest, where thou art, and on what? Lim. 3.40. And recall thy soul if it be departed from God.

X. Take heed of letting loose the reins to unruly Passions: If thou be angry sin not, be easie to be entreated again, let not the Sun go down on thy wrath; abhor railing, reviling or stomacking any: In thy patience posses thy soul.

XI. When thou findest any temptations arising, be sure to meet the Tempter in the strength of Christ, with some Scripture Commands, Promise or Threatning, which suits with the nature of the Temptation, to repell it: And let not the Tempter get too near thee: If he be within thee, thou art like to be foiled, it's easier to keep out an enemy than to cast him out when he is in; especially eye the Tempter most when he sets on thee to entice thee into thy constitution sins.

XII. Mark every hour the coming and going of the Spirit, and attend upon it's motions, hear what it faith unto thee, and when thou feelst more than ordinary of its presence, then examine thy graces, mortifie sin, cleave heartily to God, and delight thy soul in him, withal then labour for assurance of his Love (but omit not thy Calling.) When thou feeleſt the Spirit depart, let it not go too far before thou cryeſt after it; O make thy moan to God speedily for its income again.

XIII. Labour to add something to every Grace each day of thy Life, and to take something from thy sin: Build up thy knowle'g, Ephes. 6.10. 2 Tim. 2.1. John 15.15. Mar. 10.4, 7, 10. Psal. 18.23. Psal. 85.8. Ephes. 3.16. Job 6.13. Rom. 8.13. 1 John 5.6, 8. Psal. 51.10, 11, 22. 2 Pet. 1.5. 2 Pet. 3.18. 1 Thes. 3.12. Isa. 29.19.

XIV. Have frequent and hourly recourse to the B'od of Christ by acts of Faith for renewed Acts of pardon for thy renewed sins, and keep open the Flood-gates of Repentance, which must run daily, as thou finnest daily; be perswaded that thy work is never done till thy life be done: Also be frequently leaning on Christ, and drawing strength from Him, and he'p in every undertaking, making Him thy All in the point of acceptation with the Father, and assistance in all thy lawful works and duties.

XV. If thou fall into a sin of a deep die, lie not long in it, but apply thyself to Christ for help: And though thou must go with shame to God by Christ for forgiveness, yet go speedily, and lie at the Throne of Grace till thou hast got some sense of God's Favour, and made up the breach which thy sin made, and till thy strangeness to God by reason of that sin be removed from thy spirit when thou art wounded; it's not good to lie long from the Phyſitian.

XVI. Above all take heed lest thou fall into a custom of finning; if one Act or two may stand after Illumination with Grace, do not think too many will; betimes get out of a way of finning; the more thou yieldest, the more sad thy case, and hard thy cure is.

XVII. Be doing or receiving good in all the places God shall cast thee; if thou art among thy Superiors in grace and knowledge, learn; if among those that are Weaker, teach them: Suffer not sin to pass by unreproved, but be a faithful, yet a wise and seasonable Monitor of those about thee, and take reproofs thy self kindly.

XVIII. In the evening of the day perform thy evening sacrifice of private and secret Prayer and Praises, for thy special Graces, Mercies, and Love-tokens received that day, then give up thy self to God and his protection: Kiss his Son, and let Him lie between thy arms all night: Meditate on Him in the Night-watches, and take thy rest sweetly in the Lord.

Nulla Dies sunt linea.

816. m. 22

63.

The true and faithful Discharge of *R*

RELATIVE DUTIES.

Is a very great Honour and Ornament to the

50

DOCTRINE of the GOSPEL;

Without which, the talk of Godliness, and Profession of Religion, is vain ; and therefore all Christians should labour to understand their Relative Duties, and be careful and conscientiable in the discharge of them.

The Duties of Wives.

Of Husbands.

Of Children.

Of Parents.

Of Servants.

Of Masters.

1. **T**is their duty to love their Husbands : this is a duty that helps to the right performance of every duty no : duty will be well discharged without it, tis so necessary that the Apostle would not only have *Titus* press it himself, but put the aged women upon teaching the younger to love their Husbands. *Tit. 2. 4.*

2. To be subject to their husbands, this is the Cardinal virtue, the prime virtue of a wife, therefore the Apostles do so oft in plain express terms require and press it, *Eph. 5. 22. 23. Col. 3. 18. 1 Pet. 3. 1.* tis a breach of God's order when Wives are not subject.

3. To be faithful, &c. they must not in word or action, be unfaithful to their Husbands, this is a breach of Covenant, yea the Lords Covenant, *Prov. 2. 17.*

4. To be careful to please, &c. *1 Cor. 7. 34.* the Apostle takes it for granted, that a good wife does so, because she ought to do so.

5. To endeavour to win the souls of their Husbands, and that; *1. By a holy Conversation a good carriage, 1 Pet. 3. 1. 2. By gentle persuasions, persuading them to mind the good of their souls, 1 Cor. 7. 15.*

6. To bear quietly and patiently with their Husbands, *1 Pet. 3. 4.* as wives should not provoke their Husbands, so they should not easily be provoked by them.

7. To reverence their Husbands, the Holy Ghost takes notice of it as commendable thing in *Sarah*, she did her Husband Lord, *1 Pet. 3. 6.* mentioned as an usual thing done her.

To be helpful to, &c. one end the Wives Creation was to help Husband, *Gen. 2. 18.* they must helpful to their Bodies, Estates, &c. *Pro. 31. 12.*

1. **T**o love their Parents; this is express in the fifth Commandment, where, i. Tis directly mentioned, not by consequence, esp cially the Husband is to love the Wife, or with more special love, this is the prime virtue of a Husband, *Col. 3. 19. Eph. 5. 23.* Christ is the Pattern and Example, 28, and 33.

2. To dwell with their Wives, *1 Pet. 3. 7.* the Husband must forsake Father and Mother and cleave to his Wife, *Gen. 2. 24.* Where the Apostle states the question of separating for fasting and prayer by consent, he shews must be only for a time, and then they must come together again, *1 Cor. 7. 5.* Christ condemns the Jews putting away their Wives when they disliked them. *Mat. 11. 2.*

3. To pray for their Wives, *Gen. 25. 21.* he did not curse his Wife, nor was bitter against her because she had no children, but intreated the Lord for her.

4. To pray with his Wife, *1 Pet. 3. 9.* the Apostle takes it for granted that good Husbands and Wives pray together, that tis their manner and custom to do so. They have mutual need of protection, direction, many blessings.

5. To be faithful to their Wives, otherwise the Lord will be a witness against them, *Mat. 2. 14.*

6. Wifely to manage their authority, must not be with passion and bitterness, but with wisdom, meekness, patience, *1 Pet. 3. 7.*

7. To maintain their Wives authority; if tis weakened, they will prevail the less in their Husbands absence, *Gen. 16. 6.*

8. To honour their Wives, *1 Pet. 3. 7.* the Husband is to respect and esteem his Wife, or otherwise he will discourage her, and occasion unquietness.

9. To cover the infirmities of their Wives, *Joseph* had great cause to suspect his Wife of incontinency, a foul crime, yet he would not make her a publick example. *Mat. 1. 19.*

10. To advise with their Wives, God hath made the Wife of her Husband Privy-Council, *Gen. 31. 4.*

11. To comfort their Wives. Have they trouble of spirit, affliction of body, loss of Children &c. Husbands must endeavour to comfort them in all their troubles and afflictions, outward, inward, *Eph. 5. 29.*

1. **T**o honour their Parents; this is express in the fifth Commandment, where, i. Tis directly mentioned, not by consequence,

2. It hath a promise annexed to it, *that thy days may be long, &c.* and under long life is included a prosperous life, so far as shall be for Gods Glory & their good, which sheweth the special respect God hath to those that honour their Parents, and how ready he is to bestow his Blessing on them, *Eph. 6. 2, 3.* Children must honour their Parents, 1. in Heart; they must keep an inward reverence of them, *Lev. 19. 3.*

2. In Word; give them honourable Titles, and meek and courteous speech, *Gen. 22. 7. Pro. 31. 28. 3.* In behaviour giving them obeyance; thus we find the Saints of old, even those eminent ones that are gone up to glory, *Gen. 46. 12. Ex. 18. 7. 1 King. 2. 19.*

2. To obey their Parents, in their commands, instructions, reproofs, *Eph. 6. 1. Pro. 1. 8. 9.*

3. To submit to their corrections, *Heb. 12. 9.* the Apostle does not only mention what they had done, but intimates what Children should do.

4. To bear with the infirmities of their Parents, cover them in love, *Pro. 23. 22.* old Women are many times full of infirmities, pettish, froward, humorous, but Children must not therefore despise them, but bear with and cover their infirmities.

5. To requite their Parents their kindness care and cost toward them, *1 Tim. 5. 4.* this Children should do,

1. By acknowledging their Parents Love and paines. 2. By a dutiful behaviour; this is the crown of Parents, a great comfort to them.

3. By visiting of them, especially in time of sickness, and discomfort, *Gen. 48. 2. 3. and 37. 35. 4.*

4. By aiding and relieving them, if they be low and in necessity, *Gen. 45. 10.* Christ shews it was wicked doctrine, to free persons from relieving their poor necessitous parents, *Mat. 7. 11. 12. 5.*

5. By endeavouring to protect them in time of danger, *1 Sam. 22. 3. 4.*

6. To provide for their Children, *Gen. 30. 30. 1 Tim. 5. 8. 2 Cor. 12. 14.*

7. To give them good examples; the Parents actions be copies for their Children, very prevalent.

David resolved, *Psa. 101. 2.* Good counsell's vain, without good exam-

1. **T**o pray with and for their Children. Your Children have their natural blindness and corruption from you, and should not you pray for their good ? *Gen. 17. 18.*

2. To teach them the holy Scripture, and that both by reading to them, and bringing them up in reading; it was the special commendation of *Lois* and *Junice*. *2 Tim. 1. 5. 3. 15.*

3. To catechise their Children, *Prov. 22. 6. traine up or catechise.*

4. To inculcate spiritual instructions, not only to teach, but frequently, diligently, *Deut. 6. 6, 7. and 11. 9.*

5. To deliver to their Children those memorable passages of Providence that have been in their days, or their fathers have told them, *Jos. 4. 21, 22. Deut. 4. 9. Psa. 78. 4.*

6. To have their Children to the solemn Worship of God. Parents must not suffer their Children to serve the Devil while they are serving the Lord. *Gen. 35. 3.*

7. To correct their Children. They must not only charge and command their Children, *Gen. 18. 19.* but correct them if they do not observe their Commands. *Prov. 13. 24. and 22. 15. and 23. 14. Elies* indulgence cost him dear, *1 Sam. 2. 31.*

8. Not to exasperate their Children. Parents should endeavour always to evidence that what they do is out of love. *Eph. 6. 4. Col. 3. 21.* 'tis an exhortation to Parents not to be over harsh and sharp toward their Children, that may give them occasion rather to hate, than love them.

9. To bring them up in honest calling's *Adam*, that was Lord of the whole world, and the father of all living, brought up his sons in honest Callings, one was a shepherd, the other an Husband-Man. *Gen. 4. 2. Tit. 3. 14.*

10. To guide their Children in their Matches, the glory of God; the credit of Religion, the good of Children, and comfort of Parents themselves, are all concerned in it; great evils have come into the world by ill Matches, *Gen. 6. 24.* how careful Abraham was, *Gen. 24. 3.* what a strict charge, *Deut. 7. 3.* the Father is to dispose of his daughter, *1 Cor. 7. 38.*

11. To provide for their Children, *Gen. 30. 30. 1 Tim. 5. 8. 2 Cor. 12. 14.*

12. To give them good examples; the Parents actions be copies for their Children, very prevalent.

David resolved, *Psa. 101. 2.* Good counsell's vain, without good exam-

1. **T**o reverence their Governors of both Sexes; this is an illbecoming thing, yea a thing contrary to Scripture, for Servants to be saucy and checkmate with their Masters,

1. *Tim. 6. 1. all honour. i. e. in speech and behaviour. 1 Pet. 2. 18.* they must inwardly reverence their Masters from the heart, and outwardly declare it in word and carriage, yea though they be not good and gentle, but froward. Servants are apt to despise and contemn those that are peevish and froward, but this they must not do, they must have respect to the Ordinance of God, imply'd *Mat. 1. 6.*

2. To obey their Masters. Religion doth not teach Servants to be loose and careless; this obedience must be, 1. cheerful, not by compulsion, but free, willing. 2. sincere, aiming at the good and welfare of their Masters. 3. Universal, in all things, i. e. all lawful things; for otherwise they must obey God rather than men, *Eph. 6. 5. 7. Col. 3. 22. Tit. 29.*

3. To provide convenient, comfortable food and rayment for their Servants. *Prov. 31. 15, 21.* are clothed with scarlet, or double garments, i. e. they are well clothed against the cold, *Col. 4. 1.*

4. To look to their commands; both as to, 1. The matter of them; Masters must see their Commands be lawful and good, must not impose any thing upon Servants which the Lord hath not warranted in his word, not require Servants to lyre or flinch for them, or break the Sabbath. 2. The measure, Masters must not impose more labour upon their Servants than they have strength well and comfortably to perform; this is oppression and cruelty, *Ezai. 58. 6.*

5. To protect and shelter their Servants, must not suffer them to be wronged and abused by others; as the Lord is a shield to his Servants, *Psa. 84. 11.*

6. To take care of their Servants in their sickness and weakness, and use means for their recovery, *Mat. 8. 6.*

7. To endeavour the good of the souls of their Servants: of all duties this is the greatest, and yet most neglected; good *Joshua* would not serve God alone, but have his household serve God with him, *Jos. 24. 15.* what a Religious family *Abraham* had; as they were train'd in civil affairs, and military postures. *Gen. 14. 14.* so in Religious matters too.

SCRIPTURE RULES

To be Observed in Buying and Selling.

816.m.22

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By Mr. CHRISTOPHER LOVE, late Minister at Lawrence Jewry, London.

Rules concerning Buying Commodities.

1. If you would not transgress Scripture rules in buying: then first take heed that you do not discommend those Commodities that are very good, which you are about to buy, that so you may bring down the price of the Commodity, and get it for less than it is worth: there is a known place of Scripture for this in Prov. 20. 14. *It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.* People in Solomons time they were so wicked, that when they came to market to buy any thing, the buyer he would discommend the Commodity, and say, *it was naught, thought were very good and salable;* but when the seller was gone, then he would boast of what a good penyworth he had bought, and the like.

2. Do not make vows and protestations, that you will give no more for a Commodity, than what you have first offered, when afterwards you will give more. This is a very common thing with Trades-men; you shall have a man come to a shop, and cheapen a Commodity, and the buyer he will say, *be will not give a farthing more,* and the seller will say, *be will not take a farthing less,* and yet both the buyer gives more, and the seller takes less; now this is no other than a palpable and downright lye.

3. Do not give counterfeit money for those Commodities you buy: this you have an example of in Abraham, when he was to buy the field in Mackpelab of Epbron the Hittite, for a burying place, in Gen. 23. 16. saith Abraham, *I will give thee four hundred shekels of silver, currant money with the Merchant;* And therefore you transgreses Scripture rules if you know you have brass mony, or counterfeit gold about you, and yet pay it away for Commodities; you sin in doing so, though you your self took it for Commodities.

4. Do not give for a Commodity less than in your conscience you think it is worth; it is an oppression in buying, when you seek to bring a Commodity under its due value and worth. Abraham when he was to buy the Cave in Mackpelab of Epbron, saith he, *I will give thee the worth of it in money:* and so David when he was to buy the threshing floor of Araunah the Jebusite, 2. Sam. 24. 24. saith he, *I will buy it of the at the full value of it.*

5. Do not long defer the paying for those Commodities which you have bought, when thou hast by thee wherewithal to pay it: there is an excellent place for this in Prov. 3. 27, 28. *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it: say not unto thy neighbour, go, and come again, and to morrow I will give, when thou hast it by thee.* This Text is referred to works of mercy, but it hath relation to buying and selling, and trading in the world: if you owe a man money for a Commodity, you ought to pay him, and not to let him come day after day for it, and go without it, when you have it by you. 2. Kings 4. 7. it is the badge of a wicked man in Scripture, *not to pay his debts,* in Psalm 37. 21. *The wicked borroweth and payeth not again.*

6. Do not engrosl a Commodity, that is, do not buy all of a Commodity into your own hands alone, that by that means you may sell the commodity at your own price; this is a mere oppression, destructive to a Commonwealth, and to all trading; the Scripture condemns this in Prov. 11. 6. it is spoken there of Corn mungers; saith the Text, *He that with-holdeth corn, the people shall curse him, but blessing shall be put upon the head of him that selleth it.* In Solomons time there were corn-mungers that when corn was cheap would go and buy up all the corn in the country, and would keep it up and sell none till corn was very dear; now saith the Text, *He that doth thus, the people shall curse him for it, but blessing shall be upon the head of him that selleth it.* Now it is no sin in its self to engrosl a commodity, thereby to sell it the cheaper, but for a man to engrosl a commodity, merely thereby to advance the price of it,

this is such an oppression, that the people shall curse him for it.

7. Do not in your buying a commodity take any advantage of the mistake or oversight of the seller; as suppose you should come to a shop and buy so many yards of cloth, or the like, and he should give thee more than is thy due, or take less money of thee than his is due, you should take no advantage of him in such a case, but restore it again: for if you take any thing more from him than you bought of him, it is theft; or if you give any less for the commodity than you bargained for, it is theft; there is an excellent place for this in Gen. 43. 12. Jacob when there was a famine in the Land, he sent his sons down into Egypt to buy corn, and Joseph knowing his brethren, filled their sacks with corn, and put the money which they brought for the corn, in the mouth of the sack again; and when they came home and found their money in the mouth of their sacks, they told their father Jacob of it; then saith he to them, *Go back again, and take double money in your hand, and the money that was brought again in the mouth of your sacks, carry it again in your hands; for peradventure it was an oversight: here was a confienciousness in Jacob.*

8. Do not buy any commodities on the Lords day; it is true, upon urgent occasions to maintain life either in man, or beast, this is lawful; but to buy any thing, that you may well be without till Monday, in this case you sin if you buy any thing on the Lords day; in Neb. 10. 31. and Nebemiah entred into an oath, and the people with him, *that if any of the people of the land brought wares, or any vintals to sell on the Sabbath day, that they would not buy of them;* and as the law did not give them leave to break the Jewish Sabbath, so neither doth the Gospel give us leave to break the Christian Sabbath; and therefore I cannot see but that it is a sin, for men to buy either wine or beer, or pepper or mustard, or any other trivial things (which they may well be without) on the Sabbath day.

9. Do not in buying a commodity, work upon the necessity of a poor man, that hath need of money; this is a great sin in Tradesmen; they know that a poor man wants money, and he must sell off his ware, or else he cannot buy bread for his family, and therefore he will work upon his necessity, and will not buy the commodity of him, unless he will sell it cheaper than he can afford it; now this is a great oppression; in the 25. of Levit. 14. *If thou buyest any thing of thy neighbour, or sellst any thing to thy neighbour, thou must not use oppression.* There is an oppression in buying as well as in selling; it is a great oppression for rich men to work upon the necessity of a poor man, to make him sell cheaper than he can afford, or else to buy nothing at all of him.

10. Do not buy those things that are not fit to be bought and sold: as first, Do not buy stolen goods, they are not fit to be bought; if thou knowest that the goods that are to be bought, are stolen goods, they are not to be bought, but to be restored; as the receiver is as bad as the thief, so the buyer is as bad as the thief: Secondly, do not buy monuments of Idolatry, for they are not fit to be bought, as Crosses, Beads, and Images, and Crucifixes, and the like: Thirdly, Do not buy men for slaves: this the Lord reproves in Amos 2. 16. *They sold the righteous for silver; and the poor for a pair of shooes;* and so in the 27. of Deut. *Thou shalt not steal thy Brother, and make merchandise of him:* we shoulld therefore take heed lest we split our souls upon any of these rocks, and let us labour, that among all our buyings, we buy that which Christ bids us buy; in Esay 55. 1. *Ho, every one that thirsteth, come you unto the waters, and be that bath no money, come, buy and eat, yea, come buy wine and milk without money, and without price.*

Rules concerning Selling Commodities.

1. If you would not transgress Scripture rules in selling commodities; then in the first place do not multiply words in selling; the Scripture affords many examples for this, as in Gen. 23. 15. *Abraham, as I told you before, when he was to buy the cave of Mackpelab, of Epbron, he told him that it was worth four hundred shekles of silver,* and Abraham presently gave him so much currant money with the Merchant: And so God himself takes upon him to be a seller, in Zach. 11. 12. *If you think good, saith God, give me my price; if not, forbear; multiplicity of words is needless;* *In a multitude of words (saith Solomon) there is sin,* men should not lavish and frolick in a shop.

2. Do not commend and overpraise a commodity, when you know in your conscience, that there is a fault in it; this is a vicious carriage in the seller, when he shall use abundance of fine words to set out a commodity when it is not good. As the buyer should not discommend a commodity when it is good; so should not the seller over-praise and commend a commodity, when it is naught.

3. Do not sell thy commodities by false weights, nor by false measures; do not keep a deceitful ballance, or a deceitful measure; this is condemned in Amos 8. 5. *They make the Ephah small, and the Shekel great, and falsifie the ballances by deceit,* and so in the 20. of Prov. 10. *Divers weights, and divers measures, both of them are alike an abomination unto the Lord,* Now this is spoken, not that the weights and measures in themselves, are an abomination to the Lord, but only those men that do use, and keep, and sell by those weights, and measures; and therefore the Lord gave a special law for this, to all that did follow trades in Israel, in Deut. 25. 14, 15. saith God there, *Thou shalt not have in thy house divers measures, a great and a small, that is, a great measure to buy by, and a small one to sell by; Thou shalt not have in thy bag divers weights, a great and a small, but thou shalt have a perfect and a just weight, and a perfect and a just measure, shalt thou have, and that thy dayes may be long in the land which the Lord thy God giveth thee;* and so in Mic. 6. 10. *Is there yet, saith God, the treasures of wickedness in the house of the wicked, and the scant measure, which is an abomination unto the Lord?*

4. You are to make conscience in selling a commodity, not only that you do not speak falsely, but also that you do not speak in an equivocating manner: It is an observation that Luther hath upon these words, *Let no man defraud his Brother,* saith he, there are many Shop keepers, that will not lie, but they will equivocate very much; you shall have a tradesman that to sell off a commodity, he will get a partner with him, and he shall offer him so much for a commodity, and then he will tell the next man that comes for that commodity, that there was one offered him so much for it but even now; and then they will say likewise, it cost me so much, when it may be they had other things with it of a greater value and price, and it may be they had a great deal of time given them to pay for it, whereas the buyer pays ready money; and many other equivocating words they use, which is as bad as lying.

5. In selling a commodity do not work upon the ignorance or simplicity of the man that comes to buy the commodity; but if you discern him to be unskilful, rather use him the better, than the worse; in Zepha. 1. 9. says God there, *In the same day also will I punish all those young men, that leap in the threshold, which fill their masters houses with violence and deceit;* and so in 1 Thes. 4. 6. *Let no man (says the Apostle) go beyond or defraud his Brother in any master, for the Lord is the avenger of all such;* and so in 2. Pet. 2. 3. *And through covetousness, shall they with fained words make merchandise of you, whose judgment lingereth not.* When men shall work upon the ignorance of the buyer, and to advance the price

of the commodity, this is a great sin.

6. Do not imbaste a commodity from its primitive worth and goodness, and yet sell it at the full price as if it were good, thereby to get the more by it: this the Scripture condemns in Amos 8. 6. *They sell the refuse of the wheat:* the corn-mungers, in those times they would pick out the best of their wheat, and yet sell the worst at the full price of the best: now this the Lord condemns, and so in Esay 1. 22. *They mingle wine with water, and dross with silver:* the Scripture condemns this, to imbaste commodity from its primitive goodness, and yet to sell it at the full value of the best.

7. Be not among the first that shall raise the price of a commodity; this I hinted to you before in Prov. 11. 26. *He that with-holdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.*

8. Be not so eager in selling of your commodities, that you cannot content your selves to sell on the six days of the week, but you must sell on the Sabbath day likewise; be not like those in Amos 8. 5. saying, *When will the new moon be over, that we may sell corn, and the Sabbath be over, that we may set forth wheat?* and so in Neb. 13. 15. *In those days, saith the Prophet, saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, and all manner of burdens, which they brought into Jerusalem on the Sabbath, and I testified against them in the day wherein they sold victuals.* Now this is against your common selling houses, and shops of mean trades, that sell by retail, that make nothing of selling small trifling things on the Sabbath day; but this is a great sin.

9. When you are found out to be deceitful in your dealing, do not justify your deceit; many men, if you come to them, and tell them, that they sell dearer than their neighbors, they will tell you, that they do not; or if you tell them that the commodity is not good which you bought of them, they will say, it is as good as they can afford for the price, and the like; this is condemned in Ephraim, in Hosea 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his band, he loves to oppress, and yet he saith, I am become rich; and I have found me out substance, and in all my labours they shall find no iniquity in me, that is sin;* you should not justify your deceit.

10. Do not sell those things that are not saleable; as first, do not sell spiritual things, for they are not saleable, as in Act. 8. 20. *Simon Magus when he would have bought the gift of the Holy Ghost with money, saith Peter to him, Thy money perish with thee, because thou thoughtest that the gift of God might be purchased with money.* Secondly, do not sell monuments of Idolatry as Crosses, and Beads, and Images, and Crucifixes, and Conjuring Books, and the like; they are not fit to be sold, as in Act. 19. 19. *Many also of them that used curious arts, brought their books together, and burned them before all men, and they counted the price of them, and found it to be 5000 pieces of silver;* this is spoken here of Conjuring books; and notwithstanding they were of so great a value, they would not sell them, but burned them. Thirdly, Do not sell thy self as Abab did, to work wickednes; for you are not your own, but Gods; and therefore you must glorifie God in your bodies, and in your souls, which are God's. Fourthly, You must not sell stolen goods. Fifthly, You must not sell those things that are for no other use, but for to commit sin in the using of them; as for to sell stuff to paint Harlots faces, is a sin, because it is for no other use but to commit sin in the using of it.



G R E A T

And Good NEWS to the



CHURCH OF ENGLAND:

Being the Exact NUMBERS of
CHURCH-MEN, DISSENTERS, And ROMANS,
In ENGLAND And WALES;

As they were given to the Late King JAMES; on the 3^d day of May, 1688, From an Authentick Calculation;

Wherein it appears, That the Churchmen are more in Number than Romans and Dissenters 2354727, (Viz.) Protestants 179 to One Roman, Protestants 23 to One Dissenter, Protestants more than Both 102 to One.

Also is presented to the World the 7th BISHOP SPEECH to King JAMES, and His Answer to the said Speech.

With choice Observations upon the BISHOPS Commitment to the Tower; And also upon their Deliverance out of Prison, Worthy the Remark of all Good Christians.

	Protestants,	Romans,	Dissenters.
Provinces	21233622	118782	5931532
Canterbury, York,	3538905	19783	155255
Total of Each. —	2477261.	13856.	108678.

Protestants 179 to One Roman: Protestants 23 to One Non-Con.

Protestants more than Both Romans and Non-cons, 2354727, which is 102 to One.

The Seven BISHOPS Speech to King JAMES, on May 8th, 1688. Concerning Reading the Declaration for Liberty of Conscience, in Churches.

May it please Your Majesty,

We are not Averse to the Reading Your MAJESTY's Declaration for Liberty of CONSCIENCE for want of due Tenderness towards DISSENTERS; In relation to whom, We shall be willing to come to such a Temper, as shall be thought fit, when the Matter shall come to be Considered and Settled in Parliament and Convocation, The Declaration being Founded upon such a Dispensing Power, as may at Pleasure set aside all Laws Ecclesiastical and Civil, Appears to Us Illegal; and did so to the Parliaments in 1662, and 72: And it is a Point of such Great Consequence, That We cannot so far make Our selves a Party to it as the Reading of it in the CHURCH in the Time of Divine Service.

King JAMES's Answer.

I Have heard of This before, But could not Believe it, You look like Trumpeters of Rebellion; You aim at my Prerogative, But I will not lose one Branch of it; Take your Course, and I will take Mine; My Commands shall be Obeyed, Deny it at your Perils.

Note: Here follows Four most Remarkable Passages: Worthy the Consideration of every true Son of the Church of England, which import that God Almighty of His infinite Wisdom and Goodness has frequently given his People peculiar Tokens to distinguish Good from Evil; more especially in disposing Matters so Agreeable to the before Epistles, and Acts for these following Days, which have been Attended with such Extraordinary Circumstances:

That on the 29th of January, when King Charles I. of Blasted Memory, was Murthered, the Lesson appointed by the Church to be Read on that Fateful Day, is the 27th Chapter of St. Matthew.

When the morning was come, all the Chief Priests, and Elders of the people took council against JESUS to put him to death.

And when they had bound him, they led him away, and delivered him to Pilate the Governor.

Then Judas which had betraiyed him, when he saw that he was condemned, repented himself, and brought again the riddle piece of silver to the chief priests and elders, and said,

John 18:16 Then said Peter, I have a sword.

17 For his filth, I have here. I drew it in time of need, and in the Day of salvation have I received thee; behold, now is the accepted time; behold, now is the day of salvation.

18 Giving no offence in any thing, that the scripture be fulfilled.

19 But in all things appearing our filth as the Ministers of God, in much Patience, is Afflition in necessities in Distress,

20 In Strips, in Embarrassments, in Trouble, in Labour, in Warships, in Failings,

21 By Paupers, by Knowledge, by Long suffering, by Kindness, by the Way of Truth,

22 By the Word of Truth by the Power of God, by th Armour of Righteousness, on the right hand, and on the left.

23 By Honour and dishonour, by evil Report and good Report, as deceivers, and yet untrue;

24 As unknown, and yet well known; as if I say, and before, we live, as chastised, and yet killed;

25 As if nowise, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet profiting all things; ex.

That is now upon the 29th of June, St. Peter's Day, that they were Delivered; They went immediately to White-Hall Chappel, the same Morning, to Return Thanks, Where the Epistle for the Day was Read, in the 12th Chap. of the Acts, from Verse the 1st. to the 12th.

NOW about that time, Heard the King fireing I forth his lands to see certain of the Church.

2. And he killed Iudas the Brother of John with the sword.

3. And because he fire it pleased the Jew, he proceeded further, to take Peter also,

4. Then when he had apprehended him, he put him in prison, and delivered him to four Quatination of Soldiers to keep him, intensing after Easter to bring him forth to the People.

5. Peter who was kept in Prison, but Praye was made without ceasing of the Church unto God for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two Soldiers, bound with two chains, and the Keepers before the door kept the prison.

7. And behold, the Angel of the LORD came open his side, and a Light shined in the Prison, and hafone Peter on the side, and called him up, saying, Arise up quickly, and his chain fell off from his hands.

8. And the Angel said unto him, Gird thy self, and bind on thy Sandals: and so he did.

9. And he girded him, cast thy garment about thee, and follow me.

10. And he went out, and followed him, and wist not that it was true which was done by the Angel; but thought he saw a vision.

11. When they were yet at the first, and the second Ward, they came unto the prison-gate that led into the City, which opened to them of his own accord, and they went out, and passed on through one street, and forsooth the Angel departed from him.

12. And when Peter was come to himself, he said, now I know of a Surety, that the LORD hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

13. And when he had considered the thing, he came into the house of Mary the Mother of John, whose surname was Mark, where many were gathered together, praying.

Observe the Collect for the foresaid Day.

When Oliver the Usurper died, which was on the 3 of September, 1658. The Lesson appointed by the Council for that Day, is the 14th Chapter of Italian, from Verse 5. to 21.

THE LORD hath broken the staff of the wicked, and the sceptre of the Ruler,

6. He who knew the world to wash with a continual stroke, he that ruleth the Nations in Anger, is percieved, and none understandeth.

7. The whole earth is astir, and Dolor: they break forth into Singing,

8. Yea the forces reject another, and the Cedars of Lebanon, fayre, since that are laid down, no better it can be in sight.

9. Hell from beneath is moved, to meet them at thy coming, to shew on the dead bodies, even as the chief ones of the earth; it hath raffled up from their Throness the Kings of the Nations,

10. All they that speak, and lay unto them, Arise also become weak as we? Art thou less in strength than we?

11. Thy pomp is brought down to the grave, and the noise of thy violie the worm is spread under thee, and the worms cover thee.

12. How art thou fallen from Heaven, O Lucifer, son of the morning? How art thou cast down to the ground, who didst weaken the Nations?

13. For this said I in thine heart, I will ascend into Heaven, I will exalt my Throne above the stars of God: I will be also upon the Mount of the Congregation, in the sides of the North.

14. Yet thou shalt be brought down to Hell, to the sides of the pit.

15. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that under the Earth is to tremble, that did shake King Jordan?

16. The world made wide a wilderness, and destroyed the Cities thereof, that opened not the flood of his Pishers.

17. All the Kings of the Nations, even all of them, lie in Glory, every one in his own habitation.

18. Yet thou art cast out of thy Grave like an abominable Branch, and as the remnant of that thou art slain, cast though with a sword, that goest down to the floors of the pit,

19. For thou art cast out of thy Grave like an abominable Branch, and as the remnant of that thou art slain, cast though with a sword, that goest down to the floors of the pit,

20. To a date not to be named with them in burial, because thou hast destroyed thy land,

and slain my people the seed of以色列, and shall never be revenged.

21. They are fugitives for their Children, for the iniquity of their Fathers that they do terrible things unto the land, nor fit the face of the world with Cities.

GOD Preserve the CHURCH of ENGLAND,

May No Sword Form'd against It Ever Prosper.

GOD save the KING.

A M E R.

LONDON: Printed by David Guthe in Peter Lane, and Sold by the Book-sellers of London and Westminster, 1700. Price 2d.

G R E A T

And Good NEWS to the

CHURCH OF ENGLAND:

Being the Exct NUMBERS of
CHURH-MEN, DISSENTERS, And ROMANS,
In ENGLAND And VVALES;

As they were given to the Late King JAMES, on the 3^d day of May, 1688. From an Authentick Calculation; Wherein it appears, That the Churchmen are more in Number than Romans and Dissenters 2354727, (Viz.) Protestants 179 to One Roman, Protestants 23 to One Dissenter, Protestants more than Both 102 to One.

Also is presented to the World the 7 Bishops SPEECH to King JAMES, and His Answer to the said Speech. With Choice Observations upon the Bishops Commitment to the Tower; And also upon their Deliverance out of Prison, Worthy the Remark of all Good Christians.

	Protestants,	Romans,	Dissenters.
Provinces	Canterbury, 521233627	5118782	5931532
	York, 203538905	2019785	2155255
Total of Each.	2477261.	13856.	108678.

Protestants 179 to One Roman. Protestants 23 to One Non-Conn.

Protestants more than Both Romans and Non-Conn, 2354727. which is 102 to One.

The Seven Bishops Speech to King JAMES, on May 8. 1688. Concerning Reading the Declaration for Liberty of Conscience, in Churches.

May it please Your Majesty,

We are not Averse to the Reading Your MAJESTY's Declaration for Liberty of CONSCIENCE for

want of due Tenderness towards DISSENTERS. In relation to whom, We shall be willing to come to such a Temper, as shall be thought fit, when the Matter shall come to be Considered and Settled in Parliament and Convocation, The Declaration, being Founded upon such a Dispensing power, as may at Pleasure set aside all Laws Ecclesiastical and Civil, Appears to Us illegal; and did to the Parliaments in 1662, and 72: And it is a Point of such Great Consequence, that We cannot so far make Our Selves a Party to it as the Reading of it in the Church in the Time of Divine Service.

King JAMES's Answer.

I Have heard of This before, But could not Believe it, You look like Trumpeters of Rebellion; You aim at my Prerogative, But I will not lose One Branch of it; Take Your Course, and I will take Mine; My Commands shall be Obeyed, Deny it at Your Perils.

Note, Here follows Four most Remarkable Providences, Worthy the Consideration of every True Son of the Church of England, which import that God Almighty of His infinite Wisdom and Goodness has frequently given his People peculiar Tokens to distinguish Good from Evil; more especially in disposing Masters so Agreeable to the Lessons, Epistles, and Collects for these following Days which have been Attended with such Extraordinary Circumstances.

That on the 29th of January, when King Charles I. of Blessed Memory, was Murthered, the Lesson appointed by the Church to be Read on that Fatal Day, is the 27th Chap. of St. Matthew.

When Morning was come, all the Chief Priests, and Elders of the People took counsel against JESUS to put him to death.

a. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governor.

b. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of Silver to the chief Priests and Elders, and so on.

That it was on the 8th day of June, That the Bishops were Committed to the Tower; immediately they went to Evening Service to the Chapel. The Second Lesson for the Day, Appointed by the Church, is the 6th Chap. of the II Epistle to the Corinthians.

We then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

2. For he liveth, I have heard thee in a time accepted, and in the day of salvation have I recovered thee; behold, now is the accepted time: Behold, now is the day of salvation.

3. Giving no offence in any thing, that the Ministry be not blamed.

4. But in all things approving our selves to the Ministers of God, in much patience, in afflictions, in necessities, in distresses.

5. In Strifes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings.

6. By Patience, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love, unfeigned.

7. By the Word of Truth, by the Power of God, by the Armour of Righteousness, on the right hand, and on the left.

8. By Honour and Dishonour, by evil Report and good Report; as deceivers, and yet true;

9. As Unknown and yet well Known; as Dying, and behold, we Live: as chastened, and yet killed;

10. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things etc.

That it was upon the 29th of June, St. Peter's Day, that they were delivered; They went immediately to White-Hall Chappel, the same Morning, to Return Thanks, Where the Epistle for the day was Read, in the 12th Chap. of the Acts, from Verse the 1st to the 12th.

Now about that time Herod the King stretched forth his hands to vex certain of the Church.

2. And because he fave it pleased James the Brother of John with the Sword.

3. Then were the days of unleavened Bread.

4. And when he had apprehended him, he put him in Prison, and deliver'd him to four Quaternions of Soldiers to keep him, intending after Easter to bring him forth to the People.

5. Peter therefore was kept in Prison: but Prayer was made without ceasing of the Church unto God.

6. And when Herod would have brought him forth, the same Night Peter was sleeping between two Soldiers bound with their Chains, and the keeper before the door kept the Prison.

7. And when he had Peter on the side, and raised him up, saying, Arise up quickly; and his Chains fell off from his Hands.

8. And the Angel said unto him, Gird thy self, and bind on thy Sandals; and so he did, and he said unto him, Graft thy Garment above thee, and follow me.

9. And he went out, and followed him, and wist not that it was true which was done by the Angel; but thought he saw a Vision.

10. When they were past the first, and the second Ward, they came into the Iron-gate that ledeth unto the City, which opened to them of his own accord; and they went out, and passed on through one Street, and forthwith the Angel departed from him.

11. And when Peter was come to himself, he said, now I know of a Surety, that the LORD hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered the thing, he came to the House of Mary the Mother of John, whose surname was Mark, where many were gathered together, praying.

Observe the Collect for the foresaid Day.

When Oliver the Usurper died, which was on the 3d of September, 1658. The Lesson appointed by the Church for that day, is the 14th Chapter of Isaiah, from Verse 3. to 21.

THE LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6. He who abhorreth the People in wrath with a continual stroke, he shall rule the Nations in Anger, is perfidious, and none hundredth.

7. The whole earth is in act, and is quiet; they break forth into singing.

8. Yea the Fir-Trees rejoice at thee, and the Cedars of Lebanon, saying, Since thou art laid down, no cedar is come up against us.

9. Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the Earth, it hath raised up from their Thrones all the Kings of the Nations.

10. All they shall speak, and say another, Art thou also become weak as we? Art thou become like unto us?

11. Thy song is brought down to the grave, and the noise of thy voice; the worms is spread under thee, and the worms cover thee.

12. How art thou fallen from Heaven, O Lucifer, son of the Morning! How art thou cast down to the ground, who didst weaken the Nations?

13. Yea thou hast fall in thine heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God.

14. I will sit also upon the Mount of the Congregation, in the sides of the North.

15. Yet thou shalt be brought down to Hell, to the sides of the Pit.

16. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms?

17. That made the world as a wilderness, and destroyed the Cities thereof, that opened not the House of his Prisons?

18. All the Kings of the Nations, even all of them in Glory, every one in his own house.

19. But that art cast out of thy Grave like an abominable Branch; and as the remnant of thoughts are slain, thrust through with a Sword, that go down to the Bones of the Pit as a carcass under feet.

20. Thou shalt not be joynt with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evil doers shall never be removed.

21. Prepare slaughter for his Children, for the iniquity of their Fathers, that they do not rise nor possess the land, nor fill the face of the world with Chiss.

GOD Preserve the CHURCH of ENGLAND,

May No Sword Form'd against It Ever Prosper.

GOD save the QUEEN.

A M E N.



Q V E R I E S

Humbly presented to the serious Consideration of the High Court of

PARLIAMENT.

*H
England,
Scotland & Ireland
Commonwealth
Parl.*

About the two Soule-oppressing yokes of a

Forced Maintenance and Ministry,

That have more oppressed the Consciences of the Knowing and Godly People of this N A T I O N, then all the Tyranny either of the KING or BISHOPS beside.



1 R S T, whether it is warrantable for Magistrates to force all the People in a Nation, City or Town (some of them being godly, others being not, yet discerned to be so) into one way of Church-communion, and to submit unto one and the same Ministry.

2 Secondly, whether it is yea or no the duty of such as feare the Lord in a Parish or Parishes neer adjacent, to joyne themselves together, to walke in Church-communion apart from those that yet appeare ungodly.

3 Thirdly, whether it is the duty of such a People to choose a Minister one or more, such as they are perswaded in their Consciences are faithfull, and able likewise to edifie and build them up, and also to instruct such poore soules as shall come in among them to heare.

4 Fourthly, when a People are at the Charges to maintaine such a Ministry. Whether it is not a great Oppression to force them to maintaine another Parish Minister, whether they judge him worthy or not.

5 Fifthly, whether it is not a sinne in Magistrates to force upon any people a Minister, of whom their Consciences are not satisfied: which if it were an evill in the Bishops (as all our zealous Ministers have said) why then is it not as great a sinne in Magistrates now?

6 Sixthly, whether it is according to the appointment of Jesus Christ, for Magistrates to force from the People a Maintenance for the Ministry; And if so, in what Text of Scripture it is to be found.

7 Seventhly, whether it is a probable way or meanes to advance the Gospel, to force a Maintenance for the Ministry, or whether it is not rather a meanes whereby to foster an Idle, Proud, and sluggish Ministry.

8 Eighthly, which be the most watchfull, Painfull, and Profitable Preachers at this day. Namely those that have nothing but by a voluntary Contribution, or those that usually goe to Law for maintenance.

9 Ninthly, whether it can be expected that such a Ministry will ever worke any effect upon the soules of such as are forced to maintain it against their wills.

10 Tenthly, when a man can take a forc't Maintenance from him or them, on whom his Ministry never wrought so far as to make them willing to give it. Whether this doth not give just cause to doubt that this man seekes the Fleece rather than the Flock. And whether a wise Man would not suffer hard things, rather then commit his soul, to the care of such a Ministry, or helpe to maintain it.

11 Eleventhly, whether doth the Prophet Micah in his third Chap. and fift Vers. describe a true Ministry or no, in these words: *Thus saith the Lord concerning the Prophets that make my people to erre, that bite with their teeth, and cry peace, and he that putteth not into their mouths, they even prepare warr against him.*

12 Twelfthly, The Premises considered, whether it be not a duty incumbent upon the Magistrates (while the opportunity is in their hands) to breake the neck of those Antichristian Yokes aforesaid, & the only way to glad the hearts of all Gods people, and to be called the Repairers of Israels Breaches.

TO

THE
C A S E
OF DIVERS
Roman-Catholicks:

54 816 m. 22
68

*As it was lately stated to a Person Eminent in the Law;
and thought not unfit to be made Publick.*

Very many of such His MAJESTIES Subjects (both Priests and Laymen) are fully perswaded and satisfied in Conscience

That, under God, belongs (only) to his Sacred MAJESTIE, the Supreme coactive Jurisdiction, Sovereaigntie and Rule over the Persons of all his Subjects within any his Dominions, of what estate or condition soever they be, (*Ecclesiasticks or Laicks*) to take Cognizance in his external Judicatories of Offenders for punishment of them, with Civil and corporal punishments, according to the nature and qualitie of their respective crimes and offences so deserving, whether committed in any *Spiritual or Ecclesiastical* thing or cause, or temporal and civil. Which said Supreme coactive Jurisdiction is, and was of Ancient right (in virtue of the Civil Sword) due to the Imperial Crown of this Realm.

That neither the Pope, nor any other foraign Person, State or Potentate whatsoeuer, hath, or ought (of right) to have, over any His MAJESTIES Subjects within his said Dominions, any Superioritie repugnant to the same, to exercise any external Power of Coercion, by civil and corporal punishments, as aforesaid, for any matter or cause, spiritual or temporal whatsoever, other then by or under His MAJESTIES Permission or Authoritie.

That the Crown of *England* is immediately subject to God in all things touching the Regality of the same, and to none other; and consequently, that neither directly nor indirectly, the Pope hath power to depose the King, for any matter, or cause whatsoever; Or to absolve any his Subjects from their natural Allegiance to their Sovereign, though differing in Religion; Or from the Obligation of an Oath by them taken, or to bee taken, for Recognition and Assurance thereof accordingly, which they will faithfully and constantly maintain, notwithstanding any Excommunication, Bull, or other Ecclesiastical Censure to the contrary.

But, by such His MAJESTIES Sovereaigntie and Rule, as above-mentioned, it is not meant, that He hath power to preach the Word of God, minister the Sacraments, Ordain and Consecrate persons to Holy Orders, Excommunicate notorious stubborn Offenders, Absolve Penitents, Or to exercise any power of the Keyes, Or any Act of Jurisdiction purely Spiritual or Internal, over the Soul and Conscience. All which (being meerly spiritual) the Exercise and Cognizance thereof, as such, belong properly to those, whom the Holy Ghost hath placed to rule the Church of God, to punish Offenders in the same, with spiritual Censures, and Ecclesiastical Sentences.

Quare,

If, upon due Consideration of the Preambles, Grounds, and Intent of several Statutes, Enacted against *Popish Recusants*, it may not clearly be collected, that persons of the abovesaid persuasion, were not meant to be comprehended under that notion. And consequently, that the severe penalties in the said Acts mentioned, were not intended to be put in execution against them: If the said persons make publick Profession of such their belief, and confirm the same by Oath, which they are ready to do, in full, plain, and express words, without any Equivocation, or mental Reservation whatsoever; Hoping that for some particular Tenets (no way derogating from the Reverence due to the Divine Majesty, or sincere faithful dealing with their neighbours), they shall not be excluded from the general Indulgement to tender Consciences; since their dissent is not in any the least point that concerns the Civil government.

L O N D O N ,

Printed for Anne Seile, over against Saint Dunstans Church in Fleetstreet. 1662.

AN ADMONITION TO ALL SUCH AS SHALL INTEND HEREAFTER TO ENTER THE STATE OF MA- TRIMONY, GODLILY AND AGREEABLY TO LAWES.



First, that they contract not with such persons as be hereafter expressed, nor with any of like degree, against the law of God, & the laws of the Realm.

Secondly, that they make no secret contracts, without consent and counsell of their Parents or Elders, under whose authority they be: contrary to Gods lawes and mans ordinances.

Thirdly, that they contract not anew with any other upon divorce and separation made by the Judge for a time, the lawes yet standing to the contrary.

Marriage is honourable among all men, and the bed undefiled. But whoremongers and adulterers God will judg. Heb. 13.

To avoid fornicatiou, let every man have his wife, and let every woman have her husband. He that cannot containe, let him marry: For better it is to marry, then to burn, 1 Cor. 7.

Unto the married I command, not I, but the Lord: Let not thy Wife depart from her Husband. But if she depart let them remaine unmarried, or be reconciled unto her husband. And let not the Husband put away his Wife.

816 m 22
69

Leviticus. XVIII. & XX.

None shall come neer to any of the kinred of his flesh to uncover her shame: I am the Lord.

¶ A man may not marry his

816 m 22

A woman may not marry with her

Secundus gradus in linea recta ascen-		1 Grandmother		1 Grandfather		Secundus gradus in recta linea ascen-	
Con.	Avia	(dente.)	2 Grandfathers wife	2 Grandmothers husband	2 Grandmothers husband	Con.	Avus
af.	Avi relictæ		3 Wives grandmother;	3 Husbands grandfather.	3 Husbands grandfather.	af.	Avia relictus
af.	Prosoclus, vel socrus magna.		4 Fathers sister	4 Fathers brother.	4 Fathers brother.	af.	Prosoclus, vel socrus magnus.
Con.	Amita	(versa ascendente.)	5 Mothers sister	5 Mothers brother	5 Mothers brother	Con.	Patruus (transversali ascende-
Con.	Materteræ		6 Fathers brothers wife	6 Fathers sisters husband	6 Fathers sisters husband	Con.	Avunculus
af.	Patrui relictæ		7 Mothers brothers wife	7 Mothers sisters husband	7 Mothers sisters husband	af.	Amita relictus
af.	Avunculi relictæ		8 Wives fathers sister	8 Husbands fathers brother	8 Husbands fathers brother	af.	Materteræ relictus
af.	Amita uxoris		9 Wives Mothers sister.	9 Husbands mothers brother.	9 Husbands mothers brother.	af.	Patruus mariti
af.	Materteræ uxoris.					af.	Avunculus mariti.
Primus gradus in linea recta ascendente.			10 Mother	10 Father	10 Father	Primus gradus in linea recta descen-	
Con.	Mater		11 Stepmother	11 Stepfather	11 Stepfather	Con.	Pater (dente.)
af.	Noverca		12 Wives mother.	12 Husbands father.	12 Husbands father.	af.	Vitricus
af.	Socrus		13 Daughter	13 Sonne	13 Sonne	af.	Socer
Con.	Filia		14 Wives daughter	14 Husbands sonne	14 Husbands sonne	Con.	Primus gradus in linea recta descendente.
af.	Privigna		15 Sonnes wife.	15 Daughters husband.	15 Daughters husband.	Con.	Filius
af.	Nurus		16 Sister	16 Brother	16 Brother	af.	Privignus
Con.	Soror.	(sali.)	17 Wives sister	17 Husbands brother	17 Husbands brother	af.	Gener.
af.	Soror uxoris		18 Brothers wife.	18 Sisters husband.	18 Sisters husband.	Con.	Primus gradus equalis in linea trans-
af.	Fratriis relictæ	(dente.)				Con.	Frater (versali.)
Con.	Secundus gradus in linea recta descendente.		19 Sonnes daughter	19 Sonnes sonne	19 Sonnes sonne	af.	Levit
Con.	Neptis ex filio		20 Daughters daughter	20 Daughters sonne	20 Daughters sonne	af.	Sororis relictus.
af.	Neptis ex filia		21 Sonnes sonnes wife	21 Sonnes daughters husband	21 Sonnes daughters husband	Con.	Secundus gradus in linea recta descendente.
af.	Pronurus. i. relictæ nepotis ex filio		22 Daughters sonnes wife	22 Daughters daughters husband	22 Daughters daughters husband	Con.	Nepos ex filio (dente.)
af.	Pronurus. i. relictæ nepotis ex filia		23 Wives sonnes daughter	23 Husbands sonne sonnes	23 Husbands sonne sonnes	af.	Nepos ex filia
af.	Privigni filia		24 Wives daughters daughter.	24 Husbands daughters sonne.	24 Husbands daughters sonne.	af.	Progener. i. relictæ nepotis ex filio.
af.	Privignæ filia					af.	Progener. i. relictæ nepotis ex filia.
Con.	Secundus gradus in linea recta trans-		25 Brothers daughter	25 Brothers sonne	25 Brothers sonne	af.	Privigni filius.
Con.	Neptis ex fratre (versali descendente.)		26 Sisters daughter	26 Sisters sonne	26 Sisters sonne	af.	Privignæ filius.
af.	Neptis ex fratre		27 Brothers sonnes wife	27 Brothers daughters husband	27 Brothers daughters husband	Con.	Secundus gradus in linea recta trans-
af.	Neptis ex fratre relictæ		28 Sisters sonnes wife	28 Sisters daughters husband	28 Sisters daughters husband	Con.	Nepos ex fratre (versali descendente)
af.	Neptis ex fratre relictæ		29 Wives brothers daughter	29 Husbands brothers sonne	29 Husbands brothers sonne	af.	Nepos ex fratre relictus
af.	Neptis uxoris ex fratre		30 Wives sisters daughter;	30 Husbands sisters sonne.	30 Husbands sisters sonne.	af.	Neptis ex fratre relictus
af.	Neptis uxoris ex sorore.					af.	Leviris filius. i. nepos mariti ex fratre
						af.	Gloris filius. i. nepos mariti ex sorore



1 It is to be noted, that those persons which be in the direct line, ascendent & descended, cannot marry together, although they be never so far asunder in degree.

2 It is also to be noted, that consanguinity & affinity (letting and dissolving Matrimony) is contracted as well in them & by them, which is of kinred by the one side, as in & by them, which be of kinred by both sides.

3 Item, that by the Lawes, consanguinity and affinity (letting and dissolving Matrimony) is contracted as well by unlawful company of man and woman as by unlawful marriage.

4 Item, in contracting betwixt persons doubtfull, which be not expressed in this Table, it is most sure, first to consult with men learned in the lawes, to understand what is lawfull, what is honest and expedient, before the finishing of their contracts.

5 Item, that no Parson, Vicar or Curate, shall solemnize Matrimony out of his or their Cure or parish Church or Chappel, and shall not solemnize the same in privat houses, nor lawlesse or exempt Churches, under the pains of the law, forbidding the same. And that the Curate have the Certificates, when the parties dwell in divers places.

6 Item, the bands of matrimony ought to be openly denounced in the

Church by the Minister, three severall Sundays or Festivall daies, to the end that who will and can alledge any impediment, may be heard, and that stay may be made till further triall, if any exception be made there against it upon sufficient caution.

7 Item, who shall maliciously object a trifolous impediment against a lawfull matrimony, to disturb the same, is subject to the paines of the Law.

8 Item, who shall presume to contract in the degrees prohibited (though he do it ignorantly) besides that the fruit of such copulation may be judged unlawfull, is also punishable at the ordinaries discretion.

9 Item, if any minister shall conjoyne any such, or shall be present at such contracts making, he ought to be suspended from his ministerie for thre years: and otherwise to be punished according to lawes.

10 Item, it is further ordained, that noe Parson, Vicar, or Curate, do Preach, treat, or expound of his own voluntary invention, any matter of controversie in the Scriptures, if he be under the degree of master of Art, except he be licensed by his Ordinary thereunto, but only for the instruction of the people: read the Homilies, already set forth, and such other form of doctrine as shall be hereafter by authority published: and shall not innovate, or alter any thing in the Church, or use any old Rite, or Ceremony, which be not set forth by publick authority.

First, that they contract not with such persons as be hereafter expressed, nor with any of like degree against the Law of God, and the Laws of the Realm.

Secondly, that they make no secret contracts, without consent or counsel of their Parents or Elders, under whose authority they be, contrary to Gods Laws and mans Ordinances.

Thirdly, that they contras not anew with any other upon divorce and separation made by the Judge for a time, the Laws yet standing to the contrary.



Marriage is honourable among all men, and the bed undefiled. But Whoremongers and Adulterers God will judge. Heb. 13. 4.

To avoid fornication, let every man have his wife, and let every woman have her husband. He that cannot contain, let him marry: For better it is to marry than to burn. 1 Cor. 7. 2, 9.

Unto the Married I command, not I, but the Lord: Let not the wife depart from her husband, but if she depart let her remain unmarried, or be reconciled unto her husband. And let not the husband put away his Wife. 1 Cor. 7. 10, 11.

None shall come near to any of the kindred of his flesh to uncover her shame: I am the Lord. Levit. 18. 6.

A man may not marry his

A woman may not marry with her

	<i>Secundus gradus in linea recta ascendente.</i>		<i>Secundus gradus in linea recta descendente.</i>
Con. af. af.	Avia Avi relict Proscrus, vel socrus magna.	1 Grandmother 2 Grandfathers wife 3 Wives grandmother.	1 Grandfather 2 Grandmothers husband 3 Husbands grandfather.
Con. Con. af. af. af. af.	Amitta (versa ascende.) Matertera Patru relict Avunculi relict Amita uxoris Matertera uxoris.	4 Fathers sister 5 Mothers sister 6 Fathers brothers wife 7 Mothers brothers wife 8 Wives fathers sister 9 Wives mothers sister.	4 Fathers brother 5 Mothers brother 6 Fathers sisters husband 7 Mothers sisters husband 8 Husbands fathers brother 9 Husbands mothers brother.
Con. af. af.	Primus gradus in linea recta ascendente. Mater Noverca Socrus	10 Mother 11 Stepmother 12 Wives mother.	10 Father 11 Stepmother 12 Husbands father.
Con. af. af.	Primus gradus in linea recta descendente. Filia Privigna Nurus.	13 Daughter 14 Wives daughter 15 Sons wife.	13 Son 14 Husbands son 15 Daughters husband.
Con. af. af.	Primus gradus equalis in linea transver- Soror (fili.) Soror uxoris Fratriis relict	16 Sister 17 Wives sister 18 Brothers wife.	16 Brother 17 Husbands brother 18 Sisters husband.
Con. Con. af. af. af. af.	Secundus gradus in linea recta descendente. Neptis ex filio Neptis ex filia Pronurus, i. relict nepotis ex filio Pronurus, i. relict nepotis ex filia Privigni filia Privigni filia.	19 Sons daughter 20 Daughters daughter 21 Sons sons wife 22 Daughters sons wife 23 Wives sons daughter 24 Wives daughters daughter.	19 Sons son 20 Daughters son 21 Sons daughters husband 22 Daughters daughters husband 23 Husbands sons son 24 Husbands daughters son.
Con. Con. af. af. af. af.	Secundus gradus in linea recta descendente. Neptis ex fratre (versali descendente.) Neptis ex sorore Nepotis ex fratre relict Nepotis ex sorore relict Neptis uxoris ex fratre Neptis uxoris ex sorore	25 Brothers daughter 26 Sisters daughter 27 Brothers sons wife 28 Sisters sons wife 29 Wives brothers daughter 30 Wives sisters daughter.	25 Brothers son 26 Sisters son 27 Brothers daughters husband 28 Sisters daughters husband 29 Husbands brothers son 30 Husbands sisters son.

1. It is to be noted, that those persons which be in the direct line ascendant and descendant, cannot marry together, although they be never so far asunder in degree.

2. It is also to be noted, that consanguinity and affinity (letting and dissolving Patrimony) is contracted as well in them and by them which be of kindred by the one side, as in and by them which be of kindred by both sides.

3. Item, that by the Laws, consanguinity and affinity (letting and dissolving Patrimony) is contracted as well by unlawful company of man and woman, as by lawful marriage.

4. Item, in contracting betwixt persons doubtful, which be not expressed in this Table, it is most sure, first to consult with men learned in the Laws, to understand what is lawful, what is honest and expedient, before the finishing of their contracts.

5. Item, that no Parson, Vicar or Curate, shall solemnize Patrimony out of his or their Cure, or Parish-Church or Chappel, and shall not solemnize the same in private houses, nor lawless and exempt Churches, under the pains of the Law forbidding the same. And that the Curate have their Certificates, when the parties dwell in divers Parishes.

6. Item, the banns of Patrimony ought to be openly denounced in the Church by

the Minister thre severall Sundays or Festival days, to the end that who will and can alledge any impediment, may be heard, and that stay may be made till further trial, if any exception be made there against it upon sufficient caution.

7. Item, who shall maliciously object a frivolous impediment against a lawful Patrimony to disturb the same, is subject to the pains of the Law.

8. Item, who shall presume to contract in the degress prohibited (though he doe it ignorantly) besides that the fruit of such copulation may be judged unlawful, is also punishable at the Ordinaries discretion.

9. Item, if any Minister shall conjoin any such, or shall be present at such Contracts making, he ought to be suspended from his Ministry for thre years: ... otherwise to be punished according to the Laws.

10. Item, it is further Ordained, that no Parson, Vicar or Curate do preach, treat or expound, of his own voluntary invention, any matter of controversy in Scriptures, if he be under the degré of a Master of Art, except he be licensed by his Ordinary thereunto, but only for the instruction of the people, read the Homilies already set forth, and such other form of doctrine as shall be hereafter by authority published: and shall not innovate or alter any thing in the Church, or use any old Mise or Ceremony, which be not set forth by publick authority.

R Parker Set forth at first by the most Reverend Father in God, Matthew Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

Now ordered to be had in all Churches by the most Reverend Father in God GILBERT Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

RHYBUDD

I bawb a amcanont o hyn allan gymmeryd arnynt Ystad Priodas yn dduwiol ac wrth Gyfraith.

55

Yn gyntaf, Ma bo i ddod ymgredu a neb o'r rhai a esbysir isod, nac ag un o'r gaffel y Radd, yn erbyn Cyfraith Dduw, a Chyfreithiau'r Deyrnas.

Yn ail, Ma bo i ddod ymgredu yn ddirgel heb Gydsenniad a Chengor eu Rhieni neu eu Harskedogion, tan Awurdod pa rai y maent, yn erbyn Cyfraith Dduw a Chyfreithiau'r Deyrnas.

Yn Drydydd, Ma bo i ddod ymgredu o newydd a neb eraill wedi eu hysgatu gan y Barnwr tros amser a'r Cyfraith etto yn sesyll yn erbyn hynny.

Anrhydeddus yw Priodas ym hawb, a'r Gwely dihalogedig: Eithr Putteinwyr a Godinebwyd a farna Duw. Heb. XIII. 4.

Rhag Godineb bydded i bob Gwr ei Wraig ei hun, ac i bob Gwraig ei Gwr ei hun. Y rhai ni allant ymgadw, priodant; canys gwell yw priodi nag ymlosgi. 1 Cor. VII. 2, 9.

I'r rhai a briodwyd yr ydwyf yn gorchymwyn, nid myfi 'chwaith ond yr Arglwydd, Nad ymadawo gwraig oddiwrth ei gwr; Ac o's ymedy hi, arhosed heb briodi, neu gymmoder hi a'i Gwr: Ac na olynged y Gwr ei Wraig ymaith. 1 Cor. VII. 10, 11.

Leftics, XVIII. 6.

Na nessae neb at Gyfnelef ei Gnawd, i ddinoethi eu Noethni: Myfi yw yr Arglwydd.

Ni all Mâb briodi	A Man may not marry his	A Woman may not marry her	Ni all Merch briodi
<i>Ir ail Radd yn yr Uniawllin dderchafedig.</i>	Secundus Gradus in Linea recta af-	Secundus Gradus in recta Linea af-	<i>T Radd gyntaf yn yr Uniawllin dderchafedig.</i>
Ei Nain, neu ei Fam gu.	Grandmother. (cendente.)	Grandfather. (cendente.)	Ei Thaid, neu ei Thâd cu.
Gwraig ei Da id.	2 Grandfathers wife.	2 Grandmothers husband.	Gŵr ei Nain.
Nain ei Wraig.	3 Wives grandmother.	3 Husbands grandfather.	Taid ei Gŵr.
<i>Ir ail Radd anogydradd yn y Drawslin</i>	Sec. Gradus inæqualis in Linea trans-	Sec. Gradus inæqualis in Linea trans-	<i>Tr ail Radd anogydradd yn y Drawslin dder-</i>
Ei Fodryb Chwaer ei Dâd. (dderchafedig.)	4 Fathers sister. (versali ascendent.)	4 Fathers brother. (versali ascendent.)	<i>Ei Hewythr Frawd ei Thâd. (chafedig.)</i>
Ei Fodryb Chwaer ei Fam.	5 Mothers sister.	5 Mothers brother.	<i>Ei Hewythr Frawd ei Mam.</i>
Gwraig ei Ewythr Frawd ei Dâd.	6 Fathers brothers wife.	6 Fathers sisters husband.	Gŵr Chwaer ei Thâd.
Gwraig ei Ewythr Frawd ei Fam.	7 Mothers brothers wife.	7 Mothers sisters husband.	Gŵr Chwaer ei Mam.
Chwaer Tâd ei Wraig.	8 Wives fathers sister.	8 Husbands fathers brother.	Brawd Tâd ei Gŵr.
Chwaer Mam ei Wraig.	9 Wives mothers sister.	9 Husbands mothers brother.	Brawd Mam ei Gŵr.
<i>T Radd gyntaf yn yr Uniawllin dderchafedig.</i>	Primus Gradus in Linea recta ascen-	Primus Gradus in Linea recta ascen-	<i>T Radd gyntaf yn yr Uniawllin dderchafedig.</i>
Ei Fam.	10 Mother. (dente.)	10 Father. (dente.)	Ei Thâd.
Ei Lysfam.	11 Stepmother.	11 Stepfather.	Ei Llysfaid.
Ei Chwegr, neu Fam ei Wraig.	12 Wives mother.	12 Husbands father.	Ei Chwegrwn; sef Tâd ei Gŵr.
<i>T Radd gyntaf yn yr Uniawllin ddisgynnedig.</i>	Primus Gradus in Linea recta def-	Primus Gradus in Linea recta de-	<i>T Radd gyntaf yn yr Uniawllin ddisgynne-</i>
Ei Ferch.	13 Daughter. (cendente.)	13 Son. (scendente.)	<i>(dig.)</i>
Ei Lysferch, neu Ferch ei Wraig.	14 Wives daughter.	14 Husbands son.	Ei Mâb.
Ei Waidd, neu Wraig ei Fâb.	15 Sons wife.	15 Daughters husband.	Ei Llysfaid, neu Fâb ei Gŵr.
<i>T Radd ogydradd gyntaf yn y Drawslin.</i>	Primus Gradus æqualis in Linea	Primus Gradus æqualis in Linea	<i>T Radd gyntaf ogydradd yn y Drawslin.</i>
Ei Chwaer.	16 Sister. (transversali.)	16 Brother. (transversali.)	Ei Brawd.
Chwaer ei Wraig.	17 Wives sister.	17 Husbands brother.	Cyf. Brawd ei Gŵr.
Gwraig ei Frawd.	18 Brothers wife.	18 Sisters husband.	Gŵr ei Chwaer.
<i>Ir ail Radd yn yr Uniawllin ddisgymnedig.</i>	Sec. Gradus in Linea recta descen-	Secundus Gradus in Linea recta de-	<i>Tr ail Radd yn yr Uniawllin ddisgymnedig.</i>
Ei Wyr o'i Fâb, neu Ferch ei Fâb.	19 Sons daughter. (dente.)	19 Sons son. (scendente.)	Ei Hwyrr o'i Mâb, neu Fâb ei Mâb.
Ei Wyr o'i Ferch, neu Ferch ei Ferch.	20 Daughters daughter.	20 Daughters son.	Ei Hwyrr o'i Merch, neu Fab ei Merch.
Gwraig ei Wyr o'i Fâb, neu W.Mâb ei Fâb.	21 Sons sons wife.	21 Sons daughters husband.	Gŵr ei Hwyrr o'i Mâb, n.W.Merch ei Mab.
Gwraig ei W.Y.o'i Ferch, n.W.Mâb ei Ferch.	22 Daughters sons wife.	22 Daughters daughters husband	Gŵr ei Hwyrr o'i Merch, n.W.Merch ei M.
Wyr ei Wraig o'i Mab, n.F.Mâb ei Wraig.	23 Wives sons daughter.	23 Husbands sons son.	Wyr ei Gwr o'i Fâb, n.Fab Mab ei Gŵr.
Cyf.	24 Wives daughters daughter.	24 Husbands daughters son.	Wyr ei Gŵr o'i Ferch, n.Fab Merch ei Gŵr.
<i>Tr ail Radd ogydradd yn y Drawslin ddisgyn-</i>	Secundus Gradus inæqualis in Linea	Secundus Gradus inæqualis in Linea	<i>Tr ail Radd anogydradd yn y Drawslin ddis-</i>
Ei Nith Ferch ei Frawd. (nedig.)	25 Bro.daughter. (transversali de-	25 Brothers son. (transversali de-	<i>Li Nai Fâb ei Brawd.</i>
Ei Nith Ferch ei Chwaer.	26 Sisters daughter. (scendente.)	26 Sisters son. (scendente.)	<i>(gynniedig.)</i>
Gwraig ei Nai Fâb ei Frawd.	27 Brothers sons wife.	27 Brothers daughters husband.	Ei Nai Fâb ei Chwaer.
Cyf.	28 Sisters sons wife.	28 Sisters daughters husband.	Gŵr ei Nith Ferch ei Brawd.
Gwraig ei Nai Fâb ei Chwaer.	29 Wives brothers daughter.	29 Husbands brothers son.	Gŵr ei Nith Ferch ei Chwaer.
Cyf.	30 Wives sisters daughter.	30 Husbands sisters son.	Nai ei Gŵr Fâb ei Frawd.
Cyf.			Nai ei Gŵr Fâb ei Chwaer.

1. Rhaid yw ystyried na all y rhai sy yn yr Uniawllin dderchafedig a discynniedig, hysodi ei gilydd, er pelledd fyddont oddiwrth ei gilydd mewn Graddau.

2. Ystyrier hefyd, fod y cyfryw Garennydd a Chysathrach a rwystr a ddifrymma Briodas, yn tyfu yn gystal rhwng y rhai sy'n deiryd i'w gilydd o'r naill du, a'r rhai sy'n deiryd i'w gilydd o'r ddeutu.

3. Hesyd, Werth Cyfraith, fod Carennydd a Chysathrach a rwystr a ddifrymma Briodas, yn tyfu yn gystal trwy anghyfreithlon Gyd Gwr a Gwraig, a thwy Briodas gyfreithlon.

4. Hesyd, wrth luniathu Priodas rhwng rhai y bo eu Graddau yn amheus ac heb eu hysbysu yn y Dabl hon, diogelais yw ymgynghoziai a Chyfreithwyr dylchedig pa beth sy gyfreithlawn, ac onest, a chymhesur, cyn dibennu'r Gred.

5. Hesyd, na bo i un Person, neu Ficar, neu Curad hysodi neb allan o'r Gur, neu ei Eglwys blwys, neu ei Gapel ei hun, neu mewn Tai neilltuol neu Eglwys digyfraith, tan boen dial Cyfraith yn gwahardd yr unrhyw A bod i'r Perigloz neu'r Curad gael hysprrwydd a Sertificat o'r Gosiegion, pan fo y rhai a brioder yn aros mewn amryw Blwyf ydb.

6. Hesyd, Rhaid i'r Gweinidog olyn y Gosiegion ar dri Sul gwahanadol neu Wyliau gochymwynedig, a hynny ar amser gwasanaeth, ac ar osieg yngwydd y Bobl, fel y gallo y neb a ewyllysiroi Anach yn erbyn y Briodas gael ei wrando, ac fel y gallt oedi'r

Briodas hyd oni phrofer a fo pellach, o's rhoir yn ei herblyn, trwy Wylli neu Feichiau dyllys digonawr.

7. Hesyd, Pwy bynnag o salais ac heb achos da a roddo Anach yn erbyn Priodas gyfreithlon, i wthystro hi, y mae'n haeddu bob tan ddial Cyfraith.

8. Hesyd, Pwy bynnag a ryfsgo hysodi o felwm y Graddau gwahardtodig, er iddo wneuthur hynny yn amrysus, heb law bod Ffrwyth y cyfryw gysylltiad i'w farnu yn aughyfreithiol, y mae'n ddaroeddynghedig i'w gospis wrth ewyllys yr Ordinari.

9. Hesyd, o hydd i un Gweinidog gysylltu ynghyd neb o'r cyfryw rai, neu fod yn gynhyrchiol lle y cyffwrdd hwynt, ef a ddyly golli ei Siwydd a'i Weinidogaeth tros dair blynedd, a'i gospis wrth Cyfraith heb law hynny.

10. Hesyd, Fe a ordeiniwyd ym hellach na bo i un Person, na Ficar, na Pherigloz bregethu, na thraethu, na deongl, nac esponio un defnydd yn yr 'Scrythura' a fo mewn amrafael neu ymryson, wrth ei feddwl a'i ddychymyng ei hun, os bydd is ei radd nag Athro yn y Celfyddydau, oni bydd iddo gael cennad ei Ordinari i wneuthur hynny: ond bod iddo er addysg i'r bobl, yn unig ddarllain yz Homiliau a osodwyd allan eisoes, a'r cyfryw ddull arall ar Addysg a osodder allan trwy Awurdod rhag llaw. Ac na wnel na chychwyn dim o newydd, na newidio dim en yz Eglwys, nat acer dim hen Genheddlau na Seremoniau ni osodwyd allan trwy gyoedd Awurdod.

A osodwyd allan gynt gan yr Anrhydeddusaf Dad yng Hrist Mathew Archesgob Caer Gaint, Primat Lloegr oll a'i Metropolitan.

Ac a brintiwyd yn Llundain gan J. Heptinstall, 1714.

Rhaid i'r Wardeniaid gymmeryd gofal am roi'r Dabl hon mewn Ffrâm, a'i gosod i fynu ym bob Eglwys Plwyf, lle y gellir ei gweled yn eglur a'i darllen gan yr holl Bobl.

JOAN ESGOB Bangor.
JOAN ESGOB Llan Tâf.
WILLIAM ESGOB Llan Elwy.
ADDA ESGOB Dewi.

COLLECTION

Of such Statutes as do enjoyn the observation of

LENT,

And other Fish dayes throughout the year, with the Reasons
for enjoying the same.

The Reasons
for the keep-
ing of Lent
expressed in
the Stat. 5 Eliz.
Cap. 5.

The forfeiture
of him that ea-
teth flesh upon
fish days.
The forfeiture
of him in
whose house it
is eaten.

Conditions up-
on Licence, &
what shall be
given to the
poor upon
each Licence.

Who may have
licence, & who
may give li-
cence to eat
flesh upon fish
days, and the
fee.

Such as have
licence to eat
flesh upon fish
days, must
have one dish
of sea-fish.

Flesh not to be
killed in Lent.

Officers search-
ing for flesh
killed in Lent.

Victuallers
dressing of
flesh.

Continuance
of the former
Statute.

Made perpe-
tually.

And be it further enacted by the Authority aforesaid for the benefit and Commodity of this Realm, to grow, as well in maintenance of the Navy, as in sparing and increase of Flesh victuall of this Realm.

It shall not be Lawfull to any person within this Realme to Eat any Flesh upon any dayes now usually observed as Fish dayes (upon paine to forfeit twenty shillings for every time he shall offend, or else suffer one moneths close Imprisonment without bailie or mainprise) And every person within whose house any such offence shall be done: and being pridy and knowing thereof, and not recaually punishing and disclosing the same unto some publique Officer having authority to punish the same, for every such offence shall forfeit thirteen shillings four pence (35 Eliz. 7.) All which forfeitures for not abstaining from meates shall be divided into thre equal parts: that is, one part to the use of the Queen, the other to the Informer, the third to the common use of the Parish where the Offense shall be committed, and to be levied by the Church-wardens after any Conviction in that behalf, 5 Eliz. 5.

But this Act concerning eating of Flesh shall not extend to any persons having special Licenses upon Causes contained in the same, and grounded according to the Laws of this Realme: Every of which Licences shall be void, unless the same containe these Conditions, viz. Every Licence made to any person of the degree of a Lord of the Parliament and his wife, shall be upon condition, that they shall pay to the poore mens box within the Parish where they remayne, &c. in the Feast of the Purification of our Lady, or within six dayes after, twenty six shillings eight pence, and to be paid within one moneth next after the same Feast upon paine of forfeiture of the same Licence: A Knight & his wife shall pay yearly thirteen shillings four pence. Every person under the said degree shall pay yearly six shillings eight pence to the said use at the foerlast time, and upon the foresaid Condition, 5 Eliz. 5.

All persons which by notorious sicknesse shall be enforced for the recovery of their health to eate Flesh for the time of their sicknesse, shall be Licensed by the Bishop of the Diocess, or by the Parson, Vicar, or Curate of such Parish where such person is sick, or of one of the next Parish adjoyning (If there be no Curate, &c. in the same Parish, or if he be wilful) which Licence shall be signyed by the Bishop, Parson, &c. and endure no longer then the time of sicknesse: And if the sicknesse continue above eight dayes after the Licence granted, it shall be Registered in the Church Book with the knowledge of one of the Church wardens: And the party licensed shall geds to the Curate four pence for every Cate, and it shall endure no longer but for his sicknesse. And if any Licence by any Parson, Vicar, or Curate be granted to any person other then such as evidently appears to have need thereof by reason of their sicknesse, not orelly every such Licence shall be void, but also every such Parson, Curate or Vicar shall forfeit for every such Licence otherwise granted five Marks, 5 Eliz. 5.

Such persons as have upon god Considerations any lawfull Licence to eate Flesh upon any Fish day, be bound to eate for every one dish of Flesh served to be eaten at their Table, one full dish of sea-fish fresh or salt to be likewise served at the same Table, and to be eaten or spent without scand or contyn as the like kind is, or shall be usefully eaten on or spent on Saturdayes (except such persons as for sicknesse shall for that time be licensed by the Bishop, Curate, &c. or by reason of age or other impediment allowed heretofore by the Ecclesiastical Lawes of this Realme) upon the paine aforesaid, 5 Eliz. 5. 1 Jac. 25.

No Butcher or other person, whether he be licenced or not licensed to kill Flesh, shall from henceforth at any time in the time of Lent, kill or dress to the intent to put to sale any Oren or Oryen, Wéves, Wéverts, Hogs, Calves, Rams, Chos, or Sheathers, except Oren or Wéves for vysualing of shippes into foreigne parts; and except all flesh to be killed thre dayes before Easter yearly upon paine to forfeit and losse the same Oren, Wéves, &c. so killed and dressed contrary to this Statute, or the value of them, 1 Jac. 29.

All Justices of the Peace, Mayors, Bayliffs, head Officers and Constables as well of Cities and Townes Corporatis as in every County of this Realme, shall have full authority yearly in the time of Lent, to enter into all houses of Victuallers and common Victualling houses within their Jurisdictions where such offences shall be suspected to be committed, and finding any such Oren, Wéves, &c. killed or dressed, or any part or parcell of the same contrary to this Statute shall take and seise the same as forfeited, and shall give and distribute the same to Prisoners and other poore folks by their discretion, 1 Jac. 29.

Every Taverner, Inn-keeper, keeper of every common Tablinghouse, common Cooke, common Tipler, or Alehouse-keeper offending at any time hereafter in the dressing of any flesh victuall, contrary to the Statute of Anno 5 Eliz. or contrary to this Statute, shall not onely forfeit all the flesh so dressed, but also the penalty imposed by the said Statute of 5 Eliz. for every offence to be committed, the one halfe of all which forfeitures (Except such forfeitures as shall be found and taken by the Justices of Peace, Mayors, Bayliffs, head Officers and Constables according to the Mewes of this Act) shall be to the R. I. P. O. and the other halfe to such person or persons as shall sue or informe for the same in any Court of Record by Action of Debt, Bill, Plaintiff, or Information, wherein no Escoyn, Protection, or Wager of Law shall be alledged, &c. 1 Jac. 29. To continue to the end of the next Session of the next Parliament.

A Clause in an Act 3 Car. 1. 4. And so much of an Act made the 5th year of the Reigne of the late Queen Eliz. Intituled An Act touching certain Politick Constitutions made for the maintenance of the Navy, as is not repealed by any latter Statute, nor doth concern the eating of Flesh, or using of it upon the Wednesday, &c. together with all and every other additions, explanations, and alterations made therento, or thereof, or of any part thereof by any Statute or Statutes made since the making of the said last mentioned Act, and to force the last day of the Session of Parliament, that was in the 21 year of the Reigne of the late King James, &c. shall continue in force untill the end of the next Session of Parliament.

By a Clause in an Act of 17 Car. 1. cap. 4. The aforesaid Statute be made perpetual. See the Abridgment of the late Statutes, Title, Concurrence,

Note that all the time of Lent, and every Vigil (or Holy day Eve) and every Friday & Saturday (except Christmas-day falls thereon) and the embrieng dayes throughout the whole year were usually observed by the Laws and customes of the Realm as Fish dayes, which is proved by the preamble of the Stat. 2 & 3 Ed. 6. cap. 19. whereby also it is Enacted, that in those times such abstinence should be used: And the Stat. of 5 & 6 Ed. 6. cap. 3. appoints what dayes shall be kept holy, the Eves of which are onely to be observed for Fish dayes.

And by the Stat. of 5 Eliz. 5. Every Wednesday in the year (which shall not happen to fall in Christmas or Easter week) is limited to be observed as a Fish day, on which day no manner of person shall eate any Flesh otherwise then ought to be on the common Saturday.

Note that by a Proviso in the Stat. of 5 Eliz. cap. 5. It is Enacted, that whosoever shall by preaching, teaching, writing, or open speaking notwithstanding, that any eating of Flesh, or forbearing of Flesh mentioned in this Statute, is of any necessity for the saving of the soule of man, or that it is to the service of God, otherwise then as ether, No such Lawes are, and be, that then such persons shall be punished as spreaders of false pretences are, and ought to be.

A Tithing Table.

OR

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Table of Tithes and Oblations, according to the Kings Ecclesiastical Lawes and Ordinances established in the Church of England:

Contayning as well the very letter of the Law under which these rights be generally comprised, together with such Questions of Tything, and their Resolutions by the Lawes Canon, Ciuill, and approued Doctors opinions of the same, as be ordinarily moued, and which doe often pone to contoversies herein:

As also a briefe and summarie declaration of Composition, Transaction, Custome, Prescription, Privilege; And how they preuaile in Tything.

Annexed heereunto Summarily, such Statute Lawes of the Land concerning these rights, as haue beene heerein authorized, and now doe remaine in their force accordingly:

To the easie and plaine instructions of all the Kings Subjects Ecclesiastical or Lay, within his Maesties dominions, interested, whether in these rights to demand them, or bounden to performe the same.

Compiled by W. C. B A C H. of the Ciuiti L A V V.

Eccles. 5. Hailto thy Tythes unto God with gladnesse:
Prov. 3. So shall thy barnes be filled with plenteousnesse,
and thy presses flow ouer with sweet wine.

A briefe collection of the letter and tearmes of the Law, with their severall Expositions in english, and of all such questions of Tythings which be mentioned and contained within the boide of this Table, whereby every Tithable thing and question that is moued and answered of the same, is readily found.

The first Question.

Decima De Frugibus, i. reaped, gathered, bound or loose, in heape, shooke, or sheafe.

- 1 When they be titheable, and such other prediall Tithes, whether it be lawfull to the owner to dispose any manner of way of any part of the fruits, before diuisioun be made, and the tenth part be seuered from the Nine parts?
- 2 If a stranger shall prescribetherites in another parish, & there shall happen afterwards barren & waste grounds to be tilled, whether the stranger that prescribeth, or the Church where the grounds do lie, shall reapethe tithes?
- 3 If one shall haue right of tyth in a wood, and that wood become afterwards arable ground, whether his right continueth in the Corne?

The Second Question.

Silvis cædibus, i. Of woods felled and preserued to grow againe.

Lignis, i. Of wood not in vse, nor apt for timber, but for syring.

Thenitijs agrorum, i. Cing of grounds, in fields pastures & hedgerows.

Turuis, i. Of Turues growing in fennish & moorish soyles, as the Isle of Elie.

- 1 Wood of 20 years growth & vpwards, whether it be titheable or no? And what of loppings of timber trees?
- 2 When woods bee felled and sould, who shall answer the tyth? the buyer, or the seller?
- 3 If the inheritance of a wood be sold, that is in arreages for tyth, whom the Parson may implead?
- 4 Turues, amongst what tythes they be reckoned?

The Third Question.

Decima De Pasturis, i. Of pasture grounds.

- 1 If they be fed, how the tyth shall be answered?

The Fourth Question.

Decima De Fœnis, i. Of Hay.

- 1 Hay, of what places? and what tyth it is?

The Fifth Question.

Decima De Lanâ, i. Of Wooll.

- 1 Whether the sheepe of Sons & Daughters be titheable (or not) withtheir Fathers flockes wherinthey do go?
- 2 Where sheepe be remoued from one parish to another, how the tyth is diuided by rate & proportion of time?
- 3 If strange sheep be brought to another parish & there be clipped or shorne, how they be tytheable there.

The Sixth Question.

Agnis, i. Of Lambs.

Vitulîs, i. Of Calves.

Porcellis, i. Of Piggies.

Pullis, i. Of Colts.

- 1 whether the Parson may expect his lambe (the next yere following) if the Parishioners number in any one year amounteth not to ten? And what, if he faileth then?
- 2 When Yeaves be remoued and other such eattell and beasts from one parish to another, how the severall Churches be interested in the tyth of their lambs, and such other increase.
- 3 Of Lambe, Calfe, Kid, Colt, Pigge, &c. and when is their tytheable time?

The Seaveneth Question.

Lacte, i. Of Milke.

25. H. 8. 19.

2. Ed. 6. 13.

1. Elizab. 1.

Glo. & DD
in c. vigilanti
de prescr.

THE PREFACE.

THE CANON AND CIVIL LAWES

(Christian Reader) since first K. Henrie of happy memorie the eight, dismembred their bodies, ^a and restored to the diadem of the land(over the state Ecclesiastical) the ancient iurisdiction of the Crowne, they haue and doe lie hidden, such of them as K. Henry then continued, & K. Edward ^b that succeeded him, intituled in his raigne the Kings, and afterwards were the late Queenes deceased, & as they be now termed *The Kings Ecclesiastical Lawes* (the former statutes revived by her Maestie, ^c in the first yere of her raigne) they haue, these lawes, and doe lie hidde in manifold, darke, & dangerous corners, in practise only familiar in Conscistories, and their knowledge to the Countries obscure: hence are the manifold vntimely customes & prescriptions that we haue: I inueigh not against them, neither custome nor prescription, that be perfect now & in their perfect being, I would not be taken, or rather mistaken so: but they be weeds in their growing & al their ingendring time, wherin(only) they giue place to preuention: they be lawes of themselves (in their ripenesse) inviolable ^d. If therefore some insight into these lawes, & knowledge succeeding this long obscuritie may worke another effect in the time to come, none can say vprightly now that he is, may be, or his posterity after him(if not benefited) damnified thereby: happily I may bee charged(in translating) to haue dñified the Lawes, I haue shadowed(I confess) their

Questions of Tithing, and their Resolutions.

The First Question.

Parishioners out of their Harvest-fruits, specified under the word *Frugibus* (before their tythes assigned of the same) diminish their fruits, some one way, some another: admit to godly or prophane uses: or (as their manner hath been) to the satisfying thereof in their labours their wages: The question is, whether this be lawfull? It is answered. A scand unto the Church: For this allowance (if any such be) not otherwise ought to be made, than sooth of the nine parts: and the reason is, Decima debet solvi sine diminutione, &c. Tyth must be paid without any diminishing ^a.

2 The Parson of the Rectorie of A(iure prescritionis) i. by right of prescription, hath interest in and to the prediall tythes of the parish Church of B, where there be converted (into tillage) divers barren, heath, and waste grounds, that never before yielded any profit to the Church: the question is (now) of these tythes, and which of the Churches shall haue them? It is answered that the Parish Church of B, shall haue the tythes, because they be Decima noualium, i. Arising of such grounds that never were manured nor yeelded before any profit at all to the Church: and the reason is, by the foundation of every Church, the tythes in general of that & every Parish, are due to their owne proper & peculiar Church ^b. Now, so as much as the Church of A, could never before be in possession of the Tythes of these waste grounds, because they never were in being ^c, and that the law is, that Tantum prescriptum est, quantum est possidemus, & non plus, i. So much (and no more) in prescription, than in possession ^d: And againe, in that prescription is not extended ad futura, i. It reacheth not unto proles of tytheable grounds to come ^e. Summa æquitatis est, &c. i. The premises considered, it standeth with great equite, in this case, that the Church of B, should reape and perceiue these tythes ^f.

3 But note, it is otherwise where one shall be in possession of the Tythe of Coze, or of pasture, or of wood, or of any prediall Tythes whatsoever arising in the grounds wherein he prescribeth, howbeit afterwards there be planted, or set, or sowne in the same any strange plant, sive, or hearebe, that nene grew before in these grounds. For example: Sallet is sowne or saffron, where Coze hath ben sowne vsually and ever before, and as the manner is, in some parts of this land to sowe in their Pasture grounds the hearebe that is called Glastum or Isatis, Caesar witteth of the old Britons that they die with this hearebe to smere their faces, to the end to sieme terrible to their Enemies in war: we call it in English Wallpe or Wool. Againe, Apples, or Puts, be newly planted where never they grew before: and so Ex nemoribus, i. Of Woods that be converted to arable grounds: the Tythes in all these cases be payable as before they were of the former fruits, & to whō the former fruits were tytheable before, namely, to the Parson or Church that prescribeth, and the reason is, vñ Prescriptio est realis censenda, i. Terram concernens, non speciem fructuum perceptorum, i. Prescription is real, that is to say, not the new, newer tythe fruits, but the tytheable grounds that bring them forth ^g: In respect whereof, that is, of the grounds, the tythes whereof so repasse, have bene (without discontinuance or other interruption) continuall and possessed, it is thus affirmed (in these cases) of prescription, vñ Prescriptio extenditur ad particularitatem iuris apprehensi, sub vno iure vt vniuersali, i. Prescription is extended to every particularitatem of right apprehended, as it were, under that Particular, as Generall ^h. Otherwise it should be in potestate seruentis, i. In the owners power (changing the fruits) to prevent anothers right in the tithes of his certaine, knowne, and tytheable grounds: contrary to the rule of the Law, vñ Id quod nostrum est, sine facto nostro à nobis avelli non potest, i. That which is mine cannot (without my fact) be taken from me ⁱ. Look the statute De noualibus, i. Of barren, heath, and waste ground, 2. Ed. 6. 13. And look the statute for prediall Tythes, and titheable places, 2. Ed. 6. 13.

The Second Question.

On Woods and wood, contained and specified under the words *Silvis cædibus*, *Lignis*, *Thenitijs agrorum*, some of them excede the growth of twentie yeres, and some of them not sellew within the memorie of man, peradventure not of an hundred or two of yeres: there groweth a question of such Woods for the tythes of the same: It shold seeme, the Parishioner herein may pleade for the one (against the Parson) the Statute of Silua Cædibus, that exempteth wood of twentie yeres growth & upwards, from the payment of tythes: and (for the other) both the Statute and prescription, in that the tythes therein were never performed: interpreting the Statute no further than the Statute explaineth it selfe, It is answered by the Canons alleaged, so farre forth (with punctionation & no further, then the Statute shall permit, that wood not in use nor apt for timber is tytheable, body or bough, felled or lopped ^k). As for Prescription, it is answered, Prescriptio locum habere non potest, vbi ille cui us competet agere non potest, cum cesse materia de qua experiat, i. Prescription hath no place, where the interessed (in his right) can make no demand, the matter ceasing whereupon he should wōke: for example: Of wood never cut, the tyth could never be demanded ^l. But whether the loppings or boughs of such tree, the which the common lawes of the realme account timber be tytheable or not, is not yet decided by the law.

2 It is a question, when woods be felled be sould, who shall answer the tythes, the buier or the seller? It is answered, The buier ^m shall answer the tyth: and the reason is, Decima sequitur fructus, & cum onere fructuum decima transferuntur in alterum, i. Tyth doth follow the fruits, and fruits be translated into anothers right, together with the burthen of tyths ⁿ.

3 Where the inheritance of a wood is sole, the tythes wherof for certaine yeres fore-pasted, by the seller haue been detayned and wrongfully substracted from the Church, it is a question whē om the person may implead: It is holden, he may impleade the one or the other at his owne choyse ^o, but hee can recover but of one ^p. Bat by the statutes of the land, the seller onely, in this case, shall bee impleaded and sued unto treble damages, 2. Ed. 6. 13. and not the buier who take not the tyth away.

4 De Turuis, i. Of Turues, they be tytheable, and comprehended under the word *Lignis*, because they be so applied, that is, for syring ^q, and reckoned in the number and amongst prediall tythes.

The Third Question.

On Pasture grounds, when they be fed, it is a question how the tyth shall be answered? it must be considered whose the grounds be, whether the owners of the cattell that feed them, or a strangers of another parish. In the first case, if the cattle be such that yield profit to the church, the tyth is satisfied in the fruits of the beasts ^r. In the other case, it must be considered of the stranger whether he sellēth or giueþ frankly to the owner of the cattell the rassurance of his

		Oftrees planted for fencing of grounds, in fields pastures & hedgerows.
		<i>Thenitijs agrorum</i> , i. Of Turries growing in fennish & moorish soyles, as the Isle of Elie.
	1.	Wood of 20 years growth & upwards, whether it be tythable or no? And what of loppings of timber trees?
	2.	When woods bee felled and sold, who shall answer the tyth? the buyer, or the seller?
	3.	If the inheritance of a wood be sold, that is in arreages for tyth, whom the Parson may implead?
	4.	Turries, amongst what tythes they be reckoned?
		<i>The Third Question.</i>
	De	{ <i>Pasturis</i> , i. Of pasture grounds.
	1.	If they be fed, how the tyth shall be answered?
		<i>The Fourth Question.</i>
	De	{ <i>Fœnis</i> , i. Of Hay.
	1.	Hay, of what places? and what tyth it is?
		<i>The Fifth Question.</i>
	De	{ <i>Lana</i> , i. Of Wooll.
	1.	Whether the sheepe of Sons & Daughters be tythable (or not) withtheir Fathers flockes wherin they do go?
	2.	Where sheepe be remoued from one parish to another, how the tyth is diuided by rate & proportion of time?
	3.	If strange sheepe be brought to another parish & there be clipp'd or shorne, how they be tythable there?
		<i>The Sixth Question.</i>
		<i>Agnis</i> , i. Of Lambs.
		<i>Vitulis</i> , i. Of Calves.
	De	{ <i>Porcellis</i> , i. Of Pigges.
		<i>Pullis</i> , i. Of Colts.
		whether the Parson may expect his lambs (the nextyeare following) if the Parishioners number in any one year amounteth not to ten? And what, if he faileth then?
		When Yeaves be remoued and other such cattell and beasts from one parish to another, how the severall Churches be interested in the tyth of their lambs, and such other increase?
		3. Of Lambe, Calfe, Kid, Colt, Pigge, &c. and when is their tythable time?
		<i>The Seventh Question.</i>
	Decima	{ <i>Lacte</i> , i. Of Milke.
	De	{ <i>Caseo</i> , i. Of Cheese.
	1.	Milke and Cheese how? and when they be tythable?
	2.	If Cattell feed in one parish and couch in another, how the profits be tythed?
	3.	Where Cheese is tythable, and the number of cattell so small that none can be made; how the tyth shall be answered for their small proportion?
	4.	Where milke of sheepe is tythed in kind, how they be tythable (for their pasture) in the winter when they yeeld no such profit?
		<i>The Eighth Question.</i>
	Decima	{ <i>Fructibus arborum</i> , i. Of fruits of Trees.
	1.	Of Apples and other such fruits of trees, what of their tythable time?
		<i>The Ninth Question.</i>
		<i>Seminibus</i> , i. Of Seeds: Hempe, Flax, Onions, Rape, and such like.
	De	{ <i>Herbis</i> , i. Of Potherbs.
		<i>Curtilagijs</i> , i. Of places adioyning to mansion houses, applied to seeds & hearbs.
	1.	Of Seeds and hearbs what manner of tythes they bee?
		<i>The Tenth Question.</i>
	Decima	{ <i>Pannagijs silvarū</i> , i. Of Mast, of Beech, or Oke, or such like.
	1.	Of Mast, what, when it is giuen? and what, when it is sold?
		<i>The Eleventh Question.</i>
		<i>Molædinis</i> , i. Of Mils, forced by wind, water, &c.
		<i>Vnarijs</i> , i. Of Parks, warrens, Pools, Ponds, &c.
	Decima	{ <i>Bestijs guarenarū</i> , i. custodie, &c.
		<i>Columbarijs</i> , i. Of Douecotes or houses.
		<i>Apibus</i> , i. Of Bees.
	1.	What maner of tythes they bee? & how they be tythable?
		<i>The Twelfth Question.</i>
		<i>Aucupijs</i> , i. Of Fowlings.
	Decima	{ <i>Venationibus</i> , i. Of Hunting.
		<i>Piscationibus</i> , i. Of Fishings.
	1.	Beasts, Fishes, and foules, how (diuerſly) they bee tythed, (diuerſly) considered.
		<i>The Thirteenth Question.</i>
		<i>Cignis</i> , i. Of Swannes.
		<i>Ancis</i> , i. Of Geese.
	1.	Of Swans, Geese, Ducks, & how they be considered of.
		<i>The Fourteenth Question.</i>
	Decima	{ <i>Ouis</i> , i. Of Egges.
	1.	Of Egges, where tythes be yeelded, whether chickens by tythable there?
		<i>The Fifteenth Question.</i>
	Decima	{ <i>Artificijs</i> , i. Of Crafts, & manuell Occupations.
		<i>Negotiationibus</i> , i. Of trades by wares, merchandise, &c.
	1.	Of personall tythes, what time, place, & percons, be required in them, and of whom the Church is forbidden to receive either personal tyth, or oblation?
		<i>The Second Question.</i>
		<i>O</i> If Woods and wood contained and specified under the words Siluis cæduis, Lignis, Thenitijs agrorum, some of them excede the growth of twentie yeares, and some of them not fallen within the memorie of man, peraduenture not of an hundred or two of yeares: there groweth a question of such Woods for the tythes of the same: It shalbe seenne, the Parishioner herein may plead for the one (against the Parson) the Statute of Silua Cædua, that exempteth wood of twentie yeares growth & upwards, from the payment of tythes: and (for the other) both the Statute and prescription, in that the tythes therein were never performed: interpreting the Statute no further than the Statute explaineth it selfe, It is answered by the Canons alledged, so farre forth (with pro. tescation) & no further, then the Statute shall permit, that wood not in use nor apt for timber be tythable, body or bough, felled or lopp'd. As to Prescription, it is answered, Praescriptio locum habere non potest, vbi ille cuius competit agere non potest, cum certa materia de qua experientur, i. Prescription hath no place, where the intercessor (in his right) can make no demand, the matter ceasing whereupon he shalbe wonke: for example. Of wood never cut, the tyth could never be demanded. But whether the loppings or boles of such trees the which the common lawes of the realme account timber be tythable or not, is not yet decided by the law.
		2. It is a question, when wood so felled be sold, who shall answer the tythes, the buyer or the seller? It is answered, The buyer shall answer the tyth: and the reason is, Decima sequitur fructus, & cum onere fructuum decima transferuntur in alterum, i. Tyth doth follow the fruits, and fruits be translated into anothers right together with the burthen of tyths.
		3. Where the inheritance of a wood is solo, the tythes wherof for certaine yeares fore-past, by the seller have been octayned and wrongfullly substracted from the Church, it is a question wpon the parson may implead: It is holder, he may implead the one or the other at his owne choyse, but he can recover but of one. But by the statutes of the land, the seller only, in this case, shall be impleaded and sued unto treble damages, 2. Ed. 6. 13. and not the buyer who took not the tyth away.
		4. De Turuis, i. Of Turries, they be tythable, and comprehended under the word Lignis, because they be so applied, that is, for syngg, and reckoned in the number and amongst prediall tythes.
		<i>The Third Question.</i>
		<i>O</i> If Pasture grounds, when they be fed, it is a question how the tyth shall be answered? it must be considered whose the grounds be, whether the owners of the cattel that feed them, or a strangers of another parish. In the first case, if the cattle be such that yeild profit to the church, the tyth is satisfied in the fruits of the beasts. In the other case, it must be considered of the stranger whether he selleth or gieth frankly to the owner of the cattel the pasture of his grounds: the stranger if he selleth it, is answerable for the tenth pennie: the parishioner, if stily he receiveth it, is answerable for the estimation. But note, the estimation shall not bee answered, but where the grounds with beasts be fed, Nullam Ecclesia virilitatem alias, &c. i. Yielding otherwise no profit at all to the Church, of which sort be horses, oren, and such other barren beasts. In other profittable cattell the tyth is intended (as aforesaid) to be answered in the fruits. But note, that generally the occupier of the pasture is to pay the tyth, and so is the custome.
		<i>The Fourth Question.</i>
		<i>D</i> E Fœnis, i. Of Hay, according to the exposition of the word, the tyth is payable, viz. of the grasse withered or graine, perceiued and taken in medow, pasture, great or small, or in other place, places, or angles (so within the limits of the parish) wheresoeuer: Question hath been moved of this tyth to this effect, that is to say, whether it be prediall or personal: It is answered, to be prediall: for how be it the industry and labour of the person may seeme and be alleaged more to preuaile (as they terme it) in the making therof, then the nature of the ground, yet in that it is perceiued of the ground, and gathered of and from a place certaine, in some one or other knowne, certaine, and limited parish, it is tythable as other prediall tythes be, that is, to that parish church where the grounds doe lye, without deduction of charges.
		<i>The Fifth Question.</i>
		<i>O</i> If profits & increase of such profitable beasts before mentioned, & specified in particular vnder the word Lana Agnis, question is moved to this effect. There be in one family divers persons having to vniuerse of 3, 5, 6, 8, or 10 lambs or slices of wool more or lesse, their sheep be depaſtured so to be reputed part & parcel of the flocks wherin they walke, couch, & do feed: The question is of their tythes, whether they be tythable with the flocks, or in their several parcels? Is is answered, in their several parcels, & the reason is, Animalia que gregibus alienis admixta sunt, remanent eorum propria non quoru sunt greges, sed quoru sunt animalia: i. Beasts intermingled with other mens flocks, do remaine notwithstanding proper & peculiar vnto those, not whose be the flocks, but whose be the beasts. Nowbeit in countries where persons such as sons & daughters, in their fathers power, government, maintenance, & finding, shal haue such beasts or cattell intended in Law, & counted in bonis profectiō & aduentiō, i. Accruing & growing by their fathers or friends by the mothers side, by gift, procurement, or otherwise, in which beasts their fathers are interesten, in the vse & fruits, & bare property remaining to the children, the tythes of these beasts shal be reckoned with their fathers, & not in their several parcels, & the reason is, Vt ciplarii rerum qua in fructu sunt & patri adquiruntur, pater soluit decimam, &c. i. Of things increase, producēto the father, so that the father be answerable for the tyth, b. the propriety notwithstanding reserved to him or her to whom it belongeth, his son or daughter. But for that Patria potestas, i. That legall power & prerogatiue of Fathers is not in vse, neither yet Profectiō nos Aduentitium pecuniam are known in England, the beasts of sons & daughters here mentioned (in respect of their tyth) shall not be reckoned with their fathers cattell, but as the cattell of other strangers: and what is giuen by the father to the son or to the daughter, is their owne, except the father by expresse words shall retaine the fruits of such cattell so giuen, to himselfe.
		2. Where such cattell be remoued from parish to parish, a question be made what proportion of the tyths is due to each parish, h custom of the place must be observed: otherwise the law is, viz. Quilibet Ecclesia pro rata temporis portione decimas percipiet, i. Every Church shal receive its tyths by rate & proportion of time: but the question is, of what space this rate & proportion is meant? It is answered, Of xxx. daies, & so to be rated by thirties from thirty to thirty, Minoris triginta dictum spacio in rata temporis minime computando, i. Under or lesse then the space of xxx. daies not to be counted in rate & proportion of time: for example, The parishioner hath xl. sheep which yeld him at shearing day four score pounds of wool: that church is interesten intirely in the tyth in whose parish the whole were they couched and depaſtured: that Church in the halfe, that is, in the tyth of forty pounds where the halfe were they couched and depaſtured: that Church in twenty pounds where they couched thre moneths, and depaſtured: and so ratably four months, five months, more or lesse accordingly: and that Church in whose parish they couched and depaſtured but one moneth, that is xxx. daies, but in thy tyth of the twise part thereof, that is, of the whole four score pounds, but the tenth of sixe pounds & a halfe, and under xxx. daies as aforesaid is said, no allowance at all. But note, if the whole time they couch in one parish, and depaſture in another, the tyth shall be divided.
		3. If peraduenture they come from a strange & unknown place to any parish to be clipped or shorne, there the tyth must be payd, except it may appearre the same to bee satisfied to the Church, whence they came.
		<i>The Sixth Question.</i>
		<i>F</i> Or tythes in profitable beasts, the Parson may expect the fall of the tenth the next year following, if the number in any one year amounteth not to v. according to the text of the constitution g, viz. Vt excepere Rector vsque ad alium annum donec plenaria decimam agnum possit recipere, si maluerit: i. Or let the Parson (if so he had rather to do) expect another v. till he may fully receave his tenth lambe. Now it falleth out the Parson loseth his libertie and refuseth his Lambe at seauen, and his halfe pence at sre, and the Parishioner the yeare following hath never a Lambe at all: the question is, How the tyth shall be satisfied: It is answered (in this case) The Parson hath no remedie in Law, and the reason is, a principio male eligendo sicut in culpa, ergo in hoc sibi imputetur, i. He made his choyse but ill at the first, which was his owne default, and therefore he must

THE PREFACE.

R. with precepting

their first and originall grace, such beautie haue they and elegancie too, in the Latin tongue: but I write to Englishmen; and such as not so much affect to heare of the beauty, as they be desirous to vnderstand the benefit of their lawes: for such I haue framed this *Tything Table*, and replenished (as my slender skill would serue) the same, with necessary dispeſed, and scattered lawes, not hurtfull, considered as they be deliuered, nor prejudiciale to the Royall prerogatiue, nor repugnant to the lawes, statutes, nor customes of the land. Tythes (by ſale) be turned into chartels¹, and made of ſpirituall, temporall things: in debate (of the right of patro-nage) in tithes, and exceeding the fourth part of the value of the Church², where great wood is demaundered in the name of *Silua Cedua*³, in tythes and oblations, where there is any ſtate of inheritance⁴, and where they bee demaundered, and bee neither due nor accustomed⁵, the Kings prohibition doth lie in all these cases, and no consultation: otherwife, and without ſuch temporall mixtures, prohibition hath no place⁶: but the Judge Ecclesiastical hath power to proceed, notwithstanding the Kings prohibition⁷. Conceiving them therefore (Christian Reader) as they be meant, and mentioned to be presented vnto thee, viz. As they be merely ſpirituall, tythes and oblations, and without any temporall mixture, thou ſhalt not misconſtrue the Author, nor deceiue thy ſelfe. Farewell.

London the 29. of Aprill.

1591.

The Readers (euer) in the Lord,

VV. C.

DD. prx. in decimis autem & ferarū glōſſ. in p. c. quoniam proprie. S. de plicatio-rib. prouia. ang. eod. ver. debito modo. * c. ad apolo-lica. eod. * c. quatuor. 6. q. 1. * Inno. Host. in c. non est. p. eod. ver. de venatione. * c. c. ad apo. Police. c. per-uenit. p. eod. * cap. in de- patologis. Rebutio. q. 8. nu. 17. * Anach. in p. xal. canon. eod. c. col. 1. Rebut. co. nu. 14. & 15. ad hec Inno. & Pan. in d. c. non est. * Inno. & Host. in d. c. non est. * DD. prx. in d. c. non est. * Pan. in cap. p. xal. & b. An. de intel-lectu Hostien- fidis idem. Pan. & DD. in d. c. non est. * Host. in d. c. p. xal. * Glos. in c. sancta eccl- ia. p. xal. § 1. ver. cognitorum in DD. ext. c. tit. c. non. est. * Glos. in d. c. sancta eccl- ia. cap. quoni- am vi audiui- mus ver. pulli.

taken by the owners, commeth not by art, or industrie, but Ex humo, i. By way onely, and meanes of the ground⁸, from whence to arife all prediall tythes⁹: payable onely in the place and parishes within whose bounds and limits they are¹⁰. Thus they be diuers, these tythes, diuersly reſpected, that is to ſay, prediall or personall; note the diuerſe. Note also, that where ſuch tythes be demanded, it is where ſuch art, industrie, and trauell is anſwered and rewarded, not with pleasure¹¹, but with profit¹². Question hath further beene moued of the profits and advantages alſo ſaid, to this effect: viz. The parishioners mentioned of N. had franke and ſee leaue and libertie to hunt, fish, and ſowle within the fields, grounds, meadowes, riuers, and running ſreames of W. mentioned before: they took, preſerued, and reſerved alue their beaſts, ſowles, and fishes, & ſo they conuide them to certaine their owne proper and private grounds, within the bounds, compaſſe, and limits of another parish, than either of N. where they dwelle, or of W. where they took them: they include them (there) theſe beaſts, ſowles, and fishes, & compaſſe them within Parkes, Warrens, Ponds, Pooles, Houses, ſuch as be mentioned and comprehended under the words Viuaris, Columbariis, in the E. leuenth question before. Thus they ſeede and nouriſh them, and they breed, & increase in their kinds: now, in that theſe incloſed and limited places doe alter and change (in law) the nature of the profits of the nouriſhed creatures within them¹³. Which of the Churches haue right to the tythes? It is thus anſwered, viz. They were included at the firſt as they were taken, that is, by art & industry of man¹⁴: howbeit they in-crease not by industry and art, but by the nutriment and nouriſhment of the waters, and grounds, where they live ex iſola gratia Dei, i. Of the mere grace and bounty of God¹⁵: and therfore for the rate, value, & proportion of the ſame, they remaine theſe profits as they were taken at the firſt, that is, personall, tythable to the church of their parish that take them¹⁶. But their increase is prediall, tythable to the church within whose limits they be, and be ſed, and nouriſhed¹⁷. The circumſtances of theſe tythes mentioned in theſe caſes, according to that worthy and of famous memor Hostiensis, doe make them neither merely prediall, nor merely personall, but mixt tythes¹⁸: payable not with ſtanding as prediall & personall diuersly reſpected as aforſaid. Soo, conſider this (briefly) of theſe tythes, that is to ſay, conſidered as they be included within compaſſe, limits, and bounds (from their naturall liberties) tied & restrained to the ſame, as in ponds, parks, warrenes, houses, & in ſuch like limited places, they be prediall tythes: but conſidered as they enioy (at their will) their naturall liberties, as fishes, the ſea; ſowles, the ayre; and beaſts, the fields; in that they are not reckoned of any place certaine, their tythes be not prediall but personall: touching therfore question here- in to be made, to what Churches they haue due? It is anſwered as of prediall & personall tythes: that is, the one to that Church in whose parish theſe limited places aforesaid do lie that do make them prediall; the other to that church in whose parish the person doth inhabit that maketh them personall. And this is the diuerſe.

The Thirteenth Question.

SWannes, Geſe, and Duckes, be diuerſified thus, viz. whether they be Volantes, i. whether they be wild and do ſly, or be tame or not: this conſidered, the profits be tythable accordingly: for example, The Cironets, Si naſcentur in loco certo, & iſuscipiantur a loco certo, i. If they be brought forth and ſo be taken in and from a certaine and knowne place, they be prediall and tythable & prediall tythes: if from incertaine places, they be personall, and ſo they be tythable, viz. as personall tythes¹⁹. It is affirmed of them, as of beaſts, ſowles, and fishes²⁰, in the question laſt before. Hither by the Chapter Sancta Ecclesia, in the Provincials of England, be reſerved Geſe and Duckes.

The Fourteenth Question.

DE Ouis, i. Of Egges; it hath bene moued whether they be tythable in ſuch places where tythes be yeelded of Chickens²¹? By the written law it may be anſwered, as of Milke and Cheſe in the ſeuenth question before. 1. Howbeit Cukome in this caſe pernialiſt, as experience ſheweth in ſome parts of this land²².

The Fifteenth Question.

Trades, Crafts, and manuell Occupations, they be personall, and of the profits doe arife mere personall tythes: touching therfore firſt their tythable place, it is anſwered in the twelue queſtion before. Of their tythable time, is anſwerted in fine anni, i. They bee payable at the end of the yere²³, and as our cuſtome is, at Easter. Of persons that be chargeable with theſe per-

TYTH VVHAT IT IS, AND OF
how many ſorts.

Tyth of the Latine *Decima*, is a tenth part or portion of increase, commanded vnto *Moses* by whom it was deliuered (at the appointment of God) to be payed vnto the Sonnes of *Levy*, for their minifterie wherin they ſerved in the Tabernacle²⁴: in Law defined thus; viz. *Omnium bonorum licet quoniam quota pars Deo, diuina conſtitutione debita*, i. Of all lawfull increase & gaine a certaine part (by conſtitution diuine) due, & pertaining to God²⁵. And they be either prediall, as that which doth arife & grow by reaſon & vertue of the grounds, viz. Fruites, & increase of Beaſts, Fishes, Foules²⁶, &c. Or they be personall as that which arifeth by reaſon and vertue of lawfull & honest commoditie, ſo recovered & procured by Art, Science, or manuell Occupation of ſome peron²⁷. It is alſo to be noted, that tythes, ſome of them comprehended vnder theſe Titles, Prediall & personal, be called by the name of mixt tythes; of which ſort be ſuch as doe arife & grow partly by the grounds²⁸, & partly by the care, keeping, labour, & industry of ſome peron²⁹; as of Catell ſubiect to the Foxe, Wolfe, & ſuch deuouring beaſts, ſuppoſed to be partly of the grounds where they be breide & fed³⁰, even as a Tree is ſuppoſed to be alſo partly of that place where the rootes doe grow, by the which it is nouriſhed³¹: ſo, they be maintained by the grounds, but defended by the Sheapherds. Looke more of mixt tythes in the twelfth Question. Some of them by the name of great tythes, in Latine *Maiores finē groſſa Decima* (as we terme them) Great tythes: ſuch be of *Cerne* & *Pulſe*³². Some of them bee termed *Minores*, or *Minute decime* (in our common ſpeech) Small tythes, ſuch be feeds, hearbes, egges³³, &c. mentioned in the ninth & fourteenth Questions, i.

Of Prescription.

Precription is not much differing from Cuſtome, as before is ſpecified of *Transidian*'s Composition: but the one oftentimes is taken for the other³⁴. Howbeit heerin they differ, *Confuetudo propriæ dicitur quando quis acquiritur in communī & publico*, i. It is properly ſaid to be cuſtome where a right to many is proceſſed in common and publicke. *Præscriptio vero quando priuata*, i. Prescription when priuately to one³⁵.

Of Privileg.

Privileg or Exemption is derived from authority ſu-preme, by the which ex iusta cauſa, i. upon cauſe and god conſideration, ſometimes the perſons themſelves, as h order called Ciftcranies, & other religious perſons were priuiledged and exempted from tythes³⁶; ſometimes the places, as grounds belonging to Religious perſons³⁷. For example, Monasteries, Prioresses, Nunties, Colleges, &c. or other Ecclesiasticall houles, &c. or any Manors, Heftages, Parſonages appropiat, &c. or other Ecclesiasticall gouernours: concerning theſe poſſeſſions in Religious perſons, there hath bene ſeveral times obſerved³⁸: but leaving thole times I referre the reader only to the Statute, viz. These monaſteries, &c. and every peron's perſons, their heires & assignes, having &c. ſhall be according to their eates & titles discharged of payment of tythes, in as ample manner as any of the ſaid Abbots, &c. at the daies of their diſsolution. 31. H. 8. 13.

Summaries of the Statutes
of Tything.

Every of the Kings ſubjeſts ſhall truly and iuſtly without fraud or guile, deuide, ſet out, yeeld & pay al manner of their prediall tithe, in their proper kind, as they rise & happen in ſuch manner & forme as hath beene of right yeelded & payed within xi. yeres before the making of this Act (being 4. Nouem. An. 1548) or of right or cuſtome ought to haue been payd. And no peron ſhall take or carrie away any ſuch or like tythes, &c. before hee hath iuſtly ſet forth for the tyth thereof the tenth part of the ſame, or otherwife agreed for the ſame tythes with the Parſon, &c. vnder the paine of forſeiture of treble value of the tythes ſo taken or carried away. 2. Ed. 6. 13.

At all times whenſoeuer the ſaid prediall tythes ſhalbe due at the tything time of the ſame, it ſhall be lawfull to every partie to whom any of them ought to be payd, or his Depu-tie or Seruant to ſee their ſayd tyth to be truly ſet forth, & feruuered from the nine partes, & the ſame quietly to take and carrie away. 2. Ed. 6. 13.

A LETTER from a MINISTER to a Person of Quality, shewing some Reasons for his Non-conformity.

816. m 22. 58

MADAM,

K. C. A.

YOU were pleased to require of me the reason of my Non-conformity; in compliance with your command, I promised to give you some account of it, but not the tythe which might be said in the cause; and therefore shall not put the whole matter and issue, upon what I have here suddenly committed to Paper, but only to satisfie you, that I have somewhat of apology for my not conforming, and that I seem (at least to my self) not wilful and factatical, but rational and conscientious in refusing.

Three grand declarations are required to be made by all those who will conform: The first concerning the Book of Common-Prayer; the second concerning taking up arms against the King; the third concerning the Solemn League and Covenant. Now with reference to all these (especially the first and last) I have had hitherto insuperable objections against the making any such Declaration.

The first Declaration concerning the Book of Common-Prayer is to be made in these very words, viz. *I A. B. do declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book, intituled, The Book of Common-Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the form and manner of making, ordaining, and consecrating of Bishops, Priests and Deacons.*

Madam, Here is required *assent and consent*, *yea unfeigned assent and consent*; and not only to *all in general*, but to *every thing in particular contained in and prescribed by the Book of Common-Prayer*, even whatsoever is there printed, and set down from the very beginning of it to the very end of the same. Surely words could not be devised by all the wit of man more comprehensive, and more significant, to testifie our highest justification and commendation of every point and syllable, of every rite and ceremony, of every matter and thing contained in the whole Book, and in every page and line of it. A man might well think that this Book of Common-Prayer dropped immediately out of Heaven, and that it is nothing else but a continued Oracle from first to last. I think here is as much fully to be declared concerning the Book of Common-Prayer, as possibly can be concerning the Book of God, the Bible it self. Yea I question whether many a sober man would not scruple to declare so much concerning any copy of the Bible now extant in the world in any language whatsoever, even the Originals themselves not excepted, which by transcribing may have their faults, and therefore every thing contained in them not to be unfeignedly assented and consented unto.

Madam, We Protestants protest vehemently against the Popes Infallibility, and with the same reason against the Infallibility of Councils, whether General, National, or Provincial; now they who devised and compiled this Book of Common Prayer themselves were Protestants, and at the most and best but a National Council; and therefore (if true to their own faith) must needs acknowledg themselves far from being infallible in every point and thing devised and compiled by them; and yet for these mortal erring men, like unto our selves, to injoin and require of all others such an unfeigned assent and consent to all and every thing contained and prescribed by and in their devised form and system of Worship, do notwithstanding (in so doing) in a diametrical opposition assume unto themselves an infallible spirit, else stand guilty of an high presumption in requiring such a Declaration.

Madam, In the Preface to this Book of Common Prayer they profess their own firm perswasion that there is (nor was before their last revising of it) nothing in the whole Book contrary to the Word of God or to sound Doctrine, or which a godly man may not use or submit unto with a good Conscience. Now though this be their perswasion, yet it is not every mans perswasion, and therefore unreasonable to force others to the same profession. Hast thou faith? have it to thy self, force it not upon others; compell them not to think as thou thinkest, believe as thou believest, to declare as thou declarest; study thine own and neighbours peace better; and the rather, because thou art a fallible creature, and may be in an error as well as any other. And according to the tenour and candor of this blessed rule such was the practice and proceedings of our preceding Governors with reference to this Book of Common-Prayer from and since our happy Reformation. For they never went about thus strictly to injoin the Ministers to declare their *unfeigned assent and consent to all and every thing contained and prescribed in and by the Book*, but only appoinned it to be *read and used, and the rites and ceremonies of it duly to be observed*, and no more. This was their moderation and piety, at least their prudence and policy in respect of scandal and further inconveniency: and not without cause; for had the Ministers in those days been rigorously required to declare *their unfeigned assent and consent to all and every thing contained in the said Book*, as we are in our days; I am prone to believe that Hundreds of those who conformed and submitted to the use of things then established in the Church, would have thereupon turned as great Non-conformists as any among us, and so continued till their last breath. For what a conscientious person may think meet to use and submit unto is one thing, but what he declares, he owns and approves, is another of a different nature. Though for peace sake I could swallow down some gnats, and make no bones

[2]

bones of them ; yet if at the same time I shall moreover be compelled to say and avow, That these gnats are no gnats ; or though I know them to be gnats, yet that I like them, and love to swallow them down ; now these gnats are changed into Camels, and my throat is not wide enough to give them any passage. Upon which very account I doubt not to declare, That present Conformity is foreign and quite of another nature from conformity heretofore ; Conscience being now much more forced and violated by them in the Chair. I would to God therefore they had required no more in conformity, than *use and submission*, as they there speak ; for *Jehu* his drivivg on furiously is dangerous, and I heartily pray the Chariot may not be overturned in the end ; but in the interim I cannot keep pace with them, nor declare my unfeigned assent and consent to their great zeal, nor yet to the great product and *manifesto* of it in any such imposition.

Madam, As to a Book of Common-Prayer in general, or an established Liturgy in the Church, I shall object nothing ; for according to my poor understanding I never yet heard a sound reason given, why a man may not pray in a form of words prescribed as well as from his own present or premeditated conception ; especially where the things prayed for are not fluctuating and falling under changeable circumstances (as the private concerns of particular persons) but settled in their own nature, and always the same from time to time (as the publick concerns of a Nation) as the life of the King, the prosperity of the Kingdom, rain in drought, fair weather in harvest ; wherefore I see no exception why Prayers about thele (if so commanded) should not be made in the very same words ; so likewise the Word and Sacraments, Baptism and the Lords-Supper are always the same without any variety of intention ; and therefore I judg we may always beg a blessing upon them by a prescribed form without any variety of expression. And as I say nothing against a Liturgy or prescribed form of publick Prayers in the general, so neither against the main Doctrine contained in the the Prayers of this Book of Common-Prayers in particular. But whilst I look upon it as quite another thing to be bound up to declare *my unfeigned assent and consent to all and everything contained in the Book*, together with those Prayers.

My reason is this : because I cannot but take *assent and consent*, according to the general sense and meaning of those words among all writers and speakers in all Languages, *viz.* That *assent* with reference to the party assenting, relates to his understanding and with reference to the thing assented to, that it relates to the truth and rightfulness of it. So again, that *consent* with reference to the party consenting, relates to his will ; and with reference to the thing consented to, that it relates to the goodness, expediency and behooffulness of it. Wherefore (according to the natural and genuine interpretation of these words *assent* and *consent*) when I declare *my unfeigned assent to all and every thing contain'd and prescribed in and by the Book*, it is all one as if I had declared, *That I own and acknowledg, profess and witness, that all and every thing contained in and prescribed by the Book of Common Prayer is true and right, and not the least error in it from top to bottom, not in any rite or ceremony, nor in the form and manner of making, ordaining, and consecrating Bishops, Priests or Deacons, no not so much as in pointing the Psalms, or in any other title or circumstance :* So again, when I declare *my unfeigned consent to all and every thing contained in it*, it is all one as if I had declared, *That I heartily and cordially close in and chuse every thing mentioned and prescribed in the said Book as good and expedient, as most eligible and behoofful to be done, practised, and observed.* Now that this is the true meaning of the word *consent*, the Law-givers themselves (who best understood their own mind and intention) make it most evident ; for in the very body of the same Act speaking of Lectures, *viz.* what these are to do and declare, instead of the word *consent* they put in the word *approve*, as a word *equipollent*, and of the same signification ; For the Lecturer is bound openly and publickly to declare *his assent to and approbation of the said Book, and to the use of all the Prayers, Rites, Ceremonies, forms and orders therein contained and prescribed.* Now taking these words *assent and consent* in this sense and meaning (and otherwise I cannot take them to make any sound sense of them) I dare as soon eat hot fire-coals as declare *my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book of Common-Prayer* ; because several things are therein contained and prescribed, which I deem scarce right and true, much less good and expedient to be done and embraced. And here to omit many things which I scruple, I shall pitch only upon two or three, which I cannot approve.

1. I neither do nor can approve of the Order appointed for the reading of the holy Scripture ; my reason is this, Because many Books of the *Apocrypha* are commanded to be read for the Lessons of the day, as the fabulous Legends of *Tobit* and his Dog, *Bell* and the *Dragon*, *Judith* & *Barch*, with the rest ; and these are not only to be read wholly & intirely morning and evening two months together, but all of them also under the title and notion of holy Scripture ; for so in the whole lump together they are stiled in the order, and no note of discrimination to make any distinction between one and other. But now in the interim, in the said order (as appears by the Kalender) some Books of the Sacred Canon are wholly left out and never to be read ; some of them within a very little ; some of them but half to be read, and many of them mutilated and curtail'd as to several Chapters contained in them. Here I cannot declare *my unfeigned assent and consent*.

2. I neither do nor can approve of the order appointed for the Ministrition of Baptism. 1. Because of God-fathers and God-mothers. 2. Because of the Crots. 3. Because of what is annexed at the end of the Sacrament. I do not approve of the strict requiring of God-fathers and God-mothers to stand as Sureties and undertakers for the Child to be baptized, *viz.* *That he shall renounce the Devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.* 1. Because it is unscriptural. 2. Because in the interim the father of the child is left out,

if not wholly thrust out, I am sure he is not mentioned nor taken notice of at all in that publick stipulation, as if he had no concern in it; though it must needs be his proper and peculiar Province and place to undertake such a charge for his own child and flesh, according to the Law of God and nature. Scripture requires not God-fathers but fathers to bring up their children in the *nurture and admonition of the Lord.* 3. Because God-fathers and God mothers are generally brought to the Font to avouch a great untruth, and make themselves obnoxious of lying and perjury in the face of God and the Church. For experience sheweth, that though they solemnly engage in such a promise, yet they never (or very rarely) perform it; perhaps some of them never see the child more after the Christening-day, nor ever enquire more about it. Yea though they so solemnly engage on the behalf of the infant, yet they hold themselves never the more engaged, but look upon all as a meer Christening Ceremony and complement. For suppose a Parent afterward should challenge his God-fathers and say, you promised when you stood Sureties for my child at the Font, to call upon him to hear Sermons, and to see him well instructed in the rudiments and principles of Religion, &c. but you have not done it; and through your neglect he does not hear Sermons, he is not Catechized, he does not renounce the works of the Devil, but is in the high way to ruin, notwithstanding your engagements: What now would be the answer of these persons to the Parents of the Child? Should we look after him or you? whose child is he, yours or ours? He is your own proper charge notwithstanding our standing at the Font; he is a Talent committed to your trust, and therefore if he do otherwise than well for lack of your care, the blame will be yours, and his blood will be upon your head, as the only criminal. Indeed none in my observation blame the God-fathers and God-mothers if Children be not well disciplin'd and educated, neither do they blame themselves, nor shew any conscience in this matter; though yet it is evident against them, that if Covenants be not performed by them to the utmost of their power, they have broken their faith. Therefore upon the whole matter I judg it far better that such persons should not be called to be Sureties, nor such promises required at their hands.

2 Again, I cannot approve of the Cross in Baptism, especially the Sacramental and mystical way and manner of signing with this sign, as thus, *We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross in token hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully fight under Christ's banner, against Sin, the World, and the Devil, &c.* This word, *in token,* I confess to me is a meer riddle, and I know not what to make of it, and therefore cannot assent and consent to such an expression; and the rather because I am apt to believe the generality may much mistake it, as if when it is said, *in token,* it had been said, *in virtue and power of this sign* the person baptized should not be ashamed to confess the Faith of Christ crucified, but should fight manfully under Christ's banner against sin, the World, and the Devil; surely even such an occasion of a misunderstanding to the vulgar and injudicious, should be taken away.

The baptizing it self of any person in the name of the Father, Son and Holy Ghost, *ipso facto*, does oblige the person baptized to confess the Faith of Christ crucified, and withal exhibits a virtue and power also to every worthy partaker of it to fight against Sin, the World and the Devil; and therefore after such a person is baptized, such an obligation is upon him, and such a virtue and power supposed to be imparted and communicated unto him; and consequently (if at all) next immediately after washing or sprinkling in the Name of the Father, Son, and Holy Ghost, that form of words, *In token hereafter he shall not be ashamed to confess the Faith of Christ crucified, &c.* would more properly and congruously be used and applied. But now to remove them from their due place, and reserve them to the sign of the Cross, as if baptizing with water were not sufficient of it self, but moreover over the sign of the Cross needful to bind the Conscience, and confer the blessing, this I confess seems to me not only preposterous but very dangerous. Crossing in this manner is too too like a Sacrament upon a Sacrament, the devised Sacrament of man to the instituted Sacrament of God.

Though Christians in the Primitive times might make use of the sign of the Cross, yet the very same reason which might put them upon that use with a reference to the Heathens, should now move us wholly to disuse it with a reference to *Papists*; Professors then signed themselves with the sign of the Cross to distinguish themselves from the Pagans, who scorned the Cross together with every sign and token of it; and with parity of reason we should now forbear so doing to distinguish ourselves from the Idolatrous *Papists*; who superstitiously adore the Cross, foolishly, fondly, and wickedly signing themselves with it upon every occasion, thinking themselves no good Catholicks without so doing, putting no little hope and confidence in it to free and protect them from all evil, and to furnish and invest them with all good. Now to witness our dislike and detestation of their vanity herein, I cannot unsighndly assent and consent to the sign of the Cross.

3. I cannot approve what is annexed in the end of the Sacrament; viz. *It is certain by God's word, that children which are baptized dying before they commit actual sin are undoubtedly saved.* I would they had quoted the place, for I confess mine own ignorance that I know no such word in Scripture; no such word as will give me a certainty of perswasion beyond all possibility of doubting of the Salvation of Infants, though baptized, and though dying before they have committed actual sin.

Are not the Children of wicked Parents (filthy Whoremongers and Whores living openly in all notorious sin, and wholly without God in the world) constantly baptized? and many of them dying immediately after Baptism? Now are we sure by the Word of God, and without doubt that all these go to Heaven? Methinks that in the second Commandment gives some scruple to my faith, *I will punish the iniquity of the fathers upon their children to the third and fourth generation.*

Suppose a Christian King should conquer a Country of Pagans, and *Mahometans*, or *Jews*, and compel

compel all their Infants forthwith to be baptized, and some of them immediately expire, at least before they have committed actual sin; is the Salvation of all such sure and past all doubt, and this to be made out, and cleared by the Word of God?

Is it in the power of man to make Infants sure and certain of Salvation? It is in the power of man to kill a poor Infant, and to chuse his time for doing of it; I am sure many Whores murder their Babes before Baptism, and they may as well do it after, immediately after, and so assuredly send their Infants thither, whither they shall never come themselves except they repent. And so might the foresaid King and Conqueror (after by Baptism he had given them their sure and unquestionable passport for Paradise) he might even in charity and kindness immediately cut them off, and without any further hazard give them possession of eternal bliss, I had thought no mortal wight had had such power over souls.

May a Minister, since Baptizing gives such an unquestionable title unto Heaven, deny or suspend the Ordinance to any Infant whatsoever, if he might be permitted to administer it? Suppose Turks or Jews should quietly permit him to baptize their Children, yea and desire him to do it for them, though merely upon some by-pretence and foreign to Christianity; shall he deny them? But suppose a true Believer and a good Christian should bring his own Child to the Font, and beg there of the Minister to have it baptized, but yet either out of weakness or tenderness of conscience scruples God-fathers and God-mothers, and the sign of the Cross, and dares not admit of them; shall therefore the Minister deny his Babe Christendom, which according to his own perswasion would give the Babe a certain assurance of Salvation? and keep it in the interim under a suspicion of damnation, and this also according to his own perswasion? for as he denies it Christendom, so also he would deny it Christian burial, if it die unbaptized; (though by the way I see no great reason for it, nor can I approve of it) but so it is appointed, viz. That the *Office of the Dead shall not be used for any who die unbaptized*: And why not used? Because they have no sure and certain hope of a Resurrection unto life concerning such a person, and therefore the unbaptized in that Order are ranked with self-murderers and excommunicate. But now shall a Minister dare to with-hold so much good from, and endeavour so much evil to the souls of poor Infants in denying them their Christendom, and all merely upon the account of some accessories and scrupled accidents invented and imposed by man, and nothing at all of the essence of Baptism it self? Besides the impiety and irreligion of such a Process, the Minister (according to his own faith) would be most cruel and unmerciful in so doing, and deserved if possible to be unchristened himself again, and turn'd among Canibals as one more deeply dipt and baptized in their barbarous inhumanity than any of themselves; and yet if he be a true Son of the Church, and punctually observe his prescribed rule, he must not baptize any Infant without God-fathers and God-mothers without signing of it with the sign of the Cross, whether it be saved or damned. But these things are hard to assent and consent unto, and I cannot do it.

3. I cannot approve of the order for the burial of the Dead, particularly that passage of it, *Forasmuch as it hath pleased God of his great mercy to take unto himself the soul of our dear Brother here departed, we therefore commit his body to the ground, &c.* My reason is this, Because though we be bound to judg according to the utmost bounds of charity concerning all, yea even of those with whom we would not change souls, nor be in their condition after death for ten thousand worlds, yet positively and peremptorily without all limitation or discrimination to say and avouch concerning every one whom we bury, *That God in great mercy has taken his soul, viz. by death out of the body, and taken it to himself;* this I profess is utterly beyond my faith, and of the Gospel also; which (if I understand aright) speaks altogether in another language to impenitent sinners. It is past contradiction that thousands are cut off by God in the midst of their sins, drunkenness, whoring, swearing, without all signs of repentance from first to last, so living and so dying; now how can it be said, *That God took away such persons out of this world by death in mercy, in great mercy?* Inasmuch as at the same instant they were taken away from all possibility of future repentance and amendment of life, we may rather fear, *That God took them away in wrath, in great wrath,* provoked hereunto by the long abuse of his patience, and their own impenitency. Yet nevertheless the Priest must not only say, *That God took away all such persons in mercy, in great mercy,* but moreover positively affirm, *That God took them to himself;* that is, into Heaven, if we believe the Lords-Prayer, *Our Father which art in Heaven,* there God is said to be in a most eminent manner. Scripture faith expressly, That neither Adulterers, nor Fornicators, nor Drunkards, shall ever go to Heaven; yet in a perfect opposition, when I bury a known Adulterer, Fornicator, Drunkard, I must declare and avouch that *his soul is assuredly gone thither.* I dare not thus damn a person while he is living, and yet save him when he is dead. Nor yet again can I commit his body to the ground in a sure and certain hope of a Resurrection unto eternal life; which words must necessarily be spoken with reference to the person then interred, inasmuch as they are the continuation of the foregoing declaration, viz. *God's taking his soul to himself.* Besides it follows (which puts it out of doubt) in the last Collect or Prayer, *That when we shall depart this life, we may rest in him (viz. Christ) as our hope is this our Brother doth.* Alas, I am so far from having any sure and certain hope of his Resurrection unto eternal life and salvation, that I rather have a sure and certain fear of his Resurrection unto eternal death and damnation.

Madam, These are some of my Objections against the first Declaration, which stop up my way from conforming.

Yours most humble Servant,

A. B.

London. Society for the Reformation of Manners.

A SHORT
ACCOUNT
OF THE

Several Kinds of SOCIETIES, set up of late Years, for the promoting of God's Worship, for the Reformation of Manners, and for the Propagation of Christian Knowledge.

After that the Religious and Virtuous Part of this Nation had long complain'd of the infamous Clubbs of *Atheists, Deists, and Socinians*, who, for many Years past, have Labour'd to set up the pretended Oracles of misguided Reason, against the undoubted Oracles of God; too many of whom, by their scandalous Lives, most agreeable to their Principles, have endeavour'd to destroy in themselves, and others, all Notions of Divine Things, and of the differences of Good and Evil; it was thought necessary, by divers serious Persons of the *Church of England*, That the *Children of Light* shou'dendeavour to be as *Wise* as they; and, by forming themselves into *Societies*, should assist one another in their most Holy Faith, and a Practice agreeable thereto.

These and the like Considerations, brought together a considerable Number of such Pious Persons (about Twenty Years since) who met often, to Pray, Sing Psalms, and Read the Holy Scriptures together, and to Reprove, Exhort, and Edifie one another, by their Religious Conferences; and their Number hath been daily so increased, that they make, at present, about Thirty Nine Societies, in and about *London* and *Westminster*; and their Example hath been follow'd, by Devout Persons, in divers other Parts of this Nation, and in *Ireland*, especially in *Dublin*, where there are about Ten of these *Societies*, supported by the Reverend Bishops and Inferior Clergy there: These *Societies*, and their Methods and Orders, were enquired into, and approv'd by our Late Queen of Blest Memory, and the Late Excellent Archbishop *Tillotson*, and are greatly esteem'd by several Most Reverend and Right Reverend Bishops, who have made the same Enquiry: And these are the *Societies* which are particularly call'd, *THE RELIGIOUS SOCIETIES*, whose Rise, Progress, and Charitable Designs, are Describ'd and Recommended, in a Pious Discourse, by the Reverend Dr. *Woodward*.

But

But the Private Devotions, and Exemplary Lives, of the Members of these *Societies*, were not sufficient to stop the Torrent of Vice, which had broken down all the Banks of Reason and Religion; and therefore, about Ten Years since, Five or Six private Gentlemen (*Members of the Church of England*) considering, that the higher the Tide of Wickedness was, the more need there was of opposing it; they resolved to set up a SOCIETY FOR THE REFORMATION OF M A N N E R S; and therein first having enter'd themselves, to make their utmost Efforts for promoting the Execution of the Laws against *Vice and Immorality*, and the suppreting of them by adviseable Methods: And this Design, tho' at first violently oppos'd by the Champions and Advocates of Debauchery, yet, by the Divine Assistance, the Patronage of His Most Sacred Majesty, and His late Most Gracious Queen, the Countenance of the Clergy of the greatest Figure in the *Church*, particularly of His Grace the Lord Archbishop of *Canterbury*, by his Circular Letter, and the Zeal and Industry of the Persons engag'd therein, hath prosper'd to a Degree, Exceedingly Great, beyond what Humane Wisdom did, or could expect; for this Design Encountring no Man's honest Advantage, no ways intermeddling in Matters of Controversie, being directed by Men of considerable Rank and Fortune, as *Members of Parliament, Justices of the Peace, Lawyers, and Eminent Citizens*; and who are also of the clearest Character; and the Executive Part manag'd by such who have refus'd even that part of the Forfeitures, on Convictions, which the Law allows to Informers, least they should seem to aim at *Their own private Advantage*; many Virtuous People of the too various Denominations of *Protestants* amongst us, have readily agreed to joyn Hearts and Purses in the Prosecution thereof; and this Union of Hearts and Affections, in things so agreeable to all, who deserve the Name of *Protestants, of Christians, of Englishmen, or even of Men*, hath been of great use, to remove the Prejudices, which many had taken up, against *The Establish'd Church*, and against one another; and hath laid a Foundation of that Union, which may be a probable means of putting an end to Schisms and Divisions, of restoring the Primitive Discipline in the *Church*, and of teaching *England* to *Keep the Unity of the Spirit in the bond of Peace*.

It is by the Endeavours of this Society (assisted by the *Religious Societies* aforesaid) and divers others since form'd, and acting under the Influence of it, that more than Twenty Thousand Persons have been Convicted for *Swearing, Cursing, or Prophanation of the Lord's Day*, in and about the Cities of *London* and *Westminster*; and many of them, at least outwardly, Reformed thereby; and the Prosecutions have been manag'd with so much Tenderness and Christian Charity, that no just Cause of Complaint has ever yet appear'd against them; and by the Endeavours of one of these *Societies* alone, Three Thousand lewd and disorderly Persons have been Punished within the same Limits: And 'tis of these *Societies*, and their Rise, Progress and Success, that the World has had an Account, in a Book, Entituled, *An Account of the Societies for the Reformation of Manners in England and Ireland; with a Perswasion to Persons of all Ranks to be Zealous and Diligent in promoting the Execution of the Law, against Prophaneness and Debauchery, for Effecting a National Reformation Publish'd with the Approbation of a considerable Number of Lords Spiritual and Temporal, and of the Honourable Judges of both Kingdoms*. And is now Tranlating into other Languages for the Propagating of the Design of Reformation in other Nations.

But

But altho' the Success of this Undertaking is thus exceedingly great, and tho' a far greater and speedier progres of it may be expected, now the Methods for carrying of it ou are Printed and Published, there seems yet something more needful to be done *against Satan's Kingdom, and to promote the Kingdom of our Lord Jesus Christ.* The meeting together for mutual Edification, in *Religious Societies,* is a probable means of making good Men better ; and *Societies for Reformation of Manners* are exceedingly needful, not only to keep ill Men from growing worse, but to Convert and Amend them ; and both of these for the recovering of the power of Religion more generally among us, as well as for the discrediting and supressing of Prophaneness and Vice : But, for the lasting Establishment of our holy Faith, and the spreading of it in the World, there is a visible Necessity of some special care to be taken for the breeding up of Children in Virtue and true Religion, for the reclaiming of those who Err in the Fundamentals of Christianity, and for encouraging the Propagation of the Gospel in our Plantations.

This Consideration mov'd some Persons of Honour and Quality, who had a true Zeal for the Glory of God, the Salvation of their Brethren, and the Reputation of our *Mother-Church*, to Unite themselves into a SOCIETY, FOR THE PROMOTING OF CHRISTIAN KNOWLEDG both at Home and Abroad ; and they apply'd themselves to form Methods, and to find out means of accomplishing so glorious an Undertaking ; regulating themselves always by the *Ecclesiastical Constitutions*, as the *Societies for Reformation* do themselves by the *Temporal Laws of England*. And thus about March, Anno 169³, began the *Society for promoting of Christian Knowledge*, which has, since that time, been daily encreased, by the Accession of many worthy Persons, who are desirous to be instrumental in so Excellent a Design, so that at present it consists of a considerable Number of Persons of Quality and Estates ; Bishops, Eminent Clergymen, Lawyers, &c. besides their Correspondents which are carrying on the same Work in all the Counties of *England* and *Wales*, and in the *Plantations beyond the Seas*.

This Society meets Weekly to deliberate about what is Expedient for the carrying on of those Pious Ends for which they United ; and they have already made a Progres beyond what could reasonably have been hoped for in so short a time. They have (by their own Subscriptions, and others which they have procur'd) bought great Numbers of Useful Books, for the furnishing of the *Plantations* with *Parochial Libraries*, to invite Worthy Clergymen to those Parts ; by whose Labours, the *Christians*, who are there, may be Edify'd, and the Gospel Propagated among the *Unbelievers*.

They have dispersed great Numbers of good Books for the Instructing of poor Families in the true Principles of the *Christian Religion*. They are using means for the providing *Catechetical-Libraries* in the smaller Parishes, to enable the Inferior Clergy the better to perform their Duty of *Catechizing*, according to the LIXth *Canon*, and the greater Parishes with *Lending-Libraries*, which will be of great use to the poorer Clergy, to assist them in the more successful oppotting of Errors and Heresies. And they have more particularly apply'd themselves to the setting up of *Schools* for the Education of *Poor Children*, many of which are Erected, and are now ERECTING in the Country : In and about *London* and *Westminster*, there are already set up about Twenty of them ; in which near a Thousand *Poor Children*, of both Sexes, are Taught to Read the Bible, and to repeat and understand the *Church Catechism* ;

ebism; and the Boys are besides Taught to Write and cast Account, to fit them for Trades, and the Girls to Knit, Work with their Needle, &c. to make them good Servants in others Families, or good Wives and Mothers in their own; and by this means we have a fair prospect of a great Reformation of the poorer sort (who are now so much Corrupted) by the bringing up of such Numbers of them Piously, in a true conformity to the Church, and in ways that lead them to be Serviceable to the Publick.

It is not doubted, but that all true Lovers of the *Church of England*, to whom this Account shall come, will, with their Prayers, Countenance, and Assistance, joyn in these Pious Endeavours, by which so much Good may be done to the World, and so much Honour redound to our Holy Religion and the Establish'd Church, that our Enemies may have no room to charge us with the betraying the Interest of our Church, by Supinity or Negligence, or with Coldness in promoting true Piety and Religion at Home, or in spreading it abroad in the remoter parts of the Earth: And we need not doubt but these blessed Designs will gain Credit to this Church, both at Home and Abroad; and help to continue it, as it hath constantly been, since the *Reformation*, the Bulwark of the *Protestant Religion*.

KING Charles the II. did in the 30th Year of his Reign (An. 1673.) ⁶⁰ erect a Corporation for the Relief of poor Widows and Children of Clergy-men; which Corporation, hath from time to time been endow'd by the Charity of well-disposed Persons, (generally Clergy-men or Sons of the Clergy) with a Revenue now amounting to about two thousand Pounds a Year.

This Revenue, great as it is, and greatly redounding to the Honour of the pious Benefactors, * one of whom alone gave lately twenty thousand Pounds, * Dr. Turner. is nevertheless far insufficient to answer the pressing Wants; for the Relief of which, this Corporation was erected.

For there are usually near six hundred Widows of Clergy-men, who have been left so entirely destitute of all Subsistence, as to apply yearly for Relief to this Corporation, and it hath been found that the Number of Persons so applying hath hitherto increased.

The Number of Clergy-men in England, may be computed to be about 12000, their Widows applying for Charity about 600, which is about one in twenty. But when it is consider'd, that there are 5000 Livings (including Donatives and perpetual Curacies) not exceeding fifty Pounds a year, and of these, 2000 not exceeding ten Pounds a year; it will not appear so strange that of Clergy-men's Widows one in twenty should come to want; as, that from among the other Clergy (chiefly) in forty year's time, a Subsistence for them should be raised of two thousand Pounds a year.

But moreover, these 600 poor Widows have generally very large Families of Children depending upon them; and the Number of such miserable Orphans, from the Certificates given into the Corporation, have been computed to amount at least to two thousand.

From hence it appears, that in order to allow each of these 600 Widows, with her Family, for their whole Subsistence, but ten Pounds a year, it would require an annual Revenue of at least six thousand Pounds! That of two thousand Pounds, wherewith this Corporation is at present endow'd, not being hitherto capable of affording to each more than three Pounds yearly; a Sum much lower than many of the meanest Parish-Pool receive, especially if they have Families depending upon them.

It is therefore humbly hoped, that among the great and signal Charities, wherewith this Age aboundeth, some distinguishing Regard may be had to this Corporation; when pious and well-disposed Persons are apprized, how worthily they may thus bestow their Charity; and also know a proper Form, wherein to give or grant their Benefactions. For which end, here followeth a Form wherein to give a Sum of Money,

I A. B. of do promise to pay to the Governors of the Charity, for the Relief of poor Widows and Children of Clergy-men the Sum of Sterling, on or before the Witness my Hand

This may be inserted among LEGACIES in a WILL.

ITEM I give and devise unto the Governors of the Charity for the Relief of poor Widows and Children of Clergy-men the Sum of Pounds, to be paid to one of the Treasurers.

[If either be an annual Payment, it may be so express'd, and the respective Times of Payment.]

For devising HOUSES or LANDS.

ITEM I give and devise unto the Governors of the Charity for the Relief of poor Widows and Children of Clergy-men and their Successors for ever, all that my Messuage, and Lands situate and being in

the Corporation for the Relief of poor Widows and Children of Clergy-men in the 30th Year of his Reign (An. 1673.)

816. m. 22.

77.

Hitts

61

[1]

AN APOLOGY For Purchases of Lands late of Bishops Deans and Chapters.

There is no Institution to no end ; but whenever the Reason thereof ceaseth, the Law **Bishops**, or Institution it self doth in proportion relax its force. The end for which the Bishoprics were endowed with such ample Revenues, was to support the state and splendor of Baronage and Session in Parliament, wherewith the Bishops were dignified, as with Lay-tees, the *Honoraria* of such their imployment. Work and Wages are relatives : If the imployment fails, so doth the reason of the reward ; but by an Act of King, Lords and Commons * 17 Cat. c. 28. their being Barons, Lords of Parliament is taken away, and so + 17. Cat. c. 28. the reason of their greatness.

The Bishops had severall capacities, viz. Spirituall and Temporall, and severall Revenues distinguish'd by the names of Spiritualties and Temporalties. The Spiritualties of a Bishop (in the words of Dr. Cowell *) be the profits which he receiveth as he is a Bishop, and not as he is a Baron of the Parliament. *Stowford Pl. cor. fol. 132.* The Particulars of these may be the duties of Interpreter of his Visitation, his benefit growing from the Ordering and Instituting Priests, Prestition money, Law-words, that *subsidium charitatum*, which upon reasonable cause he may require of his Clergy ; *Johannes Gregorius de beneficio*, cap. 6. num. 9. and the benefit of his Jurisdiction ; *Joachimus Stephanus* the late Archde *Jurisdict. lib. 4. c. 14. num. 14.* for the reckneth *Exaltionem Cathedratici, quartam Decimaturum* Bishop of *Canterbury* *mortuariorum & oblationum penitrationem, celebrationem Synodi, Colationem viatici vel commissus terbury.* *cum Episcopus Romani Proficisciatur, Jus Hospitiu, Litaniam & Procescionem.* There are none of these sold.

The Temporalties of Bishops in the same Doctors words, be such Revenues, Lands and Tenements, as Bishops have had laid to their Seas as Barons and Lords of the Parliament.

In former times when Parliaments were holden frequently almost every by year, and uncertainly at severall places, as at *Rutland* *, *Aston Burnell* *, *Winchester* *, *Exeter* *, *York* *, *Gloster*, *Carlisle*, *36. Ed. 3. c. 10.* and other remote parts, the Bishops and Mitred Abbots who were Lords of Parliament, could not, without their great estates of Baronies, defray the charge of so great journeys as became their dignity. The Abbots of *Leicester* and *Northampton* being summoned as Lords of Parliament, and setting forth by Petition, that they held not per *Baroniam*, sed tantum in *para Ecclesiastica*, were discharged; but the Bishop of *Winchester* holding by Barony and departing from the Parliament *s. 4. Inflit.* without licence, was arraigned in the Kings Bench.

That they held their Lands as Temporall Estates, appears, *Rot. Patent. 18 H. 3. m. 17. Mandatum Doderidge of est omnibus Episcopis, &c. Sicut Baronias suas diligent, nullo modo presumant confiditum tenere de aliquibus Nobility. 61. qua ad Coronam Regis pertinent, vel qua personam Regis, vel statum suum, vel statum concilii sui continentur, securi pro certo quod si fecerint Rex inde se capit ad Baronias suas.* The King did frequently upon their contempts, seize the Temporalties of Bishops into his hands. In time of Vacancy, *21. Ed. 3. 3.* the King leaving the Spiritualties to the Ordinary, seized the Temporalties into his hands, and granted them during the vacation to whom he list ; see * *Rot. Parliment. 8 H. 4. num. 91.* The Temporalties of *Durham* granted to *John of Lancaster* the Kings Son, and the Temporalties of the *2. R. 12, 13. C. 5. Rob. Crampton. 4.* Bishop of *London* farmed out, rendering to the King a Thousand pound per ann. *tions Abridge-* *ment.*

The King sometimes held the Temporalties a long while in his hands, by delay of the Popes allowance of their Elections, or of the Pall, or of Consecration ; sometime there were double and *Lamberts* Per-
treble Elections and Suites therupon in the Court of *Rome*, as upon the voidance of the See or ambulation of *Canterbury*, upon three pretences of *Reynold* the Subprior, *John Gray* and *Stephen Langton* ; at *Kent* in *Canterbury* another time the Monks of *Rochester* chose one *Sandford* for their Bishop, the Monks of *Canterbury* and *Rochester* opposed the Election, challenging that the Pastorall Staffe or Crozier of *Rochester* ought of very right to be brought to their houle, after the death of the Bishop, and that they ought to make the Election. The difference was once compounded by *Habert de Burgh* chief Justice of *England*, but afterwards followed afresh at *Rome* three years together. The King in such cases lacked a Lord in Parliament, took the Temporalties to himself, and left the Spiritualties to their proper Guardian ; but Lands are no Spiritualties.

Odo Bishop of *Bavaria* was Earl of *Kent*, *Osmond* Bishop of *Salisbury* was Earl of *Dorset* and *Seys*, *Cambden. 252.* and *Robert Steward* Bishop of *Cathnes* was Earl of *Lenox* and *March*. When the first of these *215.* and in was in displeasure of the King, and priviledged as a Bishop, he was yet imprisoned as an Earl, *Scotland. 11.* lost all his goods, and was abjured the Realme. The Bishops * *Pudsey* and *Walcher* were Earls * *Cambden. 252.* of *Northumberland*. The Bishop of *Durham* * was a Count Palatine within his Bishoprick, *744. and 820.* where he had *Jura Regalia*, (that is Temporall Courts, Writs, and Proces in his own name, *214. Inflit. 218.* Power to make Justices to pardon offences, and to have Royall Escheats.) The Bishop of *Ely* *220.* also had a Royall Franchise within the Isle of *Ely*. The Bishop of the Isle of * *Man* had neither, *27 H. 8. c. 24.* nor was he a Lord of Parliament. So a Bishop may be a Bishop, and no Earl or Lord paraker in *4. Infl. Isle of Man.*

A

in Apology for purchases of
Lands late of the Bishops
Deans chap. 25. &c. 2
Bishop of the
Temp. of the
C. and Porosity

in the Sovereign or Legislative Power, and then being allowed his Spiritualities, hath all that is due to his Spiritual office.

Deans and Chapters.

Selden of Tythes. c. 6, 7,

G. Mon Doctor Ridley's view of the civil Law. 197. Fuller Ecclesiastical History. 7.

** 4. Inst. 641, 642. Selden of Tythes. c. 6, 7, and 9.*

Dr Ridley. 153.

By what divine Right of Pretence Deans and Chapters challenge so great Estates, *Non existat.* Were it so that the Gospell were now first planting here as in the Indies, and a Bishop set up to advance the conversion of Infidels within such a Circuit, it might be prudentiall while there were but few Ministers, and before the distribution of his Dioces into Parishes, to associate divers Ministers together, who should as Itinerants travell from place to place, for the gaining and confirming of Believers, as anciently in Boothes or Tents of hurdles, occasionally set up in the fields, or at crofs wayes, or other publick places of resort. And in such case their maintenance being brought into a common stock, at the See or residence of their Curator or Bishop in whom they centered their correspondence, those who thus laboured in the Ministry, should out of this common stock have their portions. It is not unlike by the Trace of Antiquity but that it was so in England, when a Dioces was but as one great Parish, and Preachers sent about as Messengers. And after inferior or Parochiall Churches were founded at great distanse, the Parochiall Priests had not all the Tythes to themselves, but a man might pay his Tythes to what Priest he would ; and incase he neglected to pay any, the Bishop and not the particular Curate of his Precinct recovered them, the Bishops being treasurers of the Community, their making dividends or *Præbenda* of such common stock, to the encouragement of such Ministers as went up and down Preaching, and were nor otherwise provided for, was not without Reason. Now Ministers, and enlighten our dark corners, they are worthily to be encouraged ; but if they claim shares or dividends out of a common stock, Lands, or Tithes, only as companions to the Bishop, or living in another Dioces, or for vain pomp and grandure, they have no interest in this Reason.

** Cambd. 651. b. 248. c. 307. d. 232. e. 619. f. 337. g. 238. h. 333.*

It seems that the Names, Numbers and Functions of Deans and Chapters were not alike but various, *ad libitum* of the founder. For as to Names, at St Davids^a they were called Canons, at Salisbury^b Prebends. As to number, at Chichester^c, Wells^d, &c. they were thirty or more ; at Hereford eight and twenty ; at Canterbury twelve ; at Bristol and Rochester but six. And in their Functions there will be no lesse difference ; if besides that some of them were Elective and some Donative. And besides the differences of Names and Numbers, the meaning of Petty-Canons, Petty-Prebends, Residents, and Non-residents be considered ; it seems some of them were Dignitaries *sine curâ*, by their stiles of Non-residence, for whom the Church might be as little the better, as for Italians and other aliens, who had benefices here, whom the flock never saw or heard any thing of, but by their Collectors Cellars and hard Names ; the Lord Cardinall of Agrifolio, the Lord Cardinall Viverino, &c.

4. Inst. 222. Camb. 741. 161. Fuller.

Besides some of the Chapters were anciently Seculars and some Regulars ; the Seculars were Presbyters, and as such by their Preaching and conversation, might aid the Bishop in the cure of souls ; but Regulars, (*viz.*) Moncks, were lockt up in Cloysters, and seldom or never went abroad. How could such an Institution of a Chapter of Moncks contribute to the oversight of the Dioces ? Yet Prior and Covent of Moncks were the Chapters at Ely, Durham, Winchester, Worcester, Carlisle, &c. and these Chapters were dissolved with other Monasteries, and their Lands vested in the King, who keeping part of the Lands, or converting them to other uses, Erected Deanes and Prebends of a fewer number in their places, and in the New Sees of Chester, Gloucester, Peterborrough, &c. What have these New Chapters to do more then the Moncks ? in some things not so much. For the Moncks could by Election fill up void Seats in the Covent, and choose their Bishop and Prior, but many of these can neither choose Bishop or Deane, the New Elections having advisedly made them^e Donative, at the Kings pleasure, and under his immediate Rule and Order, exempt from the Jurisdiction of the Bishop, who could neither deprive nor visit them.

** 1. Inst. 95. Davis Reports 45. Cambd. in Ireland 95. Britania 755. Leonards Rep. 235. Dier. 58, 282, 12. Rep. 71.*

Some Bisheppicks had no Chapters particularly, the Bishop of Meath^f in Ireland, the Bishop there acts by the Council and Advice of the Clergy of his Diocese. The Bishop^g of the Isle of Man, seems to have had no Chapter, for he was anciently chosen by the Moncks of Furness in Lancashire. On the other side, as these Bishops had no Chapter, some had two, ^h as Coventry and Lichfield. The Bishop of Dublin had sometime two Chapters, *viz.* Christchurch and St Patrick's, in one Town. A Dioces of one single County, hath sometimes had two Chapters, as Bath and Wells, Waterford and Lismore ; wheras the Bishop of Lincolne, before the late Erections of Oxford and Peterborrough, had but one Chapter for his Dioces of eight Counties, and part of more.

Former Administrations.

Upon this whole matter, if some of them had special Functions which others had not, if some of them were uncapable by their Order of Overseeing the Dioces, if *Jus Divinum* fail in the necessity of their Continuion, and if some Diocesses have none, they may be lookt upon as voluntary Institutions of several times, and in several manners, that might have been or not been at all. And it will follow, that there was no Moral everlasting Obligation of continuing Bishops, Deanes and Chapters, just in this or that fashion or altitude : witness the Judgment of the late Primate of Armagh, in his Sheet lately Printed of the Reduction of Episcopacy.

The Lands of Bishops and their Chapters, were not more sacred than the Tithes of Preaching Ministers,

[3]

Ministers, but such Tithes by their own old Law have been alien'd : witness * 3845 Vicarages in England, whose Incumbents had nothing but the *Minuta Decima* and alarage, or some Arbitrary Salaries, when the Gleab and greater Tithes were appropriate to Bishops and their Chapters, and in some places to Nunneries, (though Nunnes were incapable of the Ministry.)

In other places, to houses of Moncks, who seldom or never went without the walls of their Cloysters and Sanctuaries, who possessed not the Tithes as any part of the Evangelical Clergy or Priesthood. In other places, to the maintaining Souldiers in the Warres : witness the Gicabs, Tithes, and Exemptions granted to Orders of Knights employed in the holy Warre : witness also hundreds of Vicaredges, whose Curates very well know, that the Bishops, Deanes and Chapters took the Tithes of their Parishes, but came not at the people. And no doubt, but if Tithes might be thus aliened, much more might Lands. Bishops, Deanes and Chapters, might and anciently did alien their Lands themselves, as well as any other Corporations : witness *Dorset House, Essex House, Arundell House, York House, Lincolnes Inne, and many other great Houses about London, formerly belonging to the Bishops of Salisbury, Bath and Wells, Carlisle, Norwich, and Chichester, &c.* And witness the Mannours of *Sherborne and Kinton*, as by Mr Fullers Histories of Abbes 270. and his 17 Century 27.

Sometimes the Kings have Refused Lands from the Church, or Religious Houses so called ; as when the Abbeie and Nunnes ^a of Barkley were with Child, their Nunnery was dissolved by Edward the Confessor, their Personal faults punished in their order, and their Lands conferr'd upon a Lay Earl ; when the same King had given the County of ^b Rutland to St Peters Westminster, his Successor resumed it. In Edward the Seconds time, the Lands of the ^c Templars were bestowed upon the Hospitallers ; in Hen. 5. time, the Estates of Priors Aliens, some of which were before frequently leiz'd upon, were all vested in the King. In Hen. 8. time, Cardinal Wolsey, by licence of the King and Pope, suppress fourty small Monasteries to lay their Lands to his two Colledges in Oxford and Ipswich. The Stat. 27. Hen. 8. cap. 28. gave the Lands of 375. Religious Houses, not worth 200¹² per annum, to the King ; shortly after, he obtained all the Abbeys and Priories, and with them the Lands of the Chapters of divers Bishopricks, consisting of Prior and Covent. The Statutes 37. Hen. 8. cap. 4. and 1 Edw. 6. cap. 14. gave the King the Lands of all Chanteries, Free-Chappells, and Colledges, whereof there were great numbers, as at Plymton, ^d Kirtton and St Mary Overy ^e in Devon, St. Marie's and St Chad's in Shrewsbury, Resembling some Deanes and Chapters. These would call their Possessions as sacred and Inviolable as others. Besides the dissolutions of Chapters, and of Deanes and Prebends, a Bishoprick also, hath been dissolved by Act of Parliament, and the Lands vested in the Crown. See Rastall, Title Durham.

After all these suppressions, when at Queen Maries coming in, the See of Rome was again embrac'd, and the Queen had voluntarily restored some of these Lands, not a foot was taken from the Lords or Commons, but all their Possessions, notwithstanding the Objections of Schism and Sacrelidge, established. And which is very remarkable, the Convocation of the Clergy in the first and second of Philip and Mary, present them a Supplication in Latin, Printed at large, in the Stat. cap. 8. Premising, *That though they ought to labour all that might be for the Recovery and Revocation of all Rights of the Church, lost in the Pernicious Schisme, yet having maturely deliberated, they do ingeniously Confesse, that they see the Revocation to be difficult and Quasi impossible, for the many and almost inextricable Contracts and Dispositions thereof had, and that if it should be attempted, the quiet and Tranquillity of the Kingdom might be easily disturbed, and the uniting of the Catholick Church would with difficulty attain its Progrefs and End.* Therefore preferring the Publick good and quiet, and the saving of souls, before worldly wealth, and private advantage, and not seeking their own, but the things of Jesus Christ, they supplicate their Majestys in their Names, to intercede with Cardinal Poole, then Legate, from the Pope, Ut in hijs bonis Ecclesiasticis elargiendis & relaxandis, Publicum bonum Privato ante ponere velit. Whereunto as they give their own consents, so they pray that he will not be hard or strict.

The Cardinal (by a Dispensation Printed in the same Statute) doth remit and release them to all Persons to whose hands they are come, (Licer indebit,) Willing and Decreeing, that the Possessors should not, in respect thereof, be molested upon any Decretalls, General or Provincial Councils, &c. and that no Censure or Pain should be inflicted on them, for the detaining or not restoring thereof ; and the Statute Ordaines, that whosoever should inquiet or molest any of the Possessors, contrary to the meaning of the Act, should incurre the Paines of Prelenire. This Supplication, Dispensation and Act, may be Instances of Moderation and Judgment in the Clergy, Resolution and Wisdom in a Parliament, which would not destroy a Family for the holycft Fryer in a Province. Whatever inconsideration or thirst, may otherwise warpe the Ingenuities of such as are led by their private Benefits, to regain what others have thought best to quit, and what fruits of content Charity and good will, the Experiment will afford them, time will shew.

There hath been a little skill shewn, by superstitious men, in frightening others from intermeddling in these Sales, by stories of misfortune and unluckinesse, in the Lay Possessors of Church-Lands. There are few Gentlemen, who know their Counties, that cannot give Instances of such Lands still remaining in the Families to which they were first given. Witness great Estates of such Lands in the Lord Marquelle of Hertford, of the House of Rutland, and most Eminent

* Cambden
151.162.
Selden of
Tithes.

^a Cambden

^b Cambden

^c 2. Inst. 4. 2.

^d Cambden

^e 2. Inst. 4. 2.

^f Cambden

^g Cambden

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minent Families; and if they have known one Estate in such Lands sold, can say the like of other Estates as great as they. If the Duke of *Somerset*, and Marquise of *Northampton* were shortly attainted, and their Monasteries of *Glastonbury* and *Winchcombe* returned to the Crown. On the other side, the Earl of *Westmoreland*, and his partakers in the North, among other things; for the restoring of such Lands, (though they escaped with their lives beyond Sea,) became, wandering Monuments of as great misery and ruine. For the better Test of so many great Estates by Instances of one sort, let the Mitred Abbots be examined, and from thence a judgment made of the rest. There were twenty six, and had no great change till of late; for by Mr. *Fallers* History of *Abbeys*, it appears that divers of them remained in the Crown, viz. *Crowland*, *Selby*, *St. Mary's in York*, &c. Others in the Private Families on which they were conferred, viz. *Torrey in Russell*, *Earl of Bedford*, *Battell in Browne*, *Lord Mountague*; *Middleton in Tregimwell*, *Ransey in Cromwell*, *St. Johns in Hales*, *St. Albans* in the Heirs of *Sr. Ralph Sadler*, *Waltham* in the Earl of *Carlisle*, Heir of the Lord *Denny*. And others to other uses; as *S. Bennet de Hulme* united to *Norwich*, *Westmister* to the Deane Prebend, and School there; *Glaston* and *Peterborough* to the Bishops, (Quere the rest.) And if five or six, out of twenty six, have in an hundred years changed their Masters, to have other Estates. And let men beware of saying, *That those upon whom the Tower of Siloam fell, were greater sinners than they*.

If it be granted, that these Institutions of Bishops, Deanes and Chapters, were Prudential simply; if they have swerved from some, omitted others, and by Law been ouited of more parts of their Instrument, though their whole being were not taken away, by that Act of 1641. there was yet Reason, that they might be absted, in the Exhibitions allowed them for such parts thereof, as they no longer performed. And so far there may be just ground, of otherwise disposing a considerable part of their Estates.

The Sales, besides the lese Publique and Generall use of Bishops, and the taking away of all coercive Power from them by another Statute 17. Car. cap. 11. were brought on by other most important Reasons: The Nation groaned under vast Debts, under the burden of a Scotch Army, under a great Army of English, and supernumeraries (more then they;) under the intollerable eating Moach, Free-quarter: And beside all this, a Warre in Ireland, that could not feed it self, but with Supplyes from England. All these would be Provided for, but the Taxes, which yet were greater then England ever knew before, were as nothing to discharge them.

There is no such measure of ill consequence, in the Sale of these Lands, as in keeping up two Armies, supernumeraries, and Free quarter, or as in continuing Sequestrations upon the Estates of such as were under hardship, or as in such Excesse burdens, as would have destroyed Private mens Estates. If ever necessity lay upon an oppressed People, of resorting to unusual waies of eale, our times have seen it: And constraint goes farre in excusing, what otherwise were not warrantable. Martiners (the Gouvernours of a Ship) may, in extream Tempest, throw ay mans goods over-boards, to save the rest.

The same thing may be just or unjust, punishable or not punishable, upon Circumstances. It is the part of an Accuser, rather then a Judge, to determine of Crimes, and not to admit Excuses, and Extenuations. Christ Jesus, the great Pastour and Bishop of our souls, hath taught us, that man was not made for the Sabbath, but the Sabbath for man: The like of Laws. *David* and his followers, were Executed for eating the Shew-bread, in extream hunger, though before then, it were not lawfull for him, or any to eat it, but only for the Priests.

Restans Multa.

An Ordinance presented to the Honorable House of Commons, by Mr. Bacon, a Lawyer in Suffolk, and Mr Tact,
both of them Members of the same House, and by
their means was twice read, and referred to a

COMMITTEE.

to England. Commonwealth. Parliament. 16. m. 22.
For the preventing of the growing and spreading of Heresies. 78

BE it ordained, That all such as shall from and after the Date hereof, willingly preach, teach, print, or write, publish and maintain, any such opinion contrary to the Doctrines ensuing;

viz. That God is present in all places, That God Is, or that he is One in three Persons, Or doth know or fore-know all things; Or that he is Almighty, Or that he is perfectly Holy, Or that he is Eternall. Or that shall in like manner publish, That Christ is not God coequall with the Father; Or shall deny the Manhood of Christ, Or that the Godhead and Manhood of Christ are severall Natures, Or that the Manhood of Christ, is pure, unspotted of sin; Or that shall publish, That Christ did not die, or rose from the dead, nor is ascended into Heaven bodily, Or that his death is meritorious in behalfe of Beleevers. Or that shall publish or maintain, as aforesaid, that Christ is not the Son of God, Or that the Holy Ghost is not God, Or that the Scriptures are not the Word of God, Or that the Bodies of Men shall not rise after they be dead, Or that there is no day of judgement after death.

Such publishing with obstinacie, shall be judged Felony: Such persons shall by two witnesses be bound over by two Justices unto the Gayl-delivery, and the Delinquent shall be indicted for Felony; and upon finding the same indictment, and that the party bee found guilty, and shall not abjure his said error, he shall suffer the pains of death, wiithout benefit of Clergy; But upon abjuring of the said error, he shal upon two sufficient Sureties be bailed.

And be it further ordained, that if after abjuring the said errors, he shall publish it again, he shall be indicted and put to death.

And be it further ordered, that if any person shall wittingly and presumptuously, or contrary to admonition, blasphem the Name of God, or any of the holy Trinity, or shall impugne the Word of God, such offences shall be adjudged Felony, & the Offender committed without Bayl or Mainprize; and the party being found guilty, shall be branded in the left Cheek, with the Letter B, and upon the like offence the second time shall suffer death.

And be it further ordained, that all persons who shall publish any of the severall errors hereafter ensuing, viz. That all men shal be saved; that a man by nature hath free wil to turn to God; That God may be worshipt by Pictures or Images; or that the soule of any man after death goes neither to Heaven nor Hell, but to Purgatory; or that the soule of man dies or sleepes when the body is dead; or that the revelations or workings of the Spirit, are a rule for a Christians life; though divers from or contrary to the written Word of God; or that a man is bound to believe no more then by his reason he can comprehend; or that the Morrell Law contained in the Ten Commandements is no rule of a Christian life; or that God sees no sinne in the iustified; or that a Believer need not repeat nor pray for the pardon of sinne; or that the two Sacraments of Baptisme, and the Lords Supper, are not Ordinances commanded by the Word of God; or that the Baptizing of Infants is unlawfull; or that such Baptizing is void, and of none effect; or that such persons are to be Baptized again: and in pursuance thereof, shall baptize any person formerly baptized: or that the observation of the Lords Day, as it is enjoyned by the Ordinances and Lawes of this Realm, is not according, or contrary to the Word of God, or that it is not lawfull to joyn in Publicke, or Family Prayer, or to teach Children to pray; Or that the Churches of England are not true Churches; Or that the Ministers or Ordinances, are not true Ministers or Ordinances; Or that the Church-government by Presbytery, is Antickristian, or unlawfull; or that the Magistracy, or power of the Civill-Magistrate by Law established in England, is unlawfull; or that all the use of Armes for Publicke defence (be the Cause never so just) is unlawfull.

And in case the party so accused for any of the said errors, be committed before two Justices, the party so committed shall be ordered to renounce his said error in the publike Congregation of the Parish Church whence the complaint comes; and in case he refuses or neglects the same at or upon the day, time, and place appointed by the said Justices, that he shall be committed to prison by the said Justices, untill he shall find two Sureties, of subsidy men, that he shall not publish or maintain the said error or errors any more.

(1)

816. m. 22
78*

The Dissenters CASE.

In Relation to the Bill of Forfeitures, Stated by way of *Objection* and *Answer*, and Humbly offered to the Favourable Consideration of His M^{an}esty, and both Houses of Parliament.

THE Bill of Forfeitures that is now brought in to the House of Commons, being Read the First Time, appears to be a Bill for this Purpose: That all Persons that were in any Office, or Offices, during the Two last Reigns, and did not qualify themselves, by Receiving the Sacrament, according to the Ceremonies of the Church of England, and by taking the Oaths, according to the Statute; shall Forfeit the Sum of 500 l. for every Office; and that the same shall be Tryed, in a Summary way, by Commissioners to be appointed for that Purpose: With an Appeal, to the Quarter Sessions, in so many Daies. By this Bill it is manifest, that the Subject is deprived of the benefit of the Laws, that were in being, at the time, when the supposed Offence was committed, and are condemned by a Law, *ex post facto*, to a new Tryal, in a Summary way, before Commissioners, which is the same thing, as my Lord Strafford's Bill of Attainder; (whatever glosses may be put upon it;) for if the Subject be deprived of the Form of Trial, by those Laws that ought to determine the Matter, and by which they are able to make their Defence; and be condemned by a new Law, to a new Form of Tryal, by which they cannot make their Defence: What is this but a Conviction in Parliament, without a Tryal, or Hearing one Man in his own Defence? In that Bill of my Lord Strafford's, it was Enacted, that the same should never be made use of, for a President, to Poverty; and yet that was in the Case of a single Person, a great Minister of State, who was above the ordinary Proceedings of Law, and therefore had a fair Hearing in Parliament; but here, behold, a Multitude are condemned, whose Faces are unknown, without Distinction, or Consideration of the particular Circumstances that may arise upon a fair Trial; Persons of inferior Station, that are Subject to the ordinary Methods of Proceedings in Westminster-Hall; a Thing without President in any Government in the World; and therefore, a reasonable Man would think, that there could be no question, whether this Bill should pass into a Law or not; but yet particular Passions, against particular Men, and other unhappy Differences, have raised some plausible Arguments, for Passing this Bill, which requires an Answer.

One Argument for passing the Bill, is this; *viz.* That the Papists, and Dissenters, are very ill Men, and not well affected to the present Government; and therefore it is very prudent to weaken such a Party, and take from them that Money, which they may otherwise make ill use of against the Government.

Answer. The Conclusion is very reasonable, if the Premises were true; but how do you prove the Premises upon Protestant Dissenters? Have they raised any Rebellion? Have they refused to give, or pay the Taxes to the Government? Did they not all most Zealously promote the Interest of His Majesty, ever since this happy Revolution? Did not those in Offices obey als Commands for disarming Papists, scouring disaffected Persons, and keeping the Country in Peace and Quietness? Are the Protestant Dissenters obliged to Answer for the Papists? This is a strange Alteration; but the Reason is plain, The People are naturally averse to Taxes, and when this Parliament have given

as great Taxes as the last, then the People will be for changing their Members again, and so the Name of Jacobites must go round, as the prevailing Party pleases to Order it; but His Majesty (they are sure) is very well satisfied, and assured of their Loyalty; and if the Parliament please, they are ready to give any farther Demonstration of it that shall be required.

Objection 2d. But the Dissenters, how well soever they have behaved themselves, must be content to be governed by Law; and if they have acted contrary to Law, it is not Security in the Parliament to put the Laws in Execution.

Answer. True, if this were the Case; for they are content to have the Laws put in Execution against them, in Relation to the Forfeitures; but this Bill is so far from that, that it takes from them the Benefit of thole Laws, and hooks them in by a New Law.

Object 3d. But this Act is made only to prevent the Common Informer, who would not only recover these Forfeitures, but also bring the Party into several Incapacities, which are of greater concern to them; so that by this Bill, a Kindness is intended to the Protestant Dissenters; for here is a Pardon for the Incapacities, and the Forfeitures only raised.

Answer. The Protestant Dissenters are much obliged to the Inventor of this Argument, no doubt he has a great Kindness for them: The Papists indeed are obliged to him, for all Papists Convict are lyable to both the Incapacities, and Forfeitures, and therefore this Bill does them a Kindness; but the Protestants deny that they are lyable to either, by the Laws of England, as they now stand, and therefore desire no such Kindness, but that they may stand and fall by the known Laws of the Land; and when they want a Favour, they will become Humble Suitors for it themselves.

Object. 4th. But some Money is wanting, is it not better that the King should have the Money, than the Common Informer.

Answer. Right, It is Ten Thousand times better, but still that is not the Case, no Man opposes the vesting of all Legal Forfeitures in their Majesties, to be recovered according to those Laws, against which, the Offence was committed; but they humbly opposed a New Bill, that (in the consequence of it) doth condemn a number of Men, as guilty within thole Laws, who in reality are not so, and the rather, for that the Execution of this Law, is not left to His Majesty, into whose Hands, they dare readily commit both their Lives, and Estates; but appropriated as a Debt to the Navy, in which Case no Mercy can be expected.

Obj. That it is fit in so great a Revolution, that some should be punished for their Offences.

Answer. It's so, but how? If not accorde Laws, against which they have offended; if the

by Law, what need a new Law to Condemn them; if they are not guilty by Law, than why are they Condemned?

Object. But these Protestant Dissenters are worse than Papists, for they accepted of Commissions of the Peace when we were turned out.

Answer. What then If they did a thing that displeased, is that a Criminal Offence, and a Sufficient Reason to convict an Offender by a new Law? Shall a Traitor and a Murderer have the benefit of making their defence, by the known Laws of the Land before the Offence Committed? And shall these Men be debarred thereof? But pray let us consider who had received the best Usage of late Days, the Papist or Dissenter? Was there no such thing as a violent Prosecution of Protestant Dissenters a little before? No Families ruined by Fines and Imprisonments merely upon the account of Religion, without any Offence committed? And did not the Papists at that time enjoy all the Ease and Liberty imaginable; How were the Papists indulged in those Days, whilst the poor Protestants were the only Sufferers by those very Laws that were safely designed at first against Papists. What? Must the Protestants be supposed to be Stupid and Infensible? What reasonable Man can wonder that they should embrace Freedom after so great Oppressions? Tis well known that a Gentleman of that perswasion could not be quiet in this Country from the Solicitations of the poor Protestants at that time, who being newly delivered from violent Prosecutions for their Religion, were over-joyed at that unexpected Deliverance; and who could tell in the begining what was designed above? Self Preservation, is by the Law of Nature, which is above all other Laws; and if that were sufficient, and the only thing that could give a right to the Subject to be Active in this happy Resolution, it cannot leave the Protestants without a just excuse for what they did at that time: And if this be so, then it is reasonable that those that were at least the remote Cause of the Dissenters acting for their own Preservation, should now be the imediate Authors of their Punishments: But if this must be so, still the Dissenters cry out for common Justice, for a fair Tryal by the known Laws of the Land, or else this last Prosecution will be worse than the former, for then they had a fair Tryal, but now they have none; or if any, it is such a one as was not in being when the Offence was committed, but purposely created by a new Bill to bring those Persons to Punishment, who by Law are not now Punishable.

Object. But it was an Evil thing in the Dissenters to betray their Religion for Revenge, and to endeavour to bring in Popery.

Answer An evil thing indeed, if true, and its heartily wished that all such Men might be severely punished; but this Calumny is not believed by those that say it; for whatever some scandalous Persons, both of the Church, and amongst Dissenters, might have done, yet the greatest and best party of both, were equally resolv'd to oppose Popery: And therefore the late King would have found himself very much mistaken in his Measures for that purpose. The Gent. of that Perswasion, were indeed prevailed upon, for the Reasons aforesaid, to accept of Authority to preserve themselves, when they might safely do it; and yet they were advised they might safely do it, after the Judges of England had given such an Opinion: But yet they were all generally resolv'd against

taking off the Test, and many of them the Penal Laws also tho' they had been so great Sufferers by them: So far were they from endeavouring to introduce Popery, or from betraying their Religion. But these Expressions are but the effects of unhappy Differences amongst our selves; and till those are removed, by a general Act of Oblivion, the Nation can never be settled in Peace and Prosperity.

Obj. That Adversaries must be bad some way or other, and there is no other way, at present, to raise it but by such a Tax as this.

Answer. Then let such a Tax as this be made equally and proportionably, upon all manner of Offenders, that will do the King and Kingdom good, and prevent future Taxes upon us all; whereas now we are to pay Fines and Taxes both: And this being plainly designed against a particular Party, will only raise more Dust than it can lay, and so be of no use to the Publick.

Ob. That tho' the Protestants (as the Case now happens) are not punishable by Law, yet the Parliament may punish them if they please; and what the Parliament does is not unjust.

Answer. All Deference is paid to the power of Parliaments; but the reasonableness or unreasonableness of a Bill (before it be actually passed into a Law) is ever allowed to be debated, both without as well as within the House, so as the same be done with due Submission to our Superiors: And if reason be on the Protestant Dissenters side, they have some reason to hope that the Parliament will be so too; and it is hard if the Loosers shall not have the liberty to speak a little for themselves; what then shall we say? Is this Law Just? If it be, we are sure it is with out a President in all Histories or Ages of the World; no Government can produce the like. We read, indeed, that a whole City should have been saved if that Ten good Men had been found in it; but here we see a Multitude to be Destroyed, their Wives and Children Ruined because a few bad Men might be amongst them. The great Tragedy in the West, tho' there was no new Law made against them, was condemned by most Men of all Partes, because the Calamity was so general, and the Execution of it in cold Blood. But the Dissenters Case is worse, for a much greater number would, by this Bill, be condemned and ruined in cold Blood, so long after the Revolution, by a New Law, without a Tryal, by the known Laws of the Land. What then can be the effect of such severe Proceedings, but the same that hath alwaies been observed in this Nation? Its a Maxim, *Nullum violentum est continentum.* When the Dissenters was the prevailing Party, all things came to that pass, that they did not execute Power with that Moderation that became them; the Church Party became uppermost, and the Magistracy was in their hands, till their Moderation also was at an end. Then the Papists took their turn, and we see how they used their Authority, and what is become of them? After that the Dissenters again were the prevailing Party, the last Parliament, till the Bill of Pains and Penalties; the Vote against Surrenders of Charters; & such like extraordinary Proceedings prevailed amongst them. And now we see the Church Party uppermost again, & so long as they act with Moderation, are like to continue so, but when that ceases, a Hermit that never saw a Military Weapon, nor pretends to any peculiar Revolutions, may fore-tell another Revolution; for it seems to be part of the unalterable Decree of Providence, that no Government can subsist long without Mercy and Moderation.

816. m. 22.

79.

to London

A LETTER from a Member of the Society
for Propagating the Gospel in Foreign Parts,
to an Inhabitant of the City of London; giving
an Account of the late Address from the said So-
ciety to the QUEEN, for causing their Designs
to be recommended to the Citizens of London, by
the Ministers of London and Westminster, and
Burrough of Southwark, in their Sermons on
Trinity Sunday next, &c.

S I R,

I Am so far from thinking it a Trouble, that I accept with pleasure the Task you lay upon me of giving you a more particular Account of the Society's late Application to Her Majesty, for Her Gracious Encouraging a Collection to be made on *Trinity Sunday next*, in all the Churches and Chappels within the Bills of Mortality, towards the supporting our good Designs; for I must needs own, that the Earnestness* you express to be more fully inform'd what those Designs are, and what are the Reasons that have determin'd the Society to make so extraordinary a Step, when Trade, you say, is almost as dead as Charity, is to me an earnest at least that you and your Friends (for whose sake also you write) will cheerfully Contribute, according to your several Abilities, to the promoting the same Designs, if I can convince you of the Excellency

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thereof, as well as of the Necessity and Seasonableness of our Application to the Merchants and Traders of this City, especially to those whom God has blessed with plentiful Fortunes, raised out of those very Colonies and Plantations, which we have been supplying for these Ten Years last past very largely with Ministers, School-masters, Catechists, Bibles, and all other Spiritual Comforts; but this Matter will, I doubt not, be urged more emphatically and strongly to you by the respective Ministers, especially by those that are Members of the Society, on their several Sermons on that Day, that I shall pass from this short Digression, and make haste to answer your Questions as briefly as I can: You may please to take notice then, that *The Society for Propagating the Gospel*, establish'd by Charter, &c. is composed of Lords Spiritual and Temporal, Dignitaries of the Church, and other Clergy-Men, Members of Parliament, private Gentlemen, Merchants, Citizens of *London*, &c. not to mention several eminent Divines of the Protestant Religion beyond Sea, whom I must call Honorary or Titular Members, because none of 'em do Contribute towards the Support of our Designs.

Having told you who the Members are of this Corporation, I proceed to inform you of the Designs thereof; which are, to communicate the glorious Light of the Gospel to those that sit in Darkness and the Shadow of Death; by whom I don't only mean those *Indians* of *North America* bordering upon *New England*, *New York*, *Virginia*, *Carolina*, &c. and who are all of 'em either Her Majesty's Subjects or Confederates; but even many of these who

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who bear the Name of Christians, that have been settled above an Hundred Years in some of those Colonies, and yet were in danger to become as much Strangers to the Gospel, and to all the Ordinances of our Holy Religion, as the very Pagans themselves, their Neighbours: These neglected and abandon'd Christians have been for these Ten Years last provided by the Society with Ministers, Catechists, School-Masters, Bibles, Prayer-Books, Catechisms, and other Sorts of Religious small Tracts; and God has been pleased so to bless and prosper the Designs of the Society, that wherever they have establish'd Missionaries, Catechists, or School-Masters, there is a new Face of Religion; and many of those, who, 'tis to be feared, knew little more of Christianity but the Name, and rarely frequented any Place of Religious Worship, are become not only Hearers, but Communicants, according to the Rites of the Church of *England*; and as they themselves, so also their Children, Servants, and several of their Slaves, both *Indians* and *Negroes*, are instructed in the Christian Faith. But these Things cou'd not be done without expending very considerable Sums of Money; for the Yearly Allowance to almost every Missionary amounted to from 50, or 60, to 80*l.* one had 100*l.* not to reckon 300*l.* *per ann.* lately promised by the Society, for the Maintenance of Two Ministers, to be sent to the several *Indian* Nations bordering on *New York*, at the Request of their Sachems, (who came over to *England* last Year for that Purpose) and upon the Recommendation of the QUEEN, who is graciously pleas'd to take upon Herself the Charges of paying an Interpreter, and of building a Fort, a

Chappel,

Chappel, and a House for the said Ministers. Besides the Yearly Allowance of the aforesaid Sums, every Missionary has been furnish'd with 10*l.* worth of Books for his own Library, and 5*l.* worth of small practical Tracts to be distributed *Gratis* among their respective Parishioners. And these Charges have so much increas'd of late Years, that the certain Annual Payments of the Society amount to more than double their Revenue ; yet God be thank'd, they have been pretty well ballanced hitherto by large Benefactions, many of which have come from unknown Hands ; but these are not to be depended on, because uncertain ; wherefore the Society have humbly address'd Her Majesty to encourage their Designs, by issuing Her Royal Letters to the Lords the Bishops of *London* and *Winchester*, that they shou'd direct the Ministers in their respective Jurisdictions within the Cities of *London* and *Westminster*, Burrough of *Southwark*, and Bills of Mortality, to recommend, in their Sermons on *Trinity Sunday* next, the Usefulness and Necessity of this good Work, and exhort their People to Contribute cheerfully thereto, according to their several Abilities, and as God shall incline them, when the aforesaid Collection, which will be from House to House, is made : And now I have so fully inform'd you of the Nature and Business of this Society, I doubt not but you will set a very good Example, by opening your Hand liberally &c Which that God may fill again a Thousand Fold, are the hearty Prayers of,

Dear SIR,

Tours, &c.

A Second LETTER from a Member of the
Society for Propagation of the Gospel in Fo-
reign Parts, to his FRIEND in London:

*Giving an Account of a Second Address from the said
Society to the QUEEN, for causing their good Designs
to be recommended to the Citizens of London, West-
minster, Exeter, and Bristol, with the Borough of
Southwark, and some other chief Trading Towns, by the
respective Ministers of the Parishes there, in their Ser-
mons on Trinity-Sunday next in London, Westmin-
ster, Southwark, and Places adjacent; and on Sunday
July 11. in the other Cities and Towns.*

S I R,

WHEN Her Gracious Majesty, moved by an Address from the Society for Propagating the Gospel in Foreign Parts, was pleas'd to grant Her Letters for Promoting its good Designs, for a Collection to be made within the Cities of London and Westminster, with the Borough of Southwark, on Trinity-Sunday 1711. You had in a former Letter a short and true Account given of the Reason for that Application, and such a Collection, which, by the Blessing of God on the Endeavours of the City Clergy, in stirring up the Hearts of their Auditors, became very successful.

You'll give me leave now, upon their renewed Instances to Her Majesty for a Second Collection to the same Purpose, to account for that likewise, why it should be made, after the Encouragement already gi-

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ven, within Three Years after the former, and extended farther than it was before : And this will be done, by reminding you of what was then thought proper to be urg'd in this Manner, and by adding such further Hints as may be afflicting to the good Work without Doors, whilst the *Clergy* respectively shall more effectually sollicit the Christian Compassion of their Congregations within : You'll please to remember then,

1. That the Society was incorporated by Royal Charter but in the Year 1701.
2. That tho' it is composed of Lords Spiritual and Temporal, Dignitaries of the Church, and Country as well as City Clergy, Members of Parliament, private Gentlemen, Merchants, Citizens of London, &c. who do most of them subscribe yearly a certain Sum towards carrying on this great and necessary Work ; and are impower'd to receive Benefactions for the same Purpose, some of which, either by free Gifts, Legacies, or otherways, have amounted to 1000l. and upwards ; yet have they expended, as appears from the Annual Audits of their Treasurer's Accounts, some Thousands of Pounds beyond their stated Income.
3. That their Design being to make Provision for Ministers and the Publick Worship of God in the British Plantations, Colonies, and Factories in *America*, and whatever else may be thought necessary for the Propagation of the Gospel in Foreign Parts ; They have accordingly communicated the glorious Light of the Gospel to those that sit in Darkness and the Shadow of Death ; by whom is not only meant those *Indians* of North America, bordering for many 100 Miles extent upon Nova Scotia, New England, New York, the Jerseys, Pennsylvania, Maryland, Virginia, the Carolina's, &c. and who are all of 'em either Her Majesty's Subjects or Confederates ; but even many of those who bear the Name of Christians, that have been settled above an Hundred Years in some of those Colonies, and yet were

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were in Danger to become as much Strangers to the Gospel, and to all the Ordinances of our holy Religion, as the very Pagans themselves, their Neighbours.

These neglected and abandon'd Christians have been for these *Thirteen* Years last provided by the Society with Ministers, Catechists, School-Masters, Bibles, Prayer-Books, Catechisms, and other Sorts of Religious small Tracts ; and God has been pleased so to bless and prosper the Designs of the Society, that wherever they have establish'd Missionaries, Catechists, or School-Masters, there is a new Face of Religion ; and many of those, who, 'tis to be feared, knew little more of Christianity but the Name, and rarely frequent-ed any Place of Religious Worship, are become not on-ly Hearers, but Communicants, according to the Rites of the Church of *England* ; And as they themselves, so also their Children, Servants, and several of their Slaves, both *Indians* and *Negroes*, are instructed in the Christian Faith : But these things could not be done without expending very considerable Sums of Money ; For the Yearly Allowance to almost every Missionary amounted to, from 50, to 80*l. per Annum* ; Nay, one had 100*l.* another, an Itinerant, 200*l.* ; not to reckon 300*l. per Ann.* lately promised by the Society, for the Mainte-nance of Two Ministers, to be sent to the *Indian* Nations next bordering on *New York*, at the Request of their Sa-chems, (who came over to *England* some time since for that Purpose) and upon the Recommendation of the QUEEN, who is graciously pleas'd to take upon Herself the Charges of Building a Fort, a Chappel, and a House for each of the said Ministers. One of which has been dispatch'd to the *Mohawks*, with an Interpreter, at a con-siderable Expence to the Society ; and Power is given to some upon the Spot, to forward another to the *Onondagoes*, if need be, before the Society can make such Provision.

Besides the Yearly Allowance of the aforesaid
Sums,

Sums, every Missionary has been furnish'd with 10*l.* worth of Books for his own Library, and 5*l.* worth of small practical Tracts to be distributed *Gratis* among their respective Parishioners. And these Charges having much increas'd of late Years, beyond the Advantages of the first Collection, (tho' it is hereby thankfully acknowledg'd to have risen to 3000*l.* and upwards) by fresh Calls for Missionaries, itinerant and stat'd, for Catechists, School-Masters, Libraries, &c. That the Society have been obliged humbly to addres Her Majesty a *Second* time to encourage their Designs, by issuing Her Royal Letters, not only to the Lords the Bishops of *London* and *Winchester*, but to the Bishops of some other Dioceses, in which the Cities and Trading Towns lie, where a like Collection is to be made, that they should direct the Ministers, in their respective Jurisdictions, to recommend, in their Sermons on the respective *Sundays* mention'd in Her Majesty's Letter, The Usefulness and Necessity of this good Work, and exhort their People to contribute cheerfully thereto, according to their several Abilities, and as God shall incline them, when the aforesaid Collection, which will be from House to House, is made. And now you are so fully appriz'd of the Society's State and Condition, I doubt not but, as before, you will set a very good Example, by opening your Hand liberally: And that the Merchants and Traders of each Place, to which the Queen's Letters are directed, especially those whom God has blessed with plentiful Fortunes, raised out of those Colonies and Plantations, whose spiritual Wants the Society hath been supplying for these *Thirteen* Years past, will not be behind you in this *Labour of Love*. Which that God may reward a Thousand-fold into your Bosoms, are the hearty Prayers of,

Dear SIR,

Tours, &c.

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W^{HEREAS} in an Act of Parliament 1^o Gul. & Mar. for exempting
Protestant Dissenters, &c. from diverse Penalties, &c. there are se-
veral Restrictions and Limitations, by which many of his Majesties peace-
able Protestant Subjects are still left incapable of receiving the Benefit of such
Exemption, &c. Therefore for the Quieting the Minds of all such his Ma-
jesties good Protestant Subjects, be it enacted, &c. That every Protestant Dis-
senter from the Church of England by Law established, who shall make and
subscribe the Declaration against Popery, and take the Oaths in the said
Act mentioned; and who shall, instead of any other Declarations and Sub-
scriptions therein required, declare and subscribe his unfeigned Assent to and
his Belief of, the Holy Christian Religion, as contained in the Scriptures of the
Old and New Testament, and in the *Creed* commonly called the *Apostles Creed*,
shall have the full Benefit of the said Exemptions, as if he had made all the
Declarations and Subscriptions therein hitherto required; any Thing in the a-
foresaid Act or in any other Act to the contrary in any wise notwithstanding.

N.B. No Preachers or Teachers, except Quaker's, are at present tolerated by Law in England, without subscribing
the following Propositions.

Out of the XXXIX Articles.

Article I. T^HERE is but one living, and true God, everlasting, without Body, Parts, or
Passions, of infinite Power, Wisdom, and Goodness, the Maker and Preserver of
all Things both visible, and invisible. *And in Unity of this Godhead there be three
Persons of one Substance, Power, and Eternity, the Father, the Son, and the Holy
Ghost.*

II. The Son, which is the Word of the Father, *begotten from everlasting of the Fa-
ther, the very and eternal God; of one Substance with the Father, took Man's Nature in the Womb of the
blessed Virgin, of her Substance, so that two whole and perfect Natures, that is to say, the God-head and Manhood
were joyn'd together in one Person never to be divided, whereof is one Christ very God and very Man, who
truly suffer'd, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for Original Guilt but also for actual Sins of Men.*

V. The Holy Ghost proceeding from the Father and the Son, *is of one Substance, Majesty, and Glory with the Fa-
ther and the Son, very and eternal God.*

VIII. The three Creeds, *Nice Creed, Athanasius's Creed, and that which is commonly call'd the Apostles Creed,
ought throughly to be receiv'd and believ'd, for they may be prov'd by most certain Warrants of holy Scripture.*

IX. *Original Sin — in every Person born into this World, deserveth God's Wrath and Damnation.*

XIII. Works done before the Grace of Christ, and the Inspiration of his Spirit are not pleasant to God
— we doubt not but they have the Nature of Sin.

XVII. *Predestination to Life, is the everlasting Purpose of God, whereby (before the Foundations of the World
were laid) he hath constantly Decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those
whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels
made to Honour. Wherefore they which be endued with so excellent a Benefit of God, be called according to
God's Purpose by his Spirit working in due Season: They through Grace obey the Calling: They be justified freely:
They be made Sons of God by Adoption: They be made like the Image of his only begotten Son Jesus Christ:
They walk religiously in good Works: and at length, by God's Mercy, they attain to everlasting Felicity.*

As the Godly Consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable Comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, and their Earthly Members, and drawing up their Mind to high and heavenly Things: as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their Love towards God; So, for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into Desperation, or into Wretchedness of most unclean Living; no less perilous than Desperation.

N. B. Instead of the thirty nine Articles the Quakers are by Law required, among other Things, to sign the following Profession.

I A. B. Profess Faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy
Spirit, One God blessed for evermore.

N. B. In the 8th. Article foregoing it is affirmed, "that the Athanasian Creed is Athanasius's; which the Learned
agree is not so. And it is there affirmed, among other Things, that That Creed ought throughly to be receiv'd
and believ'd, because it may be prov'd by most certain Warrants of Holy Scriptures."

Some Part of the Athanasian Creed here follows.

Whosoever will be saved, before all Things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastinglly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

*But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the
Majesty co-eternal.*

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, And the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, And the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

*As also there are not three Incomprehensibles, nor three uncreated: But one uncreated, and one incomprehen-
able.*

So likewise the Father is Almighty, the Son Almighty; And the Holy Ghost Almighty.

And yet they are not three Alentities, but one Almighty.

So the Father is God, the Son is God; and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet not three Lords; but one Lord.

— And in this Trinity none is afore, or after other; none is greater or less than another;

But the whole three Persons are co-eternal together, and co-equal.

So that in all Things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped;

He therefore that will be saved must thus think of the Trinity.

— This is the Catholick Faith: which except a Man believe faithfully, he cannot be saved.

H. Phil. Engla.

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ONE
PROJECT

For the GOOD of
ENGLAND:
THAT IS,
Our CIVIL UNION is our CIVIL SAFETY.

Humbly dedicated to the Great Council,
The Parliament of England.



RELIGION, as it is the noblest End of Man's Life; so it were the best Bond of Humane Society, provided Men did not err in the Meaning of that excellent Word. Scripture interprets it to be Loving God above all, and our Neighbours as our selves; but Practice teacheth us, that too many meerly resolve it into Opinion and Form; in which, not the Text, but the Comment too often prevails: whence it comes to pass that those Bodies of Men, who have but one Common Civil Interest, are miserably disprised in favour of their adopted Notions, upon whom they are impatient to bestow an Earthly Crown. And this is the Reason of that Mischief and Uncertainty that attend Government, No sooner one Opinion prevails upon another (though all hold the Text to be sacred) but Humane Society is shaken, and the Civil Government must receive and suffer a Revolution: in so much, that when we consider the Fury and Unnaturalness of some People for Religion (which shews they have none that's True Religion making Men most Natural as well as Divine) we have Reason to Bewail the Mis-understanding as well as Mis-living of that venerable Word.

But since 'tis so hard to disabuse men of their wrong Apprehensions of Religion, and the true Nature and Life of it, and consequently as yet too early in the day to fix such a Religion upon which Mankind will readily agree as a common Basis for Civil Society, we must recur to some lower but true Principle for the present, and I think there will be no Difficulty of succeeding.

'Tis this, That Civil Interest is the Foundation and End of Civil Government, and where it is not maintained entire the Government must needs decline. The word IN REST has a good and bad Acceptation; when it is taken in an ill Sense, it signifieth a pursuit of Advantage without regard to Truth or Justice; which I mean not: The good

good signification of the word, and which I mean, is a Legal Endeavour to keep Rights, or augment honest Profits, whether it be in a private Person or a Society. By GOVERNMENT, I understand a Just and Equal Constitution, where Might is not Right, but Laws rule, and not the Wills or Power of Men; for that were plain Tyranny.

This Government must have a Supream Authority in it self to Determine, and not to be Superceded or Controuled by any other Power, for then it would not be a Government, but a Subjection, which is a plain Contradiction.

Having thus explain'd the Terms of the Principle I have laid down, I repeat it, viz. That Civil Interest is the Foundation and End of Civil Government, and prove it thus, The Good of the Whole is the Rise and End of Government; but the Good of the Whole must needs be the Interest of the Whole, and Consequently the Interest of the whole is the Reason and End of Government. None can stumble at the Word Good, for every man may easily and safely Interpret that to himself, since he must needs believe; 'tis Good for him to be preserv'd in an undisturb'd Possession of his Civil Rights, according to the Free and Just Laws of the Land, and the Construction he makes for himself will serve his Neighbour, and so the whole Society.

But as the Good of the People is properly the Civil Interest of the People, and that, the Reason and End of Government; so is the Maintenance of that Civil Interest entire, the Preservation of Government. For where People are sure of their own, and are Protected from Violence or Injury, they chearfully yield their Obedience, and pay their Contribution to the support of that Government. But on the contrary, where men are Insecure of their Civil Rights, nay, where they are daily violated, and themselves in danger of Ruin, and that for no sin committed against the Nature of Civil Interest (to preserve which, Government was instituted) we ought to suppose their Affections will flagg, that they will grow dead-hearted, and that what they pay or do, may go against the Grain: And to say true, such unkindness is ready to tempt them to believe they should not of right Contribute to the Maintenance of such Governments as yield them no Security or Civil Protection. Which Unhappy Flaw in the Civil Interest, proves an untoward Crack in the Government; Men not being cordially devoted to the Prosperity of that Government, that is exercis'd in their Destruction; and how far that Fratapon upon the Common Interest of the People may Affect the Government I cannot tell, but to be sure 'tis insecure to any Government, to have the People (its Strength) divided, as they will be, where their Interest is so disjoynted by the Government; One Protected, the Other Expos'd. Wherefore, Wise Governments have ever taken Care to preserve their People, as knowing they do thereby preserve their Interest, and that how Numerous their People, so large their Interest. For not only Solomon has told us, That the Honour of a Prince is in the Multitude of his People, but Experience teaches, that Plenty of People is the Riches and Strength of a Wise and Good Government; as that is, where Vice is corrected and Virtue encourag'd, and All taken in and secured in Civils, that have the same Civil Interest with the Government.

But as the Good and Interest of the Whole is the Rise and End of Government, so must it suppose, that the whole (which takes in all Partis) concurs in seeking the Good of the Government; for the Reason of the Government will not suffer it to protect those that are Enemies to its Constitution and Safety; for so it would admit of something dangerous to the Society, for the Security of which, Government was at first institut'd.

It will follow, that those that own another temporal Power superior to the Government they properly belong to, make themselves Subjects not of the Government

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ment they are born under; but to that Authority which they avow to be superior to the Government of their own Country, and consequently men of another Interest, because 'tis their Interest to pursue the Advantages of that Power they acknowledge to be sovereign: But those that own, embrace and obey the Government of their own Country as their temporal suprem Authority, and whose Interest is one and the same with that of their own proper Government, ought to be valued and protected by that Government.

The Principle thus far lyes General, I will now bring it to our own Case.

ENGLAND is a Country Populous and Protestant, and though under some Dissents within it self, yet the Civil interest is the same, and in some sense the Religious too. For first, all English Protestants, whether Conformists or Nonconformists agree in this, that they only owe Allegiance and Subjection unto the Civil Government of England, and offer any Security in their power to give of their Truth in this Matter. And in the next place, they do not only consequentially disclaim the Pope's Supremacy, and all adhesion to foreign Authority under any Pretence, but therewith deny and oppose the Romish Religion, as it stands degenerated from Scripture, and the first and purest Ages of the Church, which makes up a great Negative Union.

And it cannot be unknown to men read in the Reasons of the Reformation, that a Protestation made by the German Reformers against the Imperial Edicts of Charles the fifth, imposing Romish Traditions, gave beginning to the word Protestant.

In short; It is the Interest of the Ruling or Church Protestants of England, that the Pope should have no Claim or Power in England. It is also the Interest of the Dissenting Protestants, that the Pope should have no Claim or Power here in England, because they are subject to the same Mischiefs and Sufferings in their Civil and Religious Rights that the Church Protestants are liable to: if then both are like to lose by Pope and Foreign Authority, their Interest must needs be one against Pope and Foreign Authority; and if they have but one Interest, it will follow, that the Church Protestant cannot prejudice the Dissenting Protestant, but he must weaken and destroy his own Interest.

The Civil Interest of English Protestants being thus the same, and their Religious Interest too, so far as concerns a Negative to the Usurpation and Error of Rome; I do humbly ask, if it be the Interest of the Government, to expose those to misery that have no other Civil Interest than THAT of the Government? Or if it be just or equal that the Weaker should be prosecuted by the more Powerful Protestants, whose Interest is Positively the same in Civils, and in Religion Negatively? One would think 'twere Reasonable that they should not suffer by Protestants, who if Popery ever have a day, are likely to suffer with them, and that upon the same Principles. Experience tells us, That the wisest Architects lay their Foundations broad and strong, and raise their Squares and Structure by the most exact Rules of Art, that the Fabrick may be secure against the Violence of storms; but if People must be destroy'd by those of the same Interest, truly that Interest will stand but Totteringly, and every breath of Opposition will be ready to shake it.

'Twas the Inconfutable answer Christ made to the Blasphemers of that Power by which he wrought Miracles; A Kingdom divided against it self cannot stand: what he said then, let me on another occasion say now, an Interest divided against it self must fall.

I know some Men will take Fire at this, and by Crying The CHURCH, The CHURCH, hope to silence all Arguments of this Nature; But they must excuse me, if I pay no manner of Regard to their Zeal, and hold their Devotion both Ignorant and Dangerous at this time. It is not the way to fill the Church, to

Destroy the People. A Church without People is a Contradiction, especially when the Scripture tells us that 'tis the People that makes the Church.

And 'tis not without an appearance of Reason that some good & wise men are apprehensive, that the greatest Sticklers for Persecuting Protestant Dissenters is favour of the Church of England, are men addicted and devoted to the Church of Rome, or at least animited by such as are ; who, disparaging of doing any great Feats, if known, hide themselves under their pretences, but the meaning of it is to debilitate the Protestant cause in general, by exciting the Church of England to destroy all other Protestant Interests in these Kingdoms, that so nothing may remain for Popery to conflict with but the few Zealous abettors of that Church.

And that this may not look disingenuous, or like a Trick of mine, I will enforce it by a demonstration. It is plain fact, that the Church of Rome hath ever since the Reformation practic'd the Restoration of her Religion and Power in these Kingdoms. It is as evident that Religion is with her a word for Civil Interest, that is, that she may have the Rule over men both Body and Soul. For 'tis Government she aims at, to have the rains of Power in her hand, to give Law and wield the Scepter.

To do this she must either have a greater interest than the Protestants that are now in possession, or else divide their Interest, and so weaken them by themselves, and make them Instruments to her ends. That her own force is Inconsiderable is clear : She has nothing within Doors to give her hope but the Discord of Protestants. It follows then that the must of necessity bestir her self and use her Arts to enflame the reckoning among Protestants, and carry their Dissents about Religious matters to a division in the Civil Interest. And it is the more to be fear'd, because whatever she has been to others, she has been ever true to her self.

If this then be the only domestick Expedient left her, we are sure she will use it ; and if so, it must needs be of great Importance with all Protestants to let fall their private Animosities, and take all possible care that their dissents about Faith or Worship(which regard the other World)divide not their Affection and Judgment about the Common and Civil Interest of their Country : because if that be kept entire, it equally frustrates the designs of Rome, as if you were of one Religion. For since, as I said before, Religion, with the great men of that Church, is nothing else but a softer word for Civil Empire, preserve you but your Civil Interest from fraction, and you are in that sense of one Religion too ; and that such an one, as you need not fear the temptation of Smithfield, if you will but be true to it.

This being the case, I would take leave to ask the Zealous Gentlemen of the English Church, If Conformity to the fashion of their worship be dearer to them then Englands Interest and the Cause of Protestantism ? if their love to Church-Government be greater then to the Church and her Religion, and to their Country and her Laws ? or lastly, whether in case they are sincere in their Allegations for the Church (which I confess ingenuously I am apt to suspect) it is to be supposed that the present Church-men (Conformists I mean) are better able of themselves to secure Protestantism and our Civil Interest against the Attempts of Rome, then in Conjunction with the Civil Interest of all Protestant Dissenters ? If they say yes, I would have them at the same time, for the same reason, to give it under their Hands, that 'tis a standing Rule in Arithmetick, that ONE is more then SIX, and that hitherto we have been all mistaken in the art of Numbers.

Being brought to this pinch, I conceive they must say, that they had rather deliver up their Church to the Power and Designs of Popery, then suffer Dissenters to live freely among them, though Protestant, of one negative Religion, and of the same Civil Interest ; or else hasten to break those bonds that are laid upon Dissenters of truly tender and (by experience) of peaceable Consciences ; and by Law establish the

free Exercise of their Worship to Almighty God, that the *Fears, Jealousies, Disaffection* and *Distraction*, that now affect the one common Interest of *Protestants*, may be removed; for it seems impossible to preserve a distinct Interest from both. But to which of these they may incline I must not determine; and yet I hope, they will not be of the mind of a late Monk of Cullen, that in his publick Exercise exhorted the *Civil Magistrates* to chuse to have their *City poor and Catholick*, that is *Popish*, rather than great and *Opulent* by the Admission of *trading Hereticks*; but if they should, may our *Magistrates* have at least their Prudence; for the *Culleners* gave him the hearing, but were as true to their Interest, as the *Adonk* to his *Superstition*.

Under favour, the *Civil Government* is greatly concern'd to discountenance such *Biggotrys*; for it *Thins the People, Lessens Trade, Creates Jealousies, and Endangers the Peace and Wealth of the Whole*. And with Submission, of what should the *Civil Magistrate* be more tender, than in suffering the Civil Interest of a great People to be disturb'd and narrow'd for the *Humor* of any one *Party* of them? for since the *Civil Interest* lies as large, as the People of that Interest, *the people must be preserved in order to preserve that Common Interest*. Other Notions ever did divide and weaken *Empire*, and in the end they have rarely mist to pull the Old House about their Ears, that have govern'd themselves by such disproportional measures: By all means, interest the Affections of the People in the Prosperity of the Government, by making the Government a **SECURITY** to their particular Rights and Properties.

I ask, if more Custom comes not to the King, and more Trade to the Kingdom by encouraging the Labour and Traffick of an *Episcopalian, Presbyterian, Independent, Quaker and Anabaptist*, than by an *Episcopalian* only? If this be true, why should the rest be render'd incapable of Trade, yea, of Living? What *Schism* or *Heresy* is there in the Labour and Commerce of the *Anabaptist, Quaker, Independent and Presbyterian*, more than in the Labour and Traffick of the *Episcopalian*?

I beseech you give me leave, is there ever a *Church-man* in *England* that in distreſs would refule the *Curtesie* of one of these *Dissenters*? If one of them should happen to fall into a Pond or Ditch, would he deny to be helpt out by a *Dissenters Hand*? Is it to be supposed, he would in such a pickle be Stomachtul, and chuse to lie there, and be Smother'd or Drowned, rather than owe Aid to the good Will of a poor *phanatick*? Or if his House were on Fire, may we think that he would have it rather burnt to the ground, than acknowledge its Preservation to a *Non-conformist*? Would not the *All* be *Orthodox*, whatever were the Man? So in case of being Sick, imprifon'd, Bejjet, Benighed, *out of the Way*, far from Kindred or Acquaintance, with an hundred other cases that may happen daily, can we think, that such Men would ask Questions for Conscience sake, or charge *Schism* upon the *Relief* given them? No, no; *Self-will* always be true to its *Interest*, let Superstition mutter what it will.

But since the *Industry, Rents and Taxes* of the *Dissenters* are as currant as their Neighbours, who loses by such narrowness more than *England*, than the Government and the Magistracy? For till it be the *Interest* of the *Farmer* to destroy his *Flock*, to starve the *Horse he rides*, and the *Cow* that gives him *Milk*, it cannot be the *Interest* of *England* to let a great part of her Sober & Useful Inhabitants be destroy'd about things that concern another World. And 'tis to be hop'd that the Wisdom and Charity of our *Governors* will better guide them both to their own real *Interest* and their Peoples Preservation, which are inseparable; that so they may not starve them for Religion, that are as willing as able to WORK for the good of King and Country.

I beseech you, let *Nature* speak, who is so much a better Friend to Humane Society, than False or Froward Opinion, that she often rectifies the Mistakes of a Prejudiced

Education, that we may say, how Kind, how Gentle, how Helpful does she teach us to be to each other, till that *Make-bate O P I N I O N* (fally call'd Religion) begins the Jangle and Fements to Hatred.

All the Productions of Nature are by *Love, and shall Religion propagate by Force?* If we consider the poor *Hen*, she will teach us Humanity. Nature does not only learn her to hatch, but to be tender over her Feeble Chickens, that they may not be a Prey to the *Kite*. All the *Seeds* and *Plants* that grow for the Use and Nourishment of Man, are produced by the kind and warm influences of the *Sun*. Nothing but *kindneſs* keeps up *Humane race*: Men and Women don't get Children in *Spight*, but *Affection*. 'Tis wonderful to think by what Friendly and Gentle ways Nature produce, and matures the Creatures of the World: and that *Religion* should teach us to be *Froward and Cruel*, is Lamentable: This were to make her the *Enemy* instead of the *Restorer* of Nature. But I think, we may without Offence say, That since *True Religion* gives Men *Greater Mildness and Goodness* than they had before, that *Religion* which teaches them less, must needs be *False*. What shall we say then, but that even *Nature* is a truer guide to *Peace*; and *better informs us to preserve Civil Interest, then false Religion*, and consequently, that we ought to be true to the Natural and Just Principles of Society, and not suffer one of them to be violated for *Humor or Opinion*. Nor is every Difference in *Opinion* to be reputed or Nick named a New or Different *Religion*.

Let us go together as far as our way lies, and Preserve our Unity in those Principles, which maintain our Civil Society. This is our Common and our Just Interest, all *Protestant-Dissenters* agree in this, and it is both Wise and Righteous to admit no Fraction upon this Pact, no Violence upon this Concord. For the consequence of permitting any thing to break in upon the Principles of Humane Society, that is *Foreign* to the Nature of it, will distract and weaken that Society.

We know, that in all *Plantations* the Wisdom of *Planters* is well aware of this: and let us but consider, that the same ways that plant Countries, must be kept to for preserving the *Plantation*, else twill quickly be *Depopulated*.

That Country which is False to its first Principles of Government, and mistakes or divides its *Common and Popular Interest*, must Unavoidably Decay. And let me say, That had there been this Freedom granted Eighteen Years ago, *Protestancy* had been too Potent for the Enemies of it; nor had there been those Divisions for *Papery* to make its advantage by; at least, not in the *Civil Interest* of the Nation. And where that has been preserv'd entire, it has been never able to Prevail: Witness the careful Government of *Holland*, where the Preservation of their Civil Interest from Fraction hath Secur'd them against the growth of *Papery*, though it be almost Tolerated by them: So powerful are the Effects of an *United Civil Interest* in Government. Now because the *Civil Interest* of this Nation is the *Preservation of the Free and Legal Government of it from all Subjection to Foreign claim*, and that the several sorts of *Protestants* are united, as in the *common Protestancy* (that is, a *General Renunciation of Rome*) so in the Maintenance of this *Civil Government* as a common Security (for it strikes both at their Rights Civil and Sacred, their Conscience, Religion and Law to admit any Foreign Jurisdiction here) it must follow, that had these several, as well *English* as *Protestant* Parties been timely encourag'd to this united Civil Interest, they had secur'd the Government from this danger by rendering it too formidable for the Attempt.

But there is a twofold Mistake that I think fit to remove. *First*, That the difference betwixt *Protestants & their Dissenters* is generally manag'd, as if it were *Civil*. *Secondly*, The difference betwixt *Papist & Protestant* is carried on, as if it were chiefly *Religious*.

To the *First*, I say, 'Tis plausible, but false, it is an Artifice of ill men to enflame

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flame the Government against good People, to make base Ends by other Mens Ruin; whereas they that dissent, are at a *Ne plus ultra* on the behalf of the English Government, as well as themselves. They neither acknowledge nor submit to any other Authority. They hold the one common Civil Head, and not only acquiesc in the Distribution of Justice by Law; but embrace it as the best part of their Patri-mony. So that the difference between *Protestants* and their *Dissenters* is purely Religious, and mostly about *Church-Government*, and some *Forms of Worship*, apprehended to be not so pure and *Apostolical* as could be desired; and here it is, that Tenderness should be exercis'd, if in any case in the World, or St. Paul is Mistaken.

But as to the Second, under Correction, the case is alter'd, for though it be most^{ly} manag'd on the side of Religion, The great Point is meerly Civil, and should never be otherwise admitted or understood. For want of this caution *Protestants* suffer themselves to be drawn into tedious Controversies about Religion, and give occasion to the *Professors* and *Favourers* of that way to exclaim against them, as *Persecutors for Religion*, who had reprobated such Severity in the *Papists* to their *Ancestors* (a most plausible and very often a succesful Plea) when in reality the difference is not so much Religious as Civil. Not but that there is a vast contrariety in Doctrine and Worship too; but this barely should not be the cause of our so great distance, and that Provision the Laws make against them; but rather that Fundamental inconsistency they carry with them to the Security of the English Government and Constitution, unto which they belong, by acknowledging a Forreign Jurisdiction in these Kingdoms. So that drawing into Question and Danger the Constitution and Government, to which Scripture, and Nature and Civil Patt oblige their Fidelity and Obedience, there seems a Discharge upon the Civil Government from any further care of their Protection, that make it a piece of Conscience to seek its Ruin, and which is worse, a Principle, not to be informed of better things, for even here not Reason or Law, but the Pope must be Judge.

This being the Brief and Modeft state of the Case, I must return to my first great Principle, That Civil Interest is the Foundation and End of Civil Government: and that how much Men desert the Interest of a Kingdom, so much they wound and Subvert the Government of it. I appeal to all Wise and Considerate Men of the Truth of this by the present Posture of Affairs and their proper Causes.

To come then to our Point, Shall English Men by English Men, and Protestants by Protestants be Free or Opprest? That is, whether shall we receive as English men and Protestants, those that have no other Civil Interest than that which is purely English, and who sincerely profess and embrace the same Protestantation, for which the Antient Reformers were stiled Protestants, or for the sake of Humour or Base Ends disown them, and expose them and their Families to utter misery?

I would hope better of our great Church-mens Charity and Prudence; but if they should be so unhappy as to keep to their old measures, and still play the *Gawdy* but empty Name of *Church* against the Civil Interest and Religion of the Nation, they will shew themselves deserted of God, and then how long it will be, before they will be seen and left of all sober men, let them Judge. For to speak freely, after all this *Light* that is now in the world, no Ignorance can excuse such *Zeal*, nor will wise men believe it to be either, but a Trick to weaken *Protestancy*, that her declared *Enemy* may with less hazard gain the *Chair*. And there is not so much reason to fear Profest Roman Catholicks, as those Gentlemen, who valuing themselves by their respects to the *Church* and tenderness of her *Independent* honour, have the opportunity with less suspition of letting in Popery at the back door. These

are the men that pay off the *Pharatick* in the Name of the Church, but for the good of the Pope, to whose account those endeavours must be placed.

But it will go a great way to our Deliverance if we are not Careless to observe the Secret workings of those that have vow'd our Misery, & of them such, as are in *Misericorde*, and wear the *Quize* of Friends are most Dangerous! But some Men are *Pur-blind*, they can see Danger as near as their *Nose*, but in a Difficulty, that is not a *Foot* from them, they are *Presumptive*, *Rash* and not to be govern'd. Could some *Church-men* but see the Irreparable Mischiefs that will attend them (if sincere to their present Profession) unless prevented by a *Modest and Christian concurrence* to Dissenting Protestant Christians, they would never suffer themselves to be Mis-guided by *Stiff* and *Rigid* Principles at this time of day.

If Christianity, that most Meek and Self denying Religion, cannot prevail upon them, me thinks the Power of Interest, and that *Self-interest* too, should have some Success, for in those cases they use not to be obstinate.

But I expect it should be told me, *That thus is the way to Ruin the Church, and let in an Anarchy in Religion: Cujus contrarium verum.* I am glad to obviate this, before I leave you, seeing the Contrary is most true; for it leaves the *Church and Church-men* as they are, with this Distinction, that whereas now Conformity is *Coercive*, which is *Popish*, it will be then *Persuasive*, which is *Christian*. And there may be some hopes, when the *Parsons*, destitute of the Magistrates Sword, shall of necessity enforce their Religion by good Doctrine and holy Living; nor ought they to murmur, for that which satisfied Christ and his Apostles should satisfy them: *His Kingdom is not of this World*, therefore they should not Fight for him, if they would be his Servants and the *Children of his Kingdom*, Christ and not Civil Force is the Rock his Church is built upon. Nor indeed has any thing so *Tarnish* the Cause of *Protestancy*, as the Professors of it betaking themselves to *Worldly Arms* to propagate their Religion. David could not wear Saul's Armor, and true *Protestants* cannot use *Popish Weapons, Imposition and Persecution*. In short; 'Tis the very Interest of the Church of *England*, to preserve the Civil Interest entire, or else Popery will endanger all; but that cannot be unless all of that Civil Interest be preserved; therefore *Protestant Dissenters* should be indulg'd.

But some will say, *There is a Difference even among Dissenters; Some will give a Security to the Civil Government by taking the Oaths; others will not, and be it through Tenderness, how do we know, but Papists will shrow'd themselves under the Wings of such Dissenters, and so in Tolerating Protestant Dissenters to fortify Protestancy, in reality Popery will be hereby shelter'd incognito.*

I Answer, First, That such *Oaths* are little or no Security to any Government, and though it may give some *allay to the Jealousie of Governors*, they never had the Effect desired. For neither in Private Cases, nor yet in Publick Transactions have Men adher'd to their *Oaths*, but their *Interest*. He that is a *Knave*, was never made *Honest* by an *Oath*: nor is it an *Oath*, but *Honesty*, that keeps Honest men such. Read Story and consult our Modern Times, tell me what Government stood the firmer or longer for them? Men may take them for their own Advantage, or to avoid Loss and Punishment: But the Question is, What real Benefit, or Security comes thereby to the Government? It is certain they have often *ensnared a Good Man*, but never *caught one Knave yet*: we ought not to put so great a Value upon *Oaths*, as to render the Security of our Government so low and hazardous.

God's Providence and the Wisdom of our Ancestors have found out a better Test for us to rest upon, and that is our *Common Interest and the Laws of the Land DULY executed*: These are the Security of our Government.

For example, a *Man Swears he will not Plot, yet Plots*; pray what Security is this

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this *Oath* to the Government? But though 'tis evident, that this be no Security; that Law which Hangs him for Plotting is an *unquestionable one*. So that 'tis not for wise Governeurs, by Swearing men to the Goverment to think to secure it; but all having agreed to the Laws, by which they are to be governed, let any Man break them at his Peril. Wherefore good Laws, and a Just Execution of them, and not Oaths, are the *Natural and real Security of a Government*.

But next, though some may scruple the *Oaths*, 'tis not for the sake of the Matter so much as Form, which you know is not the case of *Roman Catholicks* (pray distinguish) and thole very Persons, whoever they be of *Protestant-Dissenters*, I dare say, they will very cheerfully promise their Allegiance on the same Penalties, and subscribe any Renunciation of Pope and Foreign authority, which the Art of man can Pen; nor should it be hard for you to believe they should subscribe what they have alwayes liv'd.

To that part of the Objection, which mentions the danger of Papists concealing themselves under the *Charter of Protestant Dissenters*; under Favour I say, it is most reasonable to believe, that those who will deny their Faith upon record, as thole that subscribe your *Declaration* do, will swallow the *Oaths* too; for the *Declaration* flatly denies the *Religion*, but the *Oaths* only the *Pope's Supremacy*, which even some of themselves pretend to reject. Therefore those that can sincerely subscribe the *Declaration*, cannot be *Papists*.

If it be yet objected, that *Papists* may have *Dispensations* to subscribe the *Test*, or a *Pardon*, when they have done it; I answer, they may as well have *Dispensations* to take the *Oaths* or *Pardons* when they have taken them, and these last six Moneths prove as much. There is no Fence against this Flail: At this rate they may as well be *Protestants*, as *Protestant-Dissenters*, *Miisters* or *Bishops* in *Churches*, as *Speakers* or *Preachers* in *Meeting houses*: Nay, 'tis more probable, where there is least *Suffering*, and most *Preferment*. But this *Objection* only shews the weakness of both *Oaths* and *Declaration* for the Purpose intended, and not, that they can hide themselves more under one People then another. For they that can have a *Dispensation* or *Pardon* for one act, can have it for another; especially when the *matter* of the *Declaration* is of a more general weight to them, then that of the *Oaths*; all which confirms my former Judgment of the Insecurity of such *Oaths* to any Government.

Give me leave then upon this to ask you, if you will bring a certain *Ruin* upon any *Protestant Dissenters* for the sake of such an *uncertain Security* to your selves? for this is the Question; I beseech you to weigh it as becomes wise and good men, shall they be Reprobated for tenderly refusing, what being *perform'd*, cannot save or secure you?

Consider, you have no reason to believe, but thole that are *allow'd* to subscribe the *Declaration*, or that will be *pardon'd*, when they have done it, may be *allow'd* to take the *Oaths*, or will be *pardon'd* and *absolv'd*, when they have taken them: but you are certain on the other side, that the Imposing of the *Oaths* will be a great *Snares* to many *Protestant Dissenters*, that love the Government, and renounce both *Pope* and *Povery*; They will be ruin'd; which to me is of the nature of an Argument for those People: for their not taking the *Oaths*, proves plainly, they have no *Dispensations* nor hopes of *Absolution*, and therefore no *Papists*; shall they then lie under the *Severities* intended against *Papists*, who have none of their *Dispensations* or *Absolutions* to deliver them from them? This is (with Submission, but in plain terms) to make the case of the Kingdom worse; for it destroys those who are not Guilty, and whom, I believe, you would not destroy.

Having brought the matter to this, I shall first offer you a new *Test*; Next, the ways of taking it, with most aggravation against the Party rejecting or breaking it; And lastly, how you may secure your selves from *Papists* disguizing themselves among *Protestant-Dissenters*; that so nothing may remain a *Remora* in the way, that shall not be removed, to leave you a plain and even Path to Peace and Safety.

The New T E S T.

IA. B. do solemnly and in good Conscience, in the sight of God and Men, acknowledge and declare, that King Charles the second is Lawful King of this Realm, and all the Dominions thereunto belonging. And that neither the Pope nor See of Rome, nor any else by their Authority have Right in any Case to Depose the King, or Dispose of his Kingdom, or upon any score whatever to absolve his Subjects of their Obedience, or to give leave to any of them to Plot or Conspire the Hurt of the King's Person, his State or People; and that all such Pretences and Power are Falte, Pernicious and Damnable.

And I do further sincerely profess, and in good Conscience declare, that I do not believe, that the Pope is Christ's Vicar, or Peter's Lawful Successor, or that He or the See of Rome severally or joynitly are the Rule of Faith or Judge of Controversie, or that they can absolve Sins: Nor do I believe, there is a Purgatory after Death; or that Saints should be pray'd to, or Images in any sense be worship'd. Nor do I believe, that there is any Transubstantiation in the Lord's Supper, or Elements of Bread and Wine at or after the Consecration thereof by any Person whatsoever. But I do firmly believe, that the Present Communion of the Roman-Catholick Church is both Superstitious and Idolatrous. And all this I do acknowledge, intend, profess and declare without any Equivocation, or reserv'd, or other Sense, then the plain and usual Signification of these words, according to the real Intention of the Law-makers and the common Acceptation of all true Protestants.

This is the *Test* I offer; large in Matter, because comprehensive of *Oaths* and *Test* too, yet brief in words.

The next thing is the *Wayes* of taking it with most *Aggravation* upon the Refusers or Violaters of it.

1. That in all Cities and great Towns, notice be given by the Magistrates thereof to the Inhabitants of every Ward or Parish to appear on such a day, be it *New-Years-Day* or *Ass-wednesday* rather (when the *Pope Curses ad Protestants*) at their publick Hall or other places of Commerce, where the Magistrates shall first openly *Read, Subscribe & Seal* the *Test*. Then that it be read again by the proper Officer of the Place to the People, and that those that take it, do audibly pronounce the words after him that reads it, and when they have so done, that they subscribe and seal it. That such Subscriptions be *Register'd*, and Copies of each Parish's Subscription transmitted to the *Parish*, and affixt upon some publick Place for all that will to see.

That in the Countries the Parishes of each *Hundred* or *Rape* may be likewise summon'd to appear upon the Day aforesaid at the head *Market Town* in the said *Hundred* or *Rape*, and that the *Justices of the Peace* within that part of the Country shall first *read, subscribe and seal* the said *Test* in view of the People, and then that the People *say, subscribe and seal* the *Test*, as is before express. Which being done, let the laid *Subscriptions* be collected into one *Column*, and kept in the County *Court* as a *Book of Record*; and that to each Parish be transmitted a *Copy* of the said *Parish's Subscription*, to be affixt upon some publick Place within the said *Parish* for all to see, that please.

Lastly, Let this be done Annually, that is, upon every *New-Years Day* or *Ass-wednesday*, as a perpetual *Testimony* of the Peoples Affection to the King and Government, and their *Abhorrence* of the Practices of *Rome*.

The Abuse of this Discrimination should be very Penal; for'tis a great Lye upon a Man's own Conscience and a Cheat put upon the Government: Your Wisdom can best proportion and direct the Punishment; but it can scarcely be too severe, as our Business stands.

But as in case of such Hypocrisie a severe Penalty should be inflicted, so pray let Provision be made, that if any Person so subscribing should be afterwards call'd by the Name of *Jesuit* or *Papist*, without very good Proof, it should be deem'd and *punish'd* in open Sessions for a *Slander* and *Breach of Peace*, yet so, as that the Penalty may be remitt'd at the Request of the Abused Party.

I should think that this busines, carefully done, might render needless my Answer to the last Objection, viz. *Which Way shall we be able to prevent Papists from passing for Protestant Dissenters, that so the Security propounded to the Government be not baffled by Disguise?* For no *Papist* can subscribe this but he will Lye in the Face of the Government and Country, and that *rarely*, and upon *Record* too; which is ten times more then a *Transient Oath*, mutter'd with one word spoken, and another dropt: However, that we may carry it as far as humane Prudence can go, — —

I yet offer two *Expedients* ;

First, That upon Jealousie of any Persons being a *Papist*, or *Popishly inclined*, who is known to frequent the Assemblies of *Protestant Dissenters*, Four of that *Party* of most Note and Integrity, unto which he pretends to adhere, should be summoned to appear before those *Justices of the Peace*, unto whom the Complaint is made, to testifie their Knowledge of the Person suspected, his *Education, Principles and Manner of Life*; which way of Inspection, as it goes as far as Man can reach, so can it scarcely fail; for those Persons will not only discover their own *Hypocrisie* if they conceal him, but expose themselves and their Friends to Ruin. So that to say true, the Government has the *Interest and Security* of an *Entire Party*, for the discovery of every such suspected Person.

But if this will not do, then

Secondly, Be you pleased to refer the Discrimination of suspected Persons to the good old way of the Government; that is, the Inquiry and Judgment of *Twelve Men of the Neighbourhood*, to wit, a *Jury*; provided always, that they be such as have taken or will themselves take the *Test*; else, that they may be *Exceptable by the Party suspected*.

Indeed a good Expedient may be made out of both, for the *first* may be the *Evidence to the last*, and I think you will hardly fail of your Ends.

I shall conclude with this Request, First to *Almighty God*, that he would please to make us *truly and deeply sensible of his present Mercies to us, and to reform our Hearts and Lives to improve them thankfully*. And Secondly to *you*, that we may be *loving, humble and diligent one to and for another*; for as from such Amendments we may dare promise great and suddain Felicity to *England*, so if *Looseness in Life, and Bitterness in Religion* be not speedily reprehended and reform'd, and the *Common Civil Interest maintained entire*, God will, I justly fear, *repent* he has begun to do us good, *Adjourn* the Day of our Deliverance to that of our Repentance and Moderation, and *Overcast* these happy Dawnings of his Favour by a thick and dismal Cloud of Confusion and Misery; which **GOD AVERT!**

These things that I have written, are no *wild Guesses or May-be's*, but the *Disease and Cure, the Danger and Safety of England*, in treating of which, that God that made the *World* knows, I have not gratified any private Spleen or Interest (for I am sorry of the Occasion) but singly and conscientiously intended his Honor, and the lasting Good of *England*, to which all *Personal and Party Considerations* ought ever to submit.

Amicus Plato, Amicus Aristotle, sed magis Amica Veritas, i. e. Anglia.

Your own Faithful and Most Affectionate

PHIL' ANGLUS.

Kingd^m. Willm^m III.

Some Considerations upon the Bill for the more Effectual Suppressing Blasphemy and Propbancr.

Humbly Offered.

by 816. on 22
83.

I. If an Act be made, containing a Creed, and that Creed be not in Terms of Holy Scriptures; Whether this may not cause Ambiguous Disputes, and Increase Divisions and Disunion in Affection, contrary to the Intent of the Act, for Exempting their Majesty's Protestant Subjects, Dissenting from the Church of England from the Penalties of Certain Laws, made Anno 1. William and Mary?

II. If an Act be made to prevent Blasphemy and Impious Opinions, &c.—Whether such Creed Act, ought not to be in Express Terms of Holy Scripture, as being of Divine and Best Authority?

III. Whereas the Bill Enacts, *That if any Person or Persons, &c. shall deny any of the Persons in the Holy Trinity to be God;* and makes it Punishable by the same Bill: Were it not more Safe and Plain to put it in Scripture Terms, as instead of [Deny any One of the Persons in the Holy Trinity to be God] To Incert, *If any One shall deny any of the Three that bear Record in Heaven, the Father, the Word, or the Holy Ghost to be God,* 1 John Chap. 5. Ver. 7.—For many may Believe and Own the Father, Son, and Holy Ghost to be God, according to Holy Scripture, and yet Scruple the Term *Persons*, as Unscriptural; and thereby may be, by Invidious Informers, brought under Severe Suffering for a Circumstance of Words and Terms, when they Sincerely own the Substance in Terms of Holy Scripture.

IV. Seeing the Holy Scripture of the Old and New Testament are Confessed to be of Divine Authority, as being given by Inspiration from God: How can it be Consistent, with such Confession, to Impose a Creed in Unscriptural Terms by a Penal Act?

V. Inasmuch as the Act made 22. Car. II. against Seditious Conventicles, hath been Construed to Affect Religious Meetings, held for the Worship of God in a Peaceable Manner.

May not this Act also be Liable to Affect those, whose Principles in this Matter is expressly Agreeable to Holy Scripture; though they don't Agree with the Terms of the Act.

VI. The Bill seems to be made only against any Person or Persons educated in, or at any time professing the Christian Religion, within this Realm: That if any such shall by Writing, Printing, or advised Speaking, deny the Points specified in the said Bill, such shall incur the Penalties therein mentioned.

1st. Then, Consequently, any Person not Educated in, or not at any time professing the Christian Religion, within this Realm, may by Writing, Printing, Teaching, or advised Speaking, deny any one of the divine Persons in the Holy Trinity, to be God, or deny the Christian Religion to be True: or the Holy Scriptures of the Old and New Testament to be of Divine Authority.

2dly, Such Persons as are not Educated in, and Professing the Christian Religion within this Realm; may by this Act take Liberty to make as many profelytes as they can against the Christian Religion and Profession, and be exempt from the Penalties thereof.

3dly, Any Person or Persons from beyond Sea, whether they have been Educated in the Christian Religion or not, may come into this Realm, and by Writing, Printing, Teaching, or advisedly Speaking, may deny any one of the Persons in the Holy Trinity to be God: Or deny the Christian Religion to be true: Or may deny the Holy Scriptures of the Old and New Testament to be of Divine Authority; and yet incur no Penalty by this Act.

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The Considerations upon the Bill for the more Effectual suppressing of Blasphemy and Prophaneness, Animadverted.

I. **H**ERE is no new Creed intended to be made by any Act, for our Faith doth not depend upon any human Authority, but is wholly and only grounded upon Holy Scriptures, and what we believe is contain'd in the Doctrinal part of the 39 Articles, which are our Confession of Faith, by so many Acts of Parliament Establish'd, and is extracted out of the Word of God, as it appears by the *Analysis* thereof made by Mr. Rogers: And it agrees with the *Creeds* of the Primitive Church, as are the *Apostolical, Nicene and Athanasian*; and because these 39 Articles by Law Establish'd, are, by means of Contrary and Blasphemous Opinions, opposed, spoken and written against, and in the two first of all, which are the Fundamentals of Christian Religion, attempted to be Overthrown, they having by Parliament been Established, must also by Parliament be defended; for that which is by Law Setled, ought also by Law to be Maintain'd, and is it not the proper Work of the Legislative Power to inflict Penalties upon the Law-breakers, as Contemners of their Authority.

As to what is pretended, that this Bill when made an Act, may happen to cause Ambiguous Disputes, and increase Divisions, 'tis too visible there were already such things before the Bill, so the cause may not be fathered upon it: And suppose it should, it will not be the fault of the Act, but of the perverseness of the Minds of some Men, for the best things in the World are by some, apt to be abused: Christ is the Prince of Peace and his Gospel, the Gospel of Peace, yet he owns, *be is not come to send Peace, but the Sword and Divisions, Mattb. 10. 34. 35.* we are plainly told in Scriptures, that there must be Divisions, Heresies and Offences, as to *Division in Affection* 'tis unavoidable, when about Fundamentals there is a difference in Judgment; but the growth of Evil must by punishment be prevented.

In Relation to the Act made Anno 1. of William and Mary, on the behalf of the Protestant Subjects who dissent from the Church of England in Ceremonies and Circumstantial things, it doth not reach to, nor was ever intended for those who pull our Religion up by the very Root, and destroy the Fundamentals of Christianity.

II. This and the two following Considerations are meer *Socinianism*: Our Belief is drawn out of, grounded upon, and contained in Scriptures either expressly, or deduced by a true and Right Consequence; for when the main Truth is therein contain'd, so is every thing depending thereupon: 'Tis neither reasonable nor usual, to see a Bill or Act of Parliament penn'd in a Scriptural Phrase, for a Parliament doth not draw up Articles of Faith, but when they are satisfied that those which are offered, be according to Scripture, then they set their Hand and Seal, or the Stamp of Civil Authority, and appoint Penalties, for else to what purpose are Laws made, if the Breakers thereof be not punish'd? All that is humbly desir'd is very Just, that the breach of those Laws under the benefit of which we enjoy our Religion, be punish'd, and care taken for the future to prevent the like.

III. If the Author of the Considerations had had the drawing up of the Bill, he would have given it, if not the Quintessence, at least a deep Tincture of *Socinianism*: They like not in the Bill the word *Persons*, no more than that of the *Holy Trinity*, because it reaches to them, thus they would have it, *if any one shall deny any of the three that bear record in Heaven, &c.* the three what? Things or Persons? not Things but Persons; for to bear Record is propriety of Persons, not of Things: As St. John who writes is a Person, and as he writes to Persons, so he writes of Persons, who are said to speak, go and come, all proper to Persons whom it belongs to act: But seeing the three, who bear Record in Heaven, are also in another Text call'd, the Father, the Son, and the Holy Ghost, *Mattb. 28. 19.* in whose Name we are equally Baptized, why with the whole Christian Primitive Church, shall not we call them Persons, seeing we cannot be said to be Baptized in the Name of Things, but of Persons? They who do scruple to call them Persons, take the Son and the Holy Ghost for meer Attributes; whence 'tis plain enough, that the Dispute is not barely about Words and Terms, and that they do not own the Substance, but that under those Terms, they would shelter their Poison, therefore the true meaning must be explain'd.

IV. Tho' some Words and Names be not in Scripture in so many Letters, yet the Thing and Substance thereof being in't, there is no ground so much to scruple at words which are made use of to signifie things: The Name *Decalogue* is not in Scripture in so many Letters, yet Men make no difficulty to use it, because 'tis well known what is meant by it, the like of the *Lords Prayer*; but if any one should Impiously and Blasphemously speak against either of them, would any Religious or Rational Man find fault to see such a one punished, by virtue of a Penal Act? Therefore Penal Laws may well be Enacted to punish those who Blaspheme against the most Holy Trinity, or any of the Persons of it; tho' the words *Trinity* and *Persons* be not expressly set down in so many Letters, yet out of what is said, there are three that bear Record in Heaven; from the word *Three*, we may well derive *Trinity*, and the Name *Person* we find, when Christ is call'd the express Image of the Fathers Person, *Heb. 1.3.* Indeed we Christians who own and adore a Trinity of Persons in the Unity of the Godhead, look upon as Blasphemy to deny the Son and Holy Ghost to be God, and none but Blasphemers and prophanes Men will be against punishing and suppreffing Blasphemy and Prophaneness, which is the end of the Bill: As the good and found part of the Nation hath much Applauded the *Honourable House of Commons* for their late Addres to the King, so their Eyes are now fixed that way, to see what will be the issue of this Bill, and it would look very odly, if so good a Bill for the more effectual Suppreffing of Blasphemy and Prophaneness, should (which God forbid) miscarry, then both those Wickednesses which meet in one and the same Subject, would ride Triumphant, to the prejudice of Church and State, to which both their Principles are Destructive.

V. Tho'

V. Tho' the edge of this Act 22 Car. 2. against Seditious Conventicles, hath been turn'd against Religious Meetings for the Worship of God in a peaceable manner, yet this now in question, can affect only those whom 'tis intended against, Namely, those who deny the Divinity of any of the Persons of the most Holy Trinity, or that are Notoriously Prophane: The reason for both is different, because every Meeting for Worship, any where but in the Church, passed for Seditious, and it was the end of that Act to make it so, to bring every one to Church, as by Law Establish'd, but 'twas only for a Conformity in matter of Ceremonies; but this is to suppress Attempts tending to overthrow the Fundamentals, which none will do but those who really design it; and this is humbly offered, whether it be fit to suffer such Men in a Christian well Regulated State, to the overthrowing of Religion, as the Principles of *Anti-Trinitarians*, tend to, which 'tis now Solemnly offered, upon occasion, tho' never so soon, to be made good out of the Writings of their Authors?

Thanks be to God, in this Nation we have the true Christian Religion profes'd, and by Law, that is, by many Acts of Parliament, establish'd: Yet, as if all this while we had been in the dark, and in an Errour, the Fundamental Articles of this our Holy Religion are now, contrary to Divine, Human, and Municipal Laws, oppos'd, spoken, written against, and impiously ridicul'd: Certainly the Legislative Power is, both in relation to God, as also in maintinance of their own Authority, which in most of their Books those Men strike at, concern'd to look to, and to enact Penalties against those, who so notoriously disturb the Peace of the Church, which that of the State doth certainly depend upon, and now both look upon this Honourable House for Relief and Safety. If Men will have God to take care of their Concerns, they ought to mind him, and without it all their Labour will be lost; for except the Lord build the City, their labour is in vain that build it; except the Lord keep the City, the Keeper waketh in vain: Without it, no Fleets, no Militia's or Armies can do't.

VI. It is a Presumption in any private Man, to find Fault with the wording and drawing up of Bills: We may reasonably suppose many Eyes to see more, and better than One; therefore to avoid the Imprudence which the Author of the Considerations hath made himself guilty of, the best is to leave such things to the Wisdom of the House, and upon this ground, I forbear meddling with this sixth Consideration: And this indeed should open' the Eyes of Men, to see how Pragmatical and Censorious that sort of People are, and how far they would go, if once they had the Power; for they are very busie, and dangerous to any Government; they would snatch the Sword out of the Civil Magistrates Hands, and exclude him from meddling in Matters of Religion; for they positively affirm, *the Magistrate may not punish Heretics*, which matter, their old Authors are Copious upon, and their present Writers no less; for, saith one of them, *They are perfect Strangers to any such Power, that is, to meddle in Affairs of Religion, claimed by that Honourable Body, the House of Commons in Ireland*, so saith Mr. Toland in his Apology, pag. 32. and another since in a Pamphlet lately come out, and openly sold in Westminster-Hall, hath these words, *God Referves the extencion of vengeance to himself, therfore allows the Civil Magistrate no Coercive Power, farther than to preserve the Peace*, thus in the Pamphlet call'd, *The Grounds and Reasons of the Controversies concerning the Unity of God, &c.* pag. 48. which is a warning to the Parliament, how 'tis high time, to do something whereby to assert their Right and Authority about such Matters, for if those Men could restrain them in Spiritual things, they at last, if suffer'd, would do the like concerning those of a Civil Nature, which principles of theirs being well known in Poland, they were by three of their Kings, Banished thence.

These and other weighty Considerations, will ('tis hoped) endear the Bill to all that love their Religion and the Church as by Law establish'd, so as upon this occasion to make them zealous Champions for both; whence, through God's Blessing, will proceed the Good of their Country.

A Bill for an
Act of Parliament

A VIEW of the ARTICLES of the Protestant and Popish FAITH.

I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. 2. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all things were made. 3. Who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man. 4. And was crucified also for us under Pontius Pilate. He suffered and was buried, 5. And rose again the third Day according to the Scriptures, 6. And ascended into Heaven, and sitteth on the right hand of the Father. 7. And he shall come again with Glory to judge both the Quick and the Dead, whose Kingdom shall have no End. 8. And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. 9. And in one holy Catholick and Apostolick Church. 10. I acknowledge one Baptism for the Remission of Sin, 11. And look for the Resurrection of the Dead, 12. And the Life of the World to come.

So far Protestants and Papists agree in Points of Faith; and it had been happy if the Papists had rested here, as the Protestants do. But the Papists have added many more Things, as Articles of Faith, which are contrary to the Holy Scripture, and were never received by the Catholick Church, nor decreed by the Church of Rome itself, till the time of Pope Pius IV. and the Council of Trent, by which the has corrupted the Simplicity of the primitive Faith, and made it necessary for us to forsake her Communion. The new Articles which the Church of Rome has added to the foregoing C R E E D, and which Protestants reject as false, are those which follow, on which are made some short Observations.

13. I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the said Church.

Observe here, How the Church of Rome begins her new Doctrines with an implicit Faith; well knowing how needful that is to the Belief of them. What is Apostolical, we must learn from the Apostles Writings, and the Times soon after they liv'd: But we know too well, that the Church of Rome calls many Things Apostolical, which are not only not to be found in the Apostles Writings, and primitive Times, but are contrary to them.

14. I also receive the holy Scriptures according to that Sense, which the holy mother Church (to whom it belongs to judge of the true Sense and Interpretation of the holy Scripture) did, and doth hold: Now will I ever take and interpret it otherwise than according to the unanimous Consent of the Fathers.

Observe, The Papists ought to agree among themselves, who is the Infallible Judge of Scripture, and to present us with an infallible Interpretation of it, before they require a Belief from us to this Article. Things necessary to Salvation may be known in holy Scripture by those who cannot read the Fathers.

15. I do also profess that there are truly and properly seven Sacraments of the New Law instituted by our Lord Jesus Christ, and are necessary to the Salvation of Mankind (although all the Sacraments are not necessary to every Person) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony. All which do confer Grace, and whereof Baptism, Confirmation and Orders cannot be repeated without Sacrifice. I do also receive and admit all the received and approved Rites of the Catholick Church in the solemn Administration of the aforesaid Sacraments.

Observe, Christ has instituted only two Sacraments, viz. Baptism and the Lord's Supper, and the Number of Seven was never defin'd till a 1000 Years at least after Christ. And yet the Church of Rome holds those accursed, who say any of the Seven is not truly and properly a Sacrament. 7 Sess. Com. Trid.

16. All and every thing which was declared and defined about Original Sin, and Justification by the most holy Council of Trent, I embrace and receive.

Observe, The Council of Trent teaches, That good Works are the Merits of a justified Person, and deserve Increase of Grace and Eternal Life. Com. Trid. Sess. 6. Cap. 32. But the Holy Scripture teacheth, that we are justified freely by the Grace of God, through the Redemption which is in Christ Jesus, Rom. 3. 24.

17. I do profess also, that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the Quick and Dead, and that in the most Holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is a Conversion of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood; which Conversion the Catholick Church calls Transubstantiation.

Observe, The Scripture says, that Christ has by one Offering perfected for ever them that are sanctified, Heb. x. 14. That Christ appeared once in the End of the World, to put away Sin, by the Sacrifice of himself, Heb. ix. 26. This Popish Sacrifice of the Mass is destructive of all the Arguments in the 7th, 8th,

9th, and 10th Ch. of that Epistle to the Hebrews, where it is prov'd, that our blessed Saviour's dying once on the Cross, is a full, perfect and sufficient Sacrifice for us Sinners. As to the Doctrine of Transubstantiation, it subverts the very Foundation on which the Credibility of the Christian Religion is built, viz. our Saviour's Miracles: It contradicts the Scripture, which says, that we eat Bread after the Consecration of it, 1 Cor. xi. 26. It is contrary to Reason, which teaches, that the same Body cannot be in two Places at the same time; and it is contrary to the report, which our Sentes make about their proper Objects. So that Transubstantiation contains many gross Falshoods, and is incredible to all, who consult the Word of God, their own Reason, and common Sense.

18. I do also confess, that under either Kind or Species only, whole and entire Christ, and the true Sacrament is received.

Observe, How can the true Sacrament be received under one Kind, when our Saviour instituted it in both Kinds, and has bid us drink, as well as eat at his holy Table? The Church of Rome has therefore no more Power to deny to the Laity one Part of the Sacrament, than to take away the other Part, or the Whole.

19. I steadfastly believe there is a Purgatory, and that the Souls detained therein are helped by the Prayers of the faithful.

Observe, The Blood of Jesus Christ is the only Purgatory; for by that we are purged from all Sin, 1 Joh. i. 7. Therefore the Popish Purgatory is a Fiction. And thereby many are encouraged to think, that a wicked life may be reconciled to the Hope of Heaven at the last.

20. I also believe that the Saints, who reign with Christ, are to be worshipped and prayed to, and that they do pray to God for us; and that their Reliques are to be venerated.

Observe, There is neither Command nor Example in either Old or New Testament, for praying to departed Saints. They who pray to them, give to the Creature that which is due only to God, and are thereby guilty of Idolatry. In the Rosary order'd by Pope Paul V. there are these Words to the Virgin Mary; Hail, Holy Queen, Mother of Mercy; our Life, our Sweetness, and our Hope, to Thee do we cry, poor banish'd Sons of Eve; to Thee do we send up our Sighs, mourning and weeping in the Valley of Tears: Turn then, most gracious Advocate, thy Eyes of Mercy towards us, &c. How can there be made a more direct Prayer to Almighty God himself, than is here to a Creature? I wish they would think of this, who pray ten times to the Virgin Mary for once praying to Almighty God. As to their Reliques, their own Cassandra tells us, if they were look'd into, they would be found abominable Cheats. And if they were genuine, they are not to be venerated.

21. I most firmly assert that the Images of Christ, and the Mother of God, who was always a Virgin, are to be had and retained: And that the Honour and Worship is to begin with them.

Observe, This Worship which the Church of Rome has thus decreed, is by the Priests, in kissing of Images, uncovering the Head to them, offering Incense, bowing and prostrating to them; They say to the Cross, increase Grace in the Godly, and blot out the Sins of the world. Prev. Sab. ante Domin. Pass. &c. If this be not gross Idolatry, there can be no such I appeal to the Conscience of every Papist, who does those Things, how he thinks the Guilt of that horrid Sin.

22. I do also affirm, that the Power of Indulgencies was left by Christ to his Church, that the Use of them is very helpful to Christian People.

Observe, Instead of being helpful, they are pernicious to Men's Souls. They are grounded of Supererogation, for which there is no Foundation in the Word of God. Besides, this Indulgencies, and that of Purgatory, are inconsistent; for if there be a Guilt, for which a man makes Satisfaction by his own personal Sufferings, how is it possible that others should by their Indulgencies?

23. I acknowledge the Holy Catholick Apostolick Roman Church to be the Ministers of all Churches; and I promise and swear true Obedience to the same as the Successor of St. Peter, the Prince of the Apostles, and Vicar of Christ.

Observe, There is not any Authority from Holy Scripture for setting the Church above other Churches. In the first Council of Nice, other Churches were on equal Foot:

4th General Council, that of Chalcedon, it is declar'd, That the Church of Constantinople

Honours and Privileges with that of Rome, by reason that the Emperor had his seat there.

Scripture says not that Peter ever was at Rome; and yet the Papists make it an Article of Faith that he was there. St. Paul says, He was in nothing behind the very chiefest Apostles, 2 Cor. xii. 11. and upon Occasion he wished Peter to the Face, Gal. ii. 11. Christ is the only Head of his Church; nor has he appointed any visible Head upon Earth. The Church of Rome has had three Popes at one time, and had two Popes striving for St. Peter's Chair about 40 Years together; let the Church of Rome agree who was its Head, and the Vicar of Christ, at those Times.

24. I also without doubt, receive and profess all other things deliver'd, deserv'd, and declar'd by the sacred Canons, and general Councils, and especially by the holy Council of Trent, and all things contrary to them, with all Heresies condemn'd, rejected, and curs'd by the Church; I likewise reject, condemn, and curse.

Observe, One of the Lateran Councils, That of Pope Leo the Xth, declar'd, That the Pope only was Infallible, and that he was above all Councils. But the Councils of Basil and Constance affirm a Council to be above the Pope, and to have Power to decree Matters of Faith without him. This and many other notorious Contradictions should be reconciled, before this be received as an Article of Faith. As to the cursing Part of this Article, we say, How can they curse, whom God hath not cursed? Num. xxiii. 8. and that, after the manner which they call Heresy, so we [Protestants] worship the God of our Fathers, believing all things that are written in the Law and the Prophets, Acts xxiv. 14. We rest our Faith and Hope on this, that God hath built his Church on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, Eph. ii. 20.

An ADDRESS to the LAITY.

SIR,

THIS Sheet is designed to point out to you, at one View, the great difference between the Faith professed by the Church of ENGLAND, and that professed by the Church of ROME, and to shew likewise the Antiquity of the former, and the Novelty of a great Part of the latter.

It is very evident, that there is no Difference between us and the Church of Rome, about the truly ancient CATHOLICK FAITH; that is what they hold as well as we. But we keep to the Catholick Faith only, which the Church of Rome doth not. The Difference therefore is about their imposing new ARTICLES OF FAITH, which we reject, notwithstanding their Uncharitable Censures for so doing.

The Papists cannot deny any Article of our Faith; and therefore can have no Ground for calling ours a new Religion, as they very ignorantly, or rather designedly do.

You see what just Reason we have to blame the Papists, for adding to the ancient Faith; the last Twelve Articles of their C R E E D, being not only without Foundation in Holy Scripture, and unknown to pure Antiquity; but of late Appointment among themselves; for it is not above One Hundred and Seventy Years since the Trent Creed was made, which is now the Standard of the Popish Faith.

It is evident from their Additions to the Ancient C R E E D, and imposing them as necessary to Salvation, that they are guilty of that Schism, which they charge unjustly on us. Had they only required the use of a few decent Ceremonies, or been wanting only in some Points of better Discipline, I know not how we could have justified our departing from the Church of Rome. But since they require not only False, but Idolatrous Doctrines, and Practices from us, that Sin must lie at their own Door.

You see likewise that Protestants are the true Catholicks (though the Church of Rome would engross that Title to itself) because we hold to the true Catholick Faith, from which they have departed by their new Doctrines and Worship.

Let me therefore beseech you, who profess the Protestant Religion (which is only another Name for the Christian Religion, occasioned by our protesting against the Errors of Popery) to adhere steadfastly to it. Be thankful to Almighty God for the invaluable Blessings of it; and live answerably to so Divine and Excellent a Religion as ours is. If ye know these Things, happy are ye if ye do them, Joh. xiii. 17.

Be not ignorant of the Devices of those of the Church of Rome, to bring us again under their Yoke of Bondage, which neither we, nor our Fathers were able to bear. It is very obvious how they

disguise and palliate the Principles of their Religion, to win us over to a better Opinion of it. It is certain, That some of the Guides of that Church, rather than lose any Persons from it, and to prevent others to it, say, it is an indifferent Thing whether we believe the Trent Articles or not, as Purgatory, Praying to Saints, &c. We have Reason on this Account to bless God for a good Cause; and hereby we see the hardness of those Men, who, notwithstanding such a Procedure, persist in damning those who cannot believe those Articles, which they themselves, on some Occasions, acknowledge to be indifferent Matters.

Dearly beloved, flee from Idolatry, 1 Cor. x. 14. Little Children, keep your selves from Idols, 1 John. v. ult.

I also intreat you of the Church of Rome, to think seriously, what ground you have to believe the last Twelve Articles of your C R E E D, which have neither Scripture, nor any ancient Creed for their Support. If you would but distinguish between those last Points of your Faith, and those which go before them, and duly weigh the difference between them, you would, by God's Blessing, discern how agreeable the former are with the Word of God, and that the latter are not to be proved from it. By these ARTICLES it is, that you are led to mingle the Worship of God (who only is the Object of Religious Worship) with Worship to the Creatures; which is highly injurious to the Honour of God our Saviour, a great Scandal to the Christian Religion, and for those Reasons must be dangerous to your Souls. We judge not your final State, as you do ours, such Judgment belongs to GOD alone: Only you are hereby warned against the false Doctrines, and sinful Ways of Worship in your Church. And surely, if you desire to be saved, and would not be misled, you should consider and examine those Things which so nearly concern your Eternal Happiness. Judge ye, what Account must be given to God, for imposing such false Doctrines on the World; and in Maintenance of them, to persecute and cruelly Murder so many Thousand Persons, as the Church of Rome has, where she has had Power to do it.

May GOD open your Eyes, that you may no longer follow those Men, who minion over your Faith, directly contrary to Apostolical Rule and Example, 2 Cor. and to the Testimony, if any Man speak not according to this Word, it is because there Isa. viii. 20. Wherefore come out from among them, and be ye separate, saith the Lord, a clean Thing, and I will receive you. And I will be a Father unto you, and ye shall be my faith the Lord Almighty, 2 Cor. vi. 17, 18.

The GROUNDS and REASONS of the LAWS against POPERY.

THE Righteousness and Equity of all Laws is best discovered by those Grounds and Reasons, upon which the Legislators proceeded when they thought fit to Enact them : And the only Measure of the Usefulness and Necessity of them, is the greatness of those Evils which they remedy or prevent. And therefore I am of Opinion, That the shortest way both to Justify our Ancestors in their Laws against Popery, as also to awaken all Englishmen to a due Execution of them, is to shew they were made upon very good Advice ; as will clearly be seen by the Statutes themselves, in their own following Words.

In the 1. Eliz. c. 1. Sec. 1. Speaking of the Act made in the Reign of Philip and Mary, intituled *An Act repealing all Statutes, Articles and Provisions made against the See of Rome, &c.* there are these Words, By reason of which *Act of Repeal*, your said humble Subjects were brought under an *Usurped Foreign Power and Authority*, and yet do remain in that Bondage. For which Cause the said *Act* is immediately Repealed, Sect. 2. and the Oath of Supremacy Enacted, Sect. 19. And the rest of that Statute is intended for the utter Extinguishment of all Foreign and Usurped Authority.

The next Act against Popery is 5. Eliz. c. 1. of which this is the Preamble. For the Preservation of the Queen's most excellent Highness, her Heirs and Successors, and the dignity of the Imperial Crown of this Realm of England, and for avoiding both of such Hurts, Perils, Dishonours and Inconveniences, as have before-time befallen, as well to the Queen's Majesties Noble Progenitors, Kings of this Realm, as to the whole Estate thereof, by means of the Jurisdiction and Power of the See of Rome, Unjustly claimed and Usurped within this Realm and the Dominions thereof, and also of the Dangers by the Authors of the said Usurped Power, at this time grown to Marvellous Outrage and Licensious Boldness, and now requiring more sharp Restraint and Correction of Laws, than hitherto in the time of the Queen's Majesties most mild and merciful Reign, have been had, used or established.

13. Eliz. c. 2. After a rehearsal of the former Act, we have these words, And yet nevertheless divers Seditions and very Evil disposed People, without the respect of their duty to Almighty God, or of the Faith and Allegiance which they ought to bear and have to our said Sovereign Lady the Queen, and without all fear and regard had to the said good Law and Statute, or the Pains therein limited, but minding as it should seem, very Sedition and Unnaturalitie, not only to bring this Realm, and the Imperial Crown thereof (being in very deed of it self most free) into the Thralldom and Subjection of that Foreign, Usurped, and Unlawful Jurisdiction, Preheminence and Authority claimed by the said See of Rome, but also to estrange and alienate the minds and hearts of sundry her Majesties Subjects from their dutiful Obedience, and to raise and stir Sedition and Rebellion within this Realm, to the Disturbance of the most happy Peace thereof, have lately procured and obtained to themselves from the said Bishop of Rome, and his said See, divers Bulls and Writings, the effect whereof hath been and is, to Absolve and Reconcile all those that will be contented to forsake their due Obedience to our most gracious Sovereign Lady the Queen's Majesty, and to yeild and subiect themselves to the said Feigned, Unlawful and Usurped Authority. These, or whosoeuer shall ever hereafter procure any manner of Writing from the Bishop or See of Rome, containing any thing, matter or cause whatsoever, their Procurors, Abettors or Counsellors, are adjudged High Traitors to the Queen and the Realm. Sect. 3.

23. Eliz. c. 1. For further confirmation of the foregoing Act, it is made High Treason to Perswade any from the Religion established, to the Romish Religion, or to be Recanted and Withdrawn to the Romish Religion, Sect. 2. To aid, maintain or Conceal the said Offences is Misprision of Treason, Sect. 3. The Hearing of Mass, is the forfeiture of an Hundred Marks, and Imprisonment for a Year, Sect. 4.

25. Eliz. c. 2. For the better discovering and avoyding of such Traitorous and most dangerous Conspiracies and attempts as are daily devised and practised against our most gracious Sovereign Lady the Queen's Majesty and the Happy estate of this Commonwealth, by sundry Wicked and Sedition persons, who terming themselves Catholicks, and being (indeed) Spies and Intelligencers not only for her Majesties Foreign Enemies, but also for Rebellious and Traiterous Subjects born within her Majesties Realms and Dominions, and hidinge their most detestable and Devilish purposes under a False pretext of Religion and Conscience do secretly range and shift from place to place within this Realm to Corrum and Seduce her Majesties Subjects, and taile them to Sedition and Rebellion. Be it Enacted, that every person above the Age of Sixteen years Native or Denizen, being a Popish Recusant, shall repair to his abode, and shall not at any time after pass or reme above five Miles from thence under the Penalty of loosing all the Goods and Chattels, and Lands, and Hereditaments, during Life, Sect. 1. and 2.

And now we are come to the Gunpowder Treason, of which the Act for a Publick Thanksgiving 2. Jac. c. 1. says thus. An Invention so inhuman, Barbarous and Cruel, as the like was never before heard of, and the Author of the Miserable Conspirators (whereof Confect) purposedly devised and concluded to be done in the upper House of Parliament, and where same Necessary and Religious Laws for Preservation of the Church and State were made, which they falsly and wonderously term Cruel Laws, enacted against them and their Religion, both Place and Persons should be all destroyed and blown up, which would have served to the utter Ruine of this whole Kingdom.

3. Jac. c. 4. An Act for the better Discovering and Repressing of Popish Recusants. Forasmuch as it is found by daily Experience, that many his Majesties Subjects, that adhore in their Hearts to the Popish Religion by the Infestation drawn from thence, and by the wicks and Devilish Counsel of Jesuits, Seminaries and other like Persons Dangerous to the Church and State, are so far perverted in the point of their Loyalties and due Allegiance unto the Kings Majesty and the Crown of England, as they are ready to entertain and execute any treasonable Conspiracies and Practises, as evidently appears by that more then Barbarous and Horrible attempt to have blown up with Gunpowder the King, Queen, Prince, Lords & Commons in the house of Parliament and to have reduced the whole Inhabitans of the whole State, lately undertaken by the Instigation of Jesuits and Seminaries, and in an intentment of their Religion, by their Scholars taught and instructed by them to that purpose, which Attempt by the only Goodness of Almighty God was discovered and defeated : And where divers persons Popishly affected, do nevertheless, the better to cover and hide their False hearts, and with the more safety to attend the Opportunity to execute their mischievous Designs, repair sometimes to Church, to escape the penalty of the Laws in that behalf provided.

For the better Discovery therefore of such persons, and their evil affections to the Kings Majesty, and the State of this his Realm, to the end that being known, their evil Purposes may be the better Prevented, Be it enacted &c.

2. Jac. c. 5. An Act to Prevent and avoid Dangers which may grow by Popish Recusants. Whereas divers Jesuits, Seminaries, and Popish Priests daily do withdraw many of his Majesties Subjects from the true Service of Almighty God, and the Religion established within this Realm, to the Romish Religion, and from their Loyal Obedience to his Majesty, and have of late secretly persuaded divers Recusants and Papists, and encouraged and emboldened them to commit most Damnable Treasons, tending to the Overthrow of Gods true Religion, the destruction of his Majesty, and his Royal Issue, and the Overthrow of the whole State and Commonwealth, if God, of his Goodness and Mercy had not within few hours before the intended time of the Execution thereof, Revealed and Disclosed the same; wherefore to discover and prevent such secret and damnable Conspiracies and Treasons as hereafter may be put in use by such evil disposed persons, if Remedy be not therefore provided, Be it Enacted, that such person as shall first discover to any Justice of the Peace any Recusant or other Person which shall entertain or receive any Jesuit, Seminary or popish Priest, or shall discover any Mass to have been said, and the Persons that were Present, shall have the third part of the Forfeiture.

And to name no more, the Act for the Test and subscribing the Declaration against Transubstantiation, 25. Car. 2. c. 2. begins thus, For preventing Dangers which may happen from Popish Recusants, and quieting the minds of his Majesties good Subjects, Be it Enacted, &c.

From all these several Statutes it appears, 1. That Popery is not Proscribed and Prosecuted as it is an Erroneous Belief, and a Ridiculous Persuasion, for under that Consideration, it is as much beneath the Cognizance of the Laws, as the wild and Bedlam Chyrists of Olivers Postur. If men be possessed with a strong Belief, That the Moon is made of a green Cheese, or That a Wifer is a Man, It seems hardly consistent with the Dignity of Laws to take notice of it, but to leave them to other Remedies. No, it is not Popery the Fanatical and pretended Religion, But it is Popery the real usurpation, the Tyranny, the Treason, and the utter Subversion both of this Church and State, against which the Face of our Laws are bent. And the Papists are therefore adjudged to be punished by Fine, or Imprisonment, or Death, not because they cannot say their Latine Prayers without Beads, but because they are False and Treacherous to their Native Country, and adhere to a Foreign Enemy, who is always seeking to bring this Nation into that Cruel Bondage and Thralldom under which it had long groaned, and therefore may justly be allowed to provide for its own Preservation, and to prevent such usurpation, and invasion for the future.

2. It appears, That the Damnable and Treasonable Practices of the Papists all along have been directed not only against the Lives of our Protestant Princes, but against the happy estate Safety and Being of the Kingdom, to bring this Realm into the Thralldom and Subjection of a Foreign, Usurpfull and Usurped Power, and to the Overthrow of this whole State and Commonwealth: And therefore they are justly adjudged High Traitors to the Queen and the Realm. And the Realm, in point of its own Preservation is deeply concerned to see to the Punishment of these Traitors, which accordingly the Commons have often done, in quickening the Execution of Priests and Jesuits.

3. The People of England have an Interest & Birthright in these Laws, and are not only engaged to Prosecute the Papists for the publick Safety, but likewise the Law has propounded considerable Rewards for those that Prosecute them, and so has made it their private and personal Interest. And not only so, but has engaged them to see them Prosecuted at their own Peril. For, as it is Treason to Persevere any from the Religion established to the Romish Religion; or for any person to be withdrawn and Recomitted to the Romish Religion; so it is Misprision of Treason to Conceal any of those Offences, which I would desire all Englishmen to think of; for the Laws will and must take place, when force will not.

4. From these Statutes it likewise appears, That it is no new thing for the Papists to make use of diverse pretences, to term themselves Catholicks, and to hide their most detestable and Devilish practices under a false Pretext of Religion and Conscience, though it be such a Religion that as the Statute tells us they do it from thence the Infection of their bloody Treasons to the Subversion of this whole State. Nor is it any new thing for them to Slander these Necessary and Religious Laws which were made for the Reservation of the Church and State and to term them Cruel Laws, since for that cause, as they themselves confess, they attempted to blow up the Parliament-house, and with the persons to destroy the very Place where Laws are made. But if they were Religious and Necessary Laws before the Powder Plot, as the Act for a Thanksgiving, yearly read in Churches, says they were, they are much more Necessary now, since the Papists daily Improvement in the Treasons and Cruelties of that Plot and of the Bl. & Irish Massacre, and in several others, needless here to be named.

And therefore let every Protestant and true English-man put his helping hand to the Just and Necessary Prosecution of Papists, as he tenders the Preservation of Gods true Religion, the welfare of the Nation, and the very Being of国土 especially let those, who have any Office in the Administration of Justice, be Zealous in the discharge of their Duty in that behalf; well knowing, that otherwise both their Oaths, and these repeated and Multiplied Laws, will rise up in Judgment against them, and the blood of this Great Perishing People will lie at their Doors. And let them rather take Courage to themselves, both because God has heretofore Delivered this Nation in the Gunpowder Plot, when they were within a few hours of Destruction; and because of the daring and Threatning Insolence of the Papists, which overpasses and transapses upon those very Laws that have put Halters about their necks, and which as the Law, 5. Eliz. says, at this time is grown to marvellous Outrage and Lentious Boldness, and now requires more sharp Refraigne and Correction of Laws. By this means the Laws will not hereafter pass for NULLITIES, as the old Popish Drudge (for so he stands charged upon Record in the Highest Court of England, and durst not abide a Trial, but fled from Justice) would fain have them, Observator, Num. 122. 123. Nay, Because the Papists are Subjects (and what Kynge of Subjects they are you see by these Statutes) therefore they must be let into the Government, and be employed in Publick Offices Which is a far better Reason for making Bishops, Judges, Majors, Sheriffs, Generals and Admirals, of all the Felons in Newgate, for they also are Subjects, and Sons of the Political Father, and ly under no such Moral or Legal Incapacities as the Papists do, who besides their Idolatry, and Bloody Enmity to this protestant Kingdom, ly under an incurable incapacity of bearing Offices, both Civil and Military, and the Law has made their Commissions Punishable Offenses. 3. Jacob. c. 5. Sect. 8. By this means likewise the Observator overreaching Petefury will be kept out, who superseedes all Laws, who, though he be an Armed man, yet is a known Out-law, and therefore after all, if he will come, let him come at his Peril.

New Test. & Epistles or Substance of Letters Apostolick, and Lives of God, Apostles & Millions of 1st Christians; Comparing (as with Fing'rs) to the Picture All Books of the Xian Canon, & even All Parts of Canon Scripture, Our Spiritual, Fulfill'd (Grammar) Rules, & their Examples. Sold by J. Lampson, at Herd & Peacock, Kingsgate Bloomsbury. 1734. price 1s.

John. A.D. 60. I have not writ to you, because ye know not the truth, but because ye know it; & ye (fathers, young men & children) have all anunction from the holy one & know all things; & that no lie is of the truth: who's a liar but he that denys that jesus is the X. the antichrist, that denys the father & the son; whoever denys the son, the same has not the father; but he that acknowledges the son, has the father also; these things I write concerning them, that seduce you, but the anointing, which ye've receiv'd of him, abides in you, & ye need not that any man teach you, but as the same anointing teaches you all things, & is truth, & no lie: & now little children, abide in him, that we may not be affur'd at his coming, & even as it has taught you, ye shall abide in him, as born also of god, & being most favorably possest of god; accordingly love one another for he that loves him that begat, loves also the begotten; wherefore slew Cain his brother, because his own works were evil, & his brother's righteous; & when Cain slew his brother, it is a murderer; & ye know that no murderer has eternal life abiding in him: love of god is manifest, because he laid down his life for us; & he who abides in his love for the brethren, & he that loves not his brother abides in death; & even as the world still hate us, the spirit of god is thus known, ev'ry spirit that confesses jesus X. to be come in the flesh, is of god; & every spirit, that does not confess X.'s coming in the flesh, is not of god; but is that spirit of antichrist, wherof you've heard, that in the last time it shoul'd come; & even now already there are many such antichrists, such heretics, deceivers, contrary to the doctrine of X., receive not into your house, says the next epistles, nor bid 'em god speed; for he that bids 'em god speed, is partaker of their evil deeds; if any man see his brother sin in sin, which is not unto death, he shall ask god, who will certainly give him life for them, that sin not unto death: there is a sin unto death, & I don't say to kill for it; & we know that whosoe'er is born of god, sins not (unto death); but keeps himself, and that wicked one (aforesaid) touches him not. 2. John. the elder to the elect lady (the church), & her children; whom I love in the truth, and not I only, but also all they that have known the truth, as we've receiv'd a commandment from the father; nor write I a new commandment unto thee, but that which was from the beginning, that we love one another: & this is love to walk after his commandments: the children of thy elect sister (the church) greet thee. 3. John. the elder to the well belov'd gurus, whom I love in the truth: belov'd, I write above all things, that thou mayst prosper, & be in health, even as thy soul prospers, for I rejoice'd greatly, when the brethren came, & testify'd of the truth, that is in thee, even as thou walkest in the truth: I have no greater joy than to hear that my children walk in truth; I wrote unto the church, but diatribes, who loves to have the preminence among them, resist me not, & forbade them that would receive the brethren, & cast them out of the church; wherefore if I come, I will remember the deeds, which he does, for we must rebuke all, & help to the truth, & receive one another; whereas they, besides excommunication, afford, pride against us with malicious words, peace be to these our friends, salute them; greet the friends by name. Jude. A.D. 66. concerning the faith, which was once deliver'd to the saints, there are certain men, crept in unawares, of old ordain'd to this condemnation, being ungodly men, surmising the grace of our god into 1st. rousings, & denying the only true god, & our Lord jesus X. yet notwithstanding the example of angels, who kept not their first estate, but left proudly their own habitation, & are therefore reserv'd in everlasting chains under darkness, unto the judgment, of the great day: hereinto and sodom & gomorrah, with the cities about them, for forsaking & going after strange flesh, now fuster the vengeance of eternal fire; & among the chosen of Israel, after god had cast them from the hand of the egyptians, himself also afterwards destroy'd them, that belov'd not about the body of moses, michael the archangel, contending with the devil in justice, don't bring against him a railing accusation, but find only, the lord rebuketh them, whereas they filthy dreamers, after the flesh, despise dominion, & speak evil of dignities: what they know naturally, as brute beasts, in those things they corrupt themselves, & speak evil of those things, which they know not: who unto them, for they've gone in the way of cain, & for reward are running greedily after the error of balaam, & shall perish in the gain-saying of corectees, they are, whose fruit withers; therefore without fruit; twice dead, pluck'd up by the roo're,raging waves of the sea, foaming out their own shame; wond'ring stars; having men's perfors in admiration because of gain: these be they, who separate themselves; for frowns fells face not the spirit; but ye belov'd, build up your fowls on your most holy faith; on some have compassion, making a difference, & others fwe with fear, pulling them out of the fire, bearing even a garment spott'd by the flesh: thus, god will present you faultless to his father's glory. James. A.D. 66. be joyous in temptations; let the brother of low degree, rejoice in that he's exalted (to his favour's right hand), let the rich rejoice in that he's made low, belov'd being the man that endures temptation, & being try'd, he shall certainly receive the crown of life: looking in a glass, one beholds indeed one's natural face; but gone away, we straightaway forget, what manner of folks we everywhere are: bears of the word, & not doers: do not rich men blisshome & appysif? if ye fulfil the royal law, love thy neighbour, as thy self, ye do well; & have no respect of persons: great ships in fierce winds are turn'd with a very small helm, & every kind of beasts, birds, serpents & things in the sea, have been tam'd of mankind; but contrary, the tongue, a little member, no man can tame: it defiles the whole body, & often sets on fire the whole course of nature; & no wonder, it being it self set on fire of hell: out of the same mouth proceeds blessing to god the father, & cursing to man made after the (spiritual) likeness of god: does a fountain tho', send forth sweet and bitter waters at same place? or salt water and fresh? friendship with the world is enmity with god: purify your hearts ye double-minded, be afflicted, mourn & weep; speak not evil one of another, for he that speaks evil of his brother, & judges his brother, speaks evil of the law & judges the law: now if thou judgest the law, thou art not a doer of the law, but a judge, & tis not in vain that the scripture says, the spirit that is in us, lusteth to envy, in this shadow of life & vanishing vapour; but to him that knows to do good, & doth it not, to him 'tis grievous: in your gold & silver, finally profit not, but their rust & canker are witnessess against the covetous, & shall eat like fire, their flesh-treasury'd wrath, no doubt, awaits them, against whom the cries of the decaudred labourers are enter'd into the ears of the lord of sabbath: ye have liv'd in pleasure on the earth, & have exanom, & have wearish hearts, as in a day of slaughter: ye have condemn'd & kill'd the just without any resunce, tho' the judge almighty stands before the door: prophets of old are for our example (elias job) of patience, is any sin let him pray, is any merry? let him sing psalms; and remembering elias's 3 years & half, no rain prayer, let the sick call for the elders of the church to pray over them, anointing them with oil, they shall both recover, & have their sins clean blotted out, see mark 6. 13; confess to, & pray for, we another: our own sins are hid, & another's soul sav'd, by converting any that err from wrath. Peter. A.D. 66. fiery trial of your faith is much more precious than gold, that perisheth; gird up therefore the loins of your mind, being redeem'd from your vain conversation, you had by tradition from your fathers, & unfeignedly love one another fervently, & the word of the lord shall endure alway, (even unto the end of the world). come but to the living stone (or rock) X. jesus, & ye also as living stones, shall be built up a spiritual house, an holy priesthood, to offer continually spiritual sacrifices, acceptable thro' X., the chief corner-stone; whereas the former builders (priests of aaron of ceremony) stumbled greatly, being disobedient to the word, whereupon they were appointed, but ye, dearly belov'd, are a chosen generation, a spiritually regt priesthood: & king is the superior man for our subjection to: & next, governors sent by him, for punishment of evil; & praise of him, that does well. Honour all men; love the brotherhood; fear god, honour the king; ye servants obey willingly, not only the god and gentle, but also, the most froward masters (wrants); for what glory is it, if he befitted for faults, men take it patiently: remember the lost herd & flock of souls in xis: by conversation & chaste adorning, the wife wins the husband (the otherwise disobedient) to the word, not by her putting on of apparel, but by beaut' ring the mind, which is, in sight of god, of great price: & subjection is the woman's ancient glory, nevertheless, honour is also assign'd the weaker vessels: sanctify the lord god in your hearts, & be ready always to give an answer to ev'ry one of the common falsofies, by the spirit X. went, & preach'd to the imprison'd spirits in noah's time of universal bondage & disobedience, when once (while the ark's above 100 years preparing continuall) god's long suffering waited on them; & as auster then for'd 8 persons, so the like (proverb sacramental) baptism facit u. (after being reform'd, accordingly) he that has suffer'd in the flesh, has ceas'd from sin, no longer minded to live the rest of his time in the flesh to the lusts of men, who think it strange that you run not on, with them to the same excess of riot; & doubtless speak evil of you, whereof they shall give account to him, that's ready to judge the quick & dead; wherefore also the gospel was preach'd to them that are dead, that being judg'd according to men in the flesh, they might live to god in spirit; but the end of all things being at hand, be sober and watch unto prayer, & above all things frumenty charitable, by that means covering multitudes of sins: as ev'ry man has receiv'd the gifte, as good stewards of the manifold grace of god, let them minister it to one another: speak as god's oracles, & minister according to your ability, & think not the fiery trial a strange thing, but rejoice in partaking with your breth & sisters: the time is come that judgment must begin at the house of god; & if it ist begin-

us the apostles, what shall the end be of them that obey not the gospel of god, and if the righteous scarcely be sav'd, where shall the ungodly appear: let's commit keeping our souls to him in well doing, as unto a faithful creator. ¶ the elders which are among you, I exhort, who am also an elder, feed the flock which is among you, not as being lords, but examples, & overcomers, under your chief shepherd in heav'n, ev'ry aged reader therefore, inspect X.'s flock, not forc'd but freely; not for filthy lucre, but of a ready mind. ¶ accordingly laymen were never prohibited church breaking till a full of ppe org. ss. quicke wch. ch. 1. 1229: the younger submit to the elder: ye, all be subject one to another, striving for the graces of humility; that, after ye've suffer'd a while, X. may perfid, & get us with himself in glory, babylon's church, elected together with you, and my son mark, future young: set ye one another with a kiss of charity. 2. Peter, A.D. 66, at the point of martydom (at Rome) directs not as he did the foregoing letters to asia & particular provinces, but to all: It that have obtain'd like precious faith with us thro' X., concerning which faith I will endeavor, your by letter to stir up always your remembrance after my decease, for we have not follow'd curiously devis'd fables, as there shall be false teachers among you (like false prophets among the Israelites,) with damnable heresies even denying their redemeer, & thro' covetousness shall they with lewd words make merchandise of you, & shipwreck of their own salvation: e'ng long, & know it is felt, that no property of the scripture is of any private interpretation, tho' the deceivers, going astray, follow indeed the way of balaam, who led the wages of righteousness, but was rebuk'd for his iniquity by the very ass he rode on. ¶ clouds are there, without winter, carried about with a tempest; & moreover with much wantonness (as we call it) they allure them, that had clean escap'd from their errors, but let us look for, and hark unto, the coming of the day of god, that we may stand, when the heav'ning the receivers of our spirits) that now are, shall be disolv'd with fire; & then no terra firm' will remain, but the new earth of righteousness, for an everlasting new jerusalem: the long forbearance of god, in the mean while, is salvation, as our beloved brother paul also, according to the will of god given unto him, is in sundry (following) letters testify'd; which however, like other scriptures, are by the giddy, unstable multitude, unlearned, without comparing the whole, wrested to their own definitions, grow in grace, & in the knowledge of our only lord eternall. Paul's letters to particular nations, to Rom, A.D. 60; to all that be in Rome, called to be fainted (whether you're genuine, & grace to you, and peace from god our father, and the lord jesus X.; I long to see you, but I may impart unto you (further) some spiritual gift, that you may be established.) I am debtor both to the grecs and barbarians to wise and unwise, pleasure in my body of others, is the height of one's own iniquity. Ch. 1. 25. Grecians & Barbarians: freely profid, if the law be but kept, he being only a few, & true descendent of abraham, whose new creation is of heart and spirit, not in the letter, for truth makes not void, but establisheth. Ch. 4. 18, &c. against hope abram believ'd in hope, & trusted god, who calls things, which be not, as they were. Ch. 1. 13, 19, before the molten law, law was in the world, & death reign'd, but sin is not imputed, when there is no law; however, as by one man's disobedience many were made sinners, so by one man's righteousness, ye, whose sin abounds, grace does much more abound. Ch. 6. 2. &c. dead is sin, & buried with us in baptism for newness of life. Ch. 1. 2. old law ceremonial are abolish'd by the body of X., as a married woman's bond by the death of her husband, & oldness of the law is succeeded by newness of spirit-service. Ch. 9. 2. if melch. rho' in number like the hand of the sea, said elias, a remnant only is left; & those are accepted by faith, not seeking salvation by works of the old law: sacrifices Ch. 10. 8, 11, the word is nigh us, even in our mouth, and heart; & as for salvation for god's name sake, the scripture says, whoever believes on him, tho' an effeice & great & unblinking stone to many in son, shall not be ashamed. Ch. 13. 10. 13, ev'ry soul being purif. & to the higher powers under god, your tributary walk hopefully as in the day: avoid riot, drunkenness, &c. Ch. 14. 13, &c. for meat &c. do not defile or offend the work of god, but not your good be evil spoken of all things are sure, if expedient, & have thy faith to thyself in regarding idol-meats, & shaming self-not disallow'd be happy. Ch. 15. 2. 14. 25. strong minds and not please themselves, but bear with the weak, & for edifying sake, ev'ry one please hi, neither be you angry, as the writer of x, the reproaches laid upon thee, full on meye are full of goodness & knowledge, able to admonish one another: & now I write to jerusalem to minister consolation unto them, from such as were pleased, rho' debtors they are full, to lend to these saints. Ch. 16. 1. 17. greet priscilla & aquila, my helpers in X. jesus, they having, for my life, laid down their own necks: therefore not only I, but all the churches of the gentiles also, thank them. ¶ greet ye likewise the church that's in their house, mark division & offences-causers & scold them: to Corinth. A.D. 59: 1 of paul & 1 of apolios, & 1 of this & that, contenders, are ake, whereininto they were baptiz'd & paul, to shake off all claim to preminence, avoided all baptizing (except a or 2), left they shoul'd believe in paul's name, saying moreover, that se sent him not to baptize, but to feed the flock with preaching: not many noble, wealthy, or plump, we called Ch. 2. 6, &c. princes of this world & worldly wisdom come to noight: compare spiritual things thereto with spiritual. Ch. 3. 1. &c. why ver carnal, even as babies in x, be only for the milk, not meat of the same word for flesh, growth of the inner man, why are ye so low in carnality, as to say, I am of paul, cephias &c. what is paul or them, but ministers, by whose preaching, sermons & believe, even as the lord gives to every man to be minister & bearer of god's mysteries, & ill rewards must be finally doom'd, as they're found faithful. (Ch. 4. 8, &c. ye are rub & full: & have reign'd as kings without us, & I woul'd you (really) did now, that we also might reign with you & tho' ye have 10,000 instructors in X. yet not many: fathers, for in X. jesus I begat you to be new-testament-menbe then. I before you, fathers, & me, for which cause I have sent timothy my beloved son & faithful in the lord; who shall remember you of my ways in X., as ev'ry where in ev'ry church I teach. Ch. 1. 1. 2. there are no masters of both word & flesh; & not to keep company or intermingling with such in society, we must quit any babylon, ye alien the world it tell; but by no means must we eat with either covetous, extortioen, idolater, railed, or drunkard; excommunicatiōn of such, as a token of such to satan, for defilement of the flesh, that the spirit may be fad'd in the day of salvation, was committed, or always, & that authoritatively agyced to by the church-multiplication of these that are within (the church) & them that are without (the church) god judgeth. Ch. 1. 3. &c. why, than go to law do ye not rather take wrong; & than give offence, rather suffer ourselves to be cheated? & stir up conscience religiously in your enemies rather than circum them to law, according to the heathen & worldly wise: Expediency none at all, yes damnation, in things lawful, is lawfully imply'd, in meats for the belly, & the belly for meats, but god shall destroy both it & them: shall I make the members of X. the members of an harlot, & therewith be one body, even as he that is joined to the lord is one spirit? Ch. 7. 1. 3. &c. good for man not to touch a woman, for I woul'd that all men were, even as I my self; but therefore to widows, & widowers, that they abide as I, & having so decreed in their heart also for others, as well as for themselves, to avoid worldly cares & avocations conjugial, that they endeavour to have a cleanly, undistracted power over the will for ever (but no soon in time) Ch. 9. 5. 15. who plants a vineyard, or feeds a flock, & eats not of the fruit or milk thereof, or I only & barnabas, have not we power to forbear temporal workhouse, or not power to eat & drink also to tend about a sister, a wife, like other apolies, & brethren of the lord? & he not the lord ordain'd, that they, which preach the gospel, like them that wait at the jewish temple alway, ministring holy things, shoul'd live thereon, but I have thought it expedient to forbear their uses entirely with you. Ch. 10. 16. 23. &c. the cup of blessing which we bless, is not the communion of the blood of Christ: yea, but as in 4th article of Augsburg Confession, & in 1st article of Augsburg Confession, my thankful heart effectually always the earlier, & can cup unto redemp'tor communione, especially if it'd only at the one meal a day, fed my bread & wine alone, a cold comfit, & of Indians, and for such private or publick uses, prove delectuous, or embrasses a man, & lead him to riot, & overleant entent, great thanks to the god, that giveth thy blood, & water, & meat, & drink, for my redemp'tion, as this cup or bread for my newkin is not what asp'cts deserveth heathenism, & the flesh, our facia, without a 2d hand or person, to be the lord's supplicie country. At afternoons, & in publick the bread, or body (11. 14, which we break), is it not the communion of the body of Christ? (but not so safe to the corinthians as breaking it ev'ry day at home): for eschewing the meat, none seek their own, but ev'ry man another's wealthiness, as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be sav'd. Ch. 11. 1. &c. (my blest superior) the head of ev'ry man is Christ: there must be between her for answer, & in them they which are not approu'd, may be made manifest among you, being affembled in one place, & is not permitted you to eat the lord's supper, for ev'ry one scrumoling is left out hungry: & another (stupidly) drunken, in regarding no further than his own supper, & thaird the meane, (thrust aside): & tho' those glutinous eaters and drinkers are refer'd, for ordinary repays, to their own bodies; & not any ways to disparage the church therewith, we know, damnation attends all drunkenness: & if tickness, weakness or judicial present death for an incident not tarrying one for another in eating (as well as talking) eternally be substituted in the lieu of future being condemn'd with the world, 'tis an unhappy clau-

asement. by curse (interpreting) ought to speak any thing deince'd to the natives in an unknown tongue to himself & to god; if he lack an interpreter; & to keep silence in prayer, if he understand not the tongue others pray in; let the prophets speak 2 or 3 & let others judge. if ought hereof die another (by inspiration or letter from foreign country) that fits by; & the first hold his peace, as women must be silent always, even from asking their husbands a question; the men may all prophesy one by one, that all may learn, and all may be gladd; & tho' we forbide not, to speak with tongues; we enjoin all, to cease prophesying Ch. 16. 2. 9. every man (on the one day of the week or) weekly lay up by or within himself; as god has prosper'd his way, (indeed) treasuring it up, that there be no parcelling when I come (otherwise) his covetousness 2 Cor. 9. 5) & then whomsoever ministers or menfull of honesty and the holy ghost, acts 6. 3. By letters you shall appear, whom I send to bring your liberality to jerusalem, & if it be meet that I go also, they (by whom chosen to be ministers) shall go with me in eyehus, being many adversaries, paul tarries till pentecost, for says he, a great door & effectual is open'd unto me as to apostles, I greatly desire a time to come into you, with the brethren, but at this time his will was not at all inclin'd to come; but when he shall have a convenient season, he will come to comfort you, submit yourselves, brethren, to every one that helps and labours with us; I mention particularly stephanas's house, whom ye know to be the first fruits of achaea, and that they have addicte'd themselves to the saints (or church) ministrs; & feed int' no less than eating X't's body, is necessary & rewardable above prophecy; ministrs; & feed int' no less than eating X't's body, is necessary & rewardable above prophecy; if any man despises the poor, or which is the same, loves not the lord jesus X't, let him be accorde'd timothy works the work of the lord, as also 2 Corinth lightheirs or council of the flesh did I use, that yes yea, nay, shoud belong to us for all the promises of god in X't preach'd, are yea & amen; & verily verily he which establishes our hearts & has anointed us is god, & that we may know he was real d's, we have his earl'money the spirit Ch. 2. 6. 16 the excommunicated person are foregoin' year for marrying his mother, mention'd in the last year's letter, as this year reser'd from the destruction of the flesh, left satan's pow'r shoud get too great advantage in his labours; & increase the l'ly god abiding now in all the apostles with all heart sev'rs of others (most difficulte,) well might st. paul absolutely, even in person of god X't, make the afflicted joyous with a politice affliction (but the church multitude had full the outward power of the key) & as the gospel fulfills not, but emptys itself of all lordship & rule external whatever, so dominion of the church multitude, in this notable instance, is shortly sum'd up in, to whom ye sacrifice any thing, & also. & this people power enabled afterwards the africans, even to expel bishops, when grown up; for their society. blessed be god, who manifests the favour of his knowledge by us every where, for not only to the fav'd, but to the damn'd, we are the sweet-savour of god, for both to the one fort & the other, in the world of good & bad we are either death's favour or life favour, by the knowledge favour in X't; who causes us to triumph, else who'd be sufficient for these things? for even corruptions of the word (in the church) are already overthrown Ch. 3. 6. & eccl. glorius is the X'tian beyond the jews' ministry, yet now of the letter, but (already overthrown) the old letter kill'd in the spirit of the new law, pitch life & set letters (i.e. the loving cause of them) to you, are written in our heart, & are known and read (with admiration) of all men so are they (i.e. the effects of them) manifested in your remembrance & observance, nor as being writ in tables marble, but rieflynor with pen & ink but with the spirit of the living god, passing from me, & to each others heart; so that commendations (complementary) by word of mouth, or letter, on either side, is altogether needless; for jesus like this treasure too, in certain vessels, points fully to whence comes our power, even to give life to you, whilst dying ourselves Ch. 5. 6. 12. & difficile this tabernacle, & we have a building of god; an 'ens' not made with hands, eternal in the heaven, for only while at home in the body, as we ab'nt from the lord; whether we be besides ourselves, it is to god, or God's, the love of X't: constrain's us for your sakes, who bring baptiz'd also into his death, shew'd life with us henceforth in armis of life; who, tho' we have (most of us) known X't after the cross, yet now henceforth no more such knowing, yet so entirely adicte to all fleshly; whence forth know we no man after the flesh Ch. 6. 14. & be not unequally yolk'd together, with unbelievers, (of god-man); & ye, bring my temple & in course never without a self officer, shall be my sons & daughters Ch. 7. 8. & eccl. for judg'ng you, with a letter (elmy for leading aside the lord's table the devils table for going to law, and for fornication) do not repern, tho' I did repen neither wrote I unto you for either his cause, that did or suffer'd d' wrong, but that our care for you in god might appear Ch. 8. 17. & eccl. This accepted our exhortation, tho' being more forward on his own accord, he went again unto you & we have sent with him the brether & also praise is in the goffition' out all the church, by whom he was also chose a traveller; shew them and timothy a proof of your love, & of our boating on your behalf Ch. 9. 1. 10. & eccl. ministering to the saints, whether in atm', or doctrine, so that ministrs feed to the fower, & thierly bread for your foor, & also multiply the feed for w's god, & the administration of both services, not only supplies the saints wants, but abounds with many thanksgivings unto god, for his unspeakable gift of exceeding grace Ch. 10. 7. & eccl. if any man trusts to himself that he is X't's acrofle, let him know, that as he is X't's, even so are we Ch. 11. 8. 22. & eccl. I robb'd other churches, taking wages of them, to do you services & what was lacking to me, when among you, the brethren which came from m'codia supply'd, & from being any way burthened to you, I will still continue, to cut off occasion of superior boating in my other, that do seek occasion to detaine with v. in glory, are they hebreus? so am I are they ministrs of X't's more Ch. 12. 2. 7. 13. & eccl. caught up to z'd head'n, or out of body, I w'z not then in p'nt, but w'z full abundance of revelation, shou'd our exortation entice & my exortations w'z to you, was sufficient for me, god's strength being perfected in man's weaknes, may the power of god's word refresh you with what inferiority to other churches, except in not burdening you, for giving me that wrong, I will very gladly spend, & be spent for you, tho' the more abundantly I love you, the less I be loy'd (ing) (thus) crafty I caught you with this guile, & titus & saher have so continued, yet I'm afraid my god will b'ndle me among you, & that I had receiv'd many gifts I have find'd in unexp'ed, unearths, & fortication & las'rness, w'z whisperings, tumults & delusions Ch. 13. 4. 5. 12. & eccl. the third time I am coming to you & we can do nothing against the truth, but for the truth examine & prove your own faith, know ye not your own selves (jpus. k'p it in you) except as be reprobed? & we are glad when we are weak, & so are strong and this also we wish, even your perfection, joint with holy life Galatians 1. 12. 18. 24. & eccl. do I or god perpeate v'm unknown by face, to all the apostles but peter, and jones the lords brother, they all notwithstanding glorify'd god in me Ch. 2. 2. 14. & eccl. private conference, but no subjection even for an hour, without peter acting gentile, tho' jews' would have the gentiles become jews, tho' no one is sav'd by the law work, moreover peter withdrew casting from the gentiles at certain brethren's arrival from janes, cephias and john, who seem'd to be pillars, they gave paul and barnabas the right hand of fellowship, when they perceiv'd the feeding of the gentiles was committed to paul, as the feeding of the jews was to peter Ch. 2. 13. & eccl. foolish are ye begin in the spirit, to be perfected by the flesh to abraham on account of faith-publication, twas laid, in thee shall all nations be blessed, tho' under the curse till X't Ch. 4. 10. 15. & eccl. ye suffice days and months and y'rs and years, I'm afraid, I've beflow'd upon you labour in vain, implying bondage in present jerusalem, its mount sinai in arabis; but the doce jesusdem is only free, (so runs the allegory of bond and free, abraham's two wives, end notice of us all Ch. 5. 12. I could they were even cut off z'dich trouble, you hating and detaining one another, beware you are not confund'd one of another Ch. 6. 8. 15. as faint sowing is life eternal, so sowing to the flesh is reaping corruption, we of the forever for shall certainly get to heav'n, if we reit not in the new creature, and we bear in our body the marks of our lord jesus, to Ephesians 4. A.D before the world's foundation we are adopted & children accordingly we have an inheritance, and the writings are seal'd with the spirit which is our earnest of the alreadypurch'd p'session Ch. 2. 2. 12. 19 according to the world, and after the prince of the air's power, we walk'd till quicken'd by grace, no works of merit & god's workmanship spiritual being in our minds, we are no longer aliens from israel's common wealth, and strangers to god's promissory covenant. so far are we from no hope or foreigners to god, that we are his family, fellow citizens with saints built upon the foundation of the apostles & prophets, w'z profets misf'rd jesus Christ the chief corner into an holy temple thru' the spirit in Ch. 3. 8. 13. c i who am less than the least of all saints have grace given me, to preach the unboundable riches of X't, nor at my tribulation should you any ways faint, which is your glory, and for this cause I lowring knies unto him, who owns the whole family of saints in heav'n and earth, so that your inner man may be resto'd & well grow in love Ch. 4. 7. 11. & eccl. also ev'ry one of us is given grace according to X't's measuring out the gift, and after apostle's fellow profets evangelists, pasters and teachers, for the edifying the body of X't in us, even to the measure of the stature of the fulness of X't, and this edifying is love Ch. 5. 18. & eccl. be not with wine, drunk; but with the spirit it be fill'd, in psalms or colloquies hymns & spiritual song, for compleat ing the melody of the heart, the lord repay'd after supper, singing an hymnum for all things give thanks always as church is subject to X't, so wives be to your ho'bands, in every thing and as X't loves the church, so husbands love your wives, christ gave himself for it,

that with the washing of water in the word it might cleanse it from sor'ly spot. &c. love your wife, as your self, and the reverence her husband Ch. 6. 1 &c. against the fundy species of the devil's bates and wiles, take the whole armour of god; that having conquer'd in the evil day, you may stand to Phillippt. a.d. 6. 12 to bishops and deacons paul's situation, (but to no desir'd priest to make up a third order), some preach christ out of envy and strife, as we out of good will, as I indeed am set for the defence of the faith or gospel, both ways in that X't is preached I rejoice, yea and will rejoice, tho' the former (un sincere) suppose to add affliction to my bond X't shall be magnify'd in my body, whether by life or death, for tho' to live is X't, to die is gain; for that Irepine living in the flesh, tho' (for your good the fruit of my labour be an increase of hard r'fuge and ye also be nothing terrify'd for adversaries, an evident token of perdition to them, but to you of salvation, and that of god whose goodness gives you in his behalf not only to believe on him, but also to suffer shame and pain. Ch. 2. 9. 20 &c. At the name of exalted jesus, & knee shall bow in heaven, and on E' under the earth, to the glory of god the father, do all things without d'fatings or murmurings I have no one like minded with timothy, who will naturally care for your state, him therefore I'll send, that I may refresh my bowels, with knowing of your welfare, for all seek their own, not the things which are X't's, but ye know the proof of him; that as a son with the father, he has serv'd with me in the gospel-ministry, yet epaphroditus long'd after you all, and was full of heavy thoughts for you, having heard of his sickness, which was indeed nigh unto death, but he is recover'd thro' god's mercy, his illness was in not regarding his life to supply your lack of service towards me (necc'stous) Ch. 5. 2. 12. &c. beware of concision dog's, and have no confidence in the fush words, but in spiritual words, what things were gain to me, I counted loss for X't attaining, not as tho' I had already attain'd to perfection, or have apprehend'd, but I follow after, yea forgetting behind, and reaching to before, I press to the mark for the high calling, princian weep for the enemies of the cross and of themselves, their god, alas being their belly, while our conversion has been in heav'n, whence also now we look for our favour in glory, who in due time shall change also these vile bodies, into the fashion of god's glorious body. Ch. 4. 3. 9. &c. ve, written in the book of life, rejoice in the lord alway, and again, I say, rejoice and help those women which labour'd with me in the gospel, those things which ye have not only heard and seen, but receiv'd, depend now at the last, your care of me has flourish'd again, wherein ye were constant, but ye lacked opportunity for such your care, I rejoice greatly in the lord, not that I speak in respect of want and discontent, but that in my affliction & trouble, ye have done all that ye have done, for the lord is at hand and even at the slalouca, and at my exit from macedonia, you only of all churches sent once and again to my necessities, and communicated therewith with me not that I desire a gift, but I desire fruit, that may abound to your account I have all, and about; I am full, having receiv'd of epaphroditus, things from you, a sweet smelling odour, an acceptable, well pleasing sacrifice to god; and god shall, according to his riches in glory, supply all your need. to g. 1. 6. a.d. 64. faith in X't, love to the saints, and here laid up in heaven, were taught you by epaphras, a faithful minister of X't, who from eternity is the image of the invisible god, the first born therefore before ev'ry heavenly creature, of ev'ry earthly creature also the first born from the dead, for which I say I fill up that which is behind of the afflictions of X't in my flesh, for his body is the church, & like to whom also I dispense the word of god, which is christ in you, the mystery of ages and generations Ch. 2. 1. 8. 14. &c. ever is my conflict for you, them of lauders, and as many others as have not seen my face in the flesh, that they might be comforted, and knit together in love to god and the fath're and X't, image of philosophy and tradition, for in X't alone dwells all the fullness of the godhead bodily, evidences of his exaltation, being contrary to our peace, be took and nail'd them to his cross, and together therewith spoiling principalities and powers, he made a real triumph over them in open shew and was unspeakably rewarded immediately away then with all judgment in meats, helv. days, new moon and sabbathall but shadows of futurites, but the body substantial essence is of X't alone: tis dangerous intruding into things not seen, and altogether ev'ry angel (address or asegipl) and carnal banality either of which is not holding the head why are ye subject any longer to touch ret, taste ret, handle not of corruptible? Ch. 3. 16. &c. be thankful and teach and admonish one another the word of god and not of man, in psalms, hymns & spiritual songs, and sing with grace in your hearts to the lord, nor was there any jewish organs or choirills a.d. 5. 10 to Thessalonica 5. 4. a.d. Ch. 2. 7. c. nurse-gentle we were, yet the jews persecute us, as they did their own prohers, forbidding us to spek to the gentiles, that they might be fay'd thus filling up their own sins always, wrath is come upon the jews to the uttermost, in having kill'd the lord jesus, but what is our hope, or joy, or crown of rejoicing, not ev'n ye, in his presence at his coming Ch. 3. 9. &c. we live, if ye stand fast in god Ch. 4. 13. 5. 16. sorrow not (ignorantly) like thos without hope, for drethren that sleep in jesus, for we shall be caught up together dead & living in the clouds, to meet the lord in the air, so we shall ever be with the lord bodily: & the departed in the mean while live together with him, edify one another with this comfort, and know 'em which labour among you in the lord, to admonish you whether home or travelling ministrs. 2. Thessalonica 5. 4. a.d. Ch. 2. 7. & eccl. the mystery of iniquity (that m n of sin, son of perdition) doth already work; and god shall send strong delusions, hat lies may be swallow'd Ch. 3. 11. note disorderly walkers, ev'rywhere ret at all, to all in we true command, if neareking reeating, and lacony company with full fust they may be abhain'd, yet count them not as enemies, but abhor them as by then to by. Tim. 6. 10. A.D 1. 3. 15. 20. &c. charity that beateth and trut' n'st'nd is ref'ld to the eare averse to vain juggling about fables, genealogies, and disperable words of such as set fire to be teachers of the law, tho' not understanding what they say, nor whereof they affirm, but we know that the law is good, if a man use it lawfully, not made for a righteous man, but to adverrife unfound doctrine and manners of sinners, of whom I am chief, and for this cause I obtem'd mere, that in me first, jesus X't might shew forth all long suffering &忍耐, & I desir'd to let him, that thing, it's my least not to tell him. Ch. 2. 8. 14. I will that men pray, ev'ry where, lifting up holy hands let women, as becomes a woman, publishing gallows adorn'd with modest apparel, shamef'ulness and obscenity, but z'd gold pearls, border'd hair or costly array, be abhain'd men with all subtlety in the kingdom of braverter adam was not deceiv'd Ch. 3. 3. 10. &c. nor striv'ng, nor fighting becomes any X'tian overseer, bishops and deacons are elders, the latter after being prov'd blameless in having families regard and unacceptable them in their age, not in youth, for life's pattern to the flock for them use the work (not office) of deacony, which, in forty years, well disch'g'd, purchases for such ministrs, the definable one good degree unliker bisoptry, and great boldnes in jesus faith, that adorable mystery of our religion, god-man Ch. 4. 17. 12. forid not to marry, nor to abstain from meat, which god has created to be receiv'd by his saints with thanksgiving, which would be a express departure from the faith, and heark'ning to heresies of them, that have their conscience sear'd with a hot iron, speaking lies in hypocrisy, and doctrines of devils, such profaneys and id'omans' falsoes, &c. & falsoes, and give thyself wholly to reading and exhortation with inculcating therew Ch. 5. 1. c. entreat all seniors and juniors both sexes in the world, as fathers and sothers, &c. in a private family, & rebuke them not (remembering glory in heav'n) & peace upon earth, but things to make all folks blameless, give each in charge, and that to live in pleasure vulgar is to be dead whilst we live; and as we won't honest widows, that are widows indeed, his son be taken into the number of night and day, religious, virtu'ous, & spotless, made 60 years old, having been the wife of one man, and for good works well reported of, as children brought up, strangers lodged, saints feet washed, the afflicted reliev'd, and ev'ry good work stuck close to her, for otherwise, waxing wanton aginst X't and marrying, and consequently casting off their first faith, they have damnation instead of their first faith, & told the exchange they now learn to be idle, ev'rywhere about, and not only idle, but riotous and buffy bodies in unlawful frecher, therefore I will that the younger women marry for children-bearing, house-guiding, & none occasion giving to the adversary for reproach, some already being turn'd aside after satan, believer man or woman having widows in family or kindred, let him or her believe them, and let not the church be charged, that it may relieve them, that are widows indeed, and destitute, for children or other kin extraction must first require their progenitors, and shew piety at home whether they live together or not, being still our own); and whoever provide not for their own, and especially for them of their own house, they, having deny'd the faith, are worse than infidels, it's best to be in families and church by counseil worthy of double honor, especially if labouring also in word and doctrine, them that his grievously rebuke before all, that others also may fear, no more think scatter'd for thy frontals, and often (or great) perjuries use a little wine Ch. 6. 20. O timothy, keep that which is committed to thy trust, avoid profane vain clamours, and false-nam'd knowledge, science profilers, acting opposite to this deposited thing, march from the faith 2. Timothy 6. A.D Ch. 1. 7. 15 stir up god's gift, given thee by my hands, the sample hold fast of sound words which thou hast heard of me in X't jesus schairis and dungeons are no shame to pride-folks, our the deterring either, avoid Ch. 2. 7. 12. confide what I say and the lord give thee understanding in all things; for if we believe or ret, we abide faithfully and carnet d'ourselves, filly and undisciplin'd questions avoid, the cause of strifes, and the servants of the lord must not strive, yet in neckness ever instruct them that offer themselves Ch. 2. 15 even from thy infancy thou hast known the fay' writings, all to make thee wise unto judgement, Jael in M.

xt was risen) to anoint him in the gr. ve, so much was her love upon her lord: (9.) & to her xt appear'd first, out of whom he had cast 7 devils; 12, then changing his form (or visage) appeared to two as they walk'd on journey: so incredulous were the disciples of the news of xt re-living, that god affirms, believers-baptized to be saved, but unbelievers of his resurrection shall be damn'd. Luke, many gospels or faith-sure declarations in xt have been writ&I follow; 28, hail mary, highly favour'd! like oldaniel, a man greatly belov'd, the lord is with you both; [8] & that with mary we may rest, & with daniel, dan. 12. 13, stand in the lot at the end of days, we must perfect holiness; then, o! true israel all generations shall call you blest; mal. 3. 12.; 76, thou child, sait zachary to his new-born-son, shalt go before the face of the lord to prepare his ways; 77 by giving knowledge of saluat on, & by remitting sins, on (3:3) baptism-giving of repentance for remission of sins; 78, by god's mercy the day spring from on high hath visited us, & this sun-rise of righteousness declares, 7. 28 among them that are born of women, there hath not risen a greater than john baptist. II. our saviour travel'd, & r in the womb, from galilee to david's bethleem, at empire's universal taxing or enrolment in register, tho' tax it self was to years after: 14-born male set apart, holy; 26, holy simeon was inspir'd by the holy ghost, that he should not see death, till he had seen his god, which being fulfilled in the temple, at mary's appearing there (after 33 days in token of being purify'd for her leifer, by half, uncleanness for a male) he took xt in his arms, and blessed the lord of glory for his open salvation to jew and gentile; declaring withal his now peaceableness to depart life, & after blessing xt's parents, omitted not telling mary her soul-word, the child a sign to be spoken against, alio the fall and rise of many in israel (on xt's account); 36, anna a virgin, ma: tied, liv d 7 years with her husband, & 12 times as many a widow: such were her sufferings & pray'rs night&day that 'twas term'd, she departed not from the temple, ever coming in that instant, and beng: a prophetess, she with like thanksgiving unto the lord, spake of xt to all them that look for redemption; 42, xt 12 years old (8 a.d... 4 years of his birth being left out), with great condescension taught & heard among the body of doctors, early intent, not upon his own glory, but his eternal father's bus'ness, at same time being subject to his temporal parents III. ev'ry vally fill; mountain or hill lower, crooked make straight; & rough ways smooth for salvation, john, a d. 28: 16, xt baptis'd indeed with fire as I with water & instructions, 11, appointment only exact: if two co ts, give half to other & meat likewise; 21, our saviour baptiz'd all ev'ry body else, & praying, body ghost descends like a dove; & a voice, from heaven, said, this&c: pedigree of mary tho' she unmention'd; the Jews not enrolling women; IV. 15, preaching in galilee, xt is glorify'd of all; 22, gracious words admitt'd 25, in israel's 3 years & half universal famine, elias was only tent tking's 17. 9, to 1 of their many widows; & of many lepers, in elisha's time, in israel & syria, only naaman the syrian was cur'd; for which turn of preaching, xt's neck was sav'd by a miracle; 33, sundry cures. V. 29, publican levi no sooner call'd, but in his own house made our saviour a great, publican) feast; 34, fast-objection answer'd; 39, wine like friends, the older the better, but at 1st into 1st bottles; VI passover great sabbath day, 29, 30, 31, afece or on 2d, sheaf-offering unleaven'd bread day, sabbath offering for goodworks after mountain-prayer all night, xt chose 12 apostles; 20, xt declares blessings & woes; 48, rock or earth-foundations like hearing, with or without doing); VII gentle faith prefer'd to any of jews? 19, john's messengers: 30, charisteet lawyers are damn'd, being obstinate against john's repentance-baptism; neither would they dance to the pipe; nor mourn to the sweepers, as the children say; 23, john baptist nor ate bread nor drank wine, yet is call'd a devil; god on a contrary practice is call'd both glutton & sine-bitter & a friend of publicans & sinners; 36, at a publican feast, mary's ointment exceeding love told to peter. VIII. magdalene with other cur'd women, minister of their substance: sower: put not candle under vessel: obedience, my mother & brethren: en: sea calm'd: gad, rene devil disposed to: dameat given the dead, just rais'd IX. discipiles journeying, no staves &c: 7, herod perplex'd, about john's reported resurrection, 5 loaves to 5000, remains 12 baskets; 22, peter & others awake in the transfiguration act, & tear greatly at an encompassing cloud; whence a voice said, this is my belov'd son, hear him; 49, he that is not against us is for us, said jesus to his mistaken disciples, about laymen exercising apostolic functions; 54, fire-desirers, in imitation of elias are reprov'd by xt: 62, no interruption of the plough of scripture: X. tho' 70 more disciples are appointed at once, xt immediately notes the harvest to be large, & that we must pray the lord thereof, to send labourers to the harvest; so go your ways, says god, 2&2 into every place, whither I my self shall come: behold, tho' I lead you forth as lambs among the wolves; salute no man by the way (for haste): 8, such things as are set before you, eat, & heal the sick; the 70 rejoicing that devils are subject to em in xt's name, xt bids them rather rejoice that their own names are writ in heav'n: 21, labes learn white the wife are blindfolded most miserably, in things which many prophets & kings have defin'd long ago to see, & have not liv'd to see; 33, our neighbour, the world without exception oil & wine are pour'd into wounds most lovingly, & charges defray'd for future; 59, mary abides at the word's feet, while martha's cumber'd about touch serving; A 1, be at ch'd to that famous fountain; tree of life, body of god-man; & in honest english read middle article in lord's pray'r, give us daily our bread, see john 6:34-51-58-63; moreover, matt 6:11, &c: 19, this day is here expounded xabu yea, quotidie, daily, &c: in sentence no apostle equivocates twice the same word: compare 3 evangelists on man) the cursed figtree: 1st barely denounces barren's curse: 2d seems to justify the guilty: 3d explains god's justice in man's eternal damnation: & paul particularly praises this then last gospel 2cor. 8: 8: hunger-trial & other temptations are deprecated in 6th petition; & after a d, 100 years almost, on useful tooth-caution see 5. 6 27. 49; request therefore of our father, 1st perfon in the triune god, witness all the new testament, ask suitably of him the one thing necessary, daily, yea hourly, our superfluous bread, xt's body (in spirit); & ye shall receive egg, fish, mortal bread, &c: as an exortus to your heavenly-treasure-bargain: xt's confession, lu:22:70, to high-priest, who never to pilate, is only explain'd by mark 14:62: midnight-importunity (tho' not for petitioners necessity, is answer'd with loaves); 2: beelzebub is objected to our saviour 28, fleshy word is better than pats of mary; 30, nineveh, & solomon's travelling queen, shall judge the xian impenitent; 33, put not candle in a secret place; for like it's bright shining, so is the body full of light, when the eye is single; but beware the light intended, be not darknus; 37, invited to a pharisee-dinner be mightily upbraids their shining plate & outward pomp: recommends, cleanses, by giving alms: these & the scribes & pharisees, for judgment & love of god (neglecting), are sadly reprimanded, notwithstanding their other most critical law-obligances; & entreating graves the lawyers are call'd, & particularly branded for sepulchres-building of saint-murd'ring forefathers, & n from abel's days to zacarias. XII five sparrows for an half-penny, not one of them forgot before god, nor a hair upon our head, but what's number'd outward destroyers not to be feared: covetousness in barns, is caution'd aginst, by ravens fed & fields adorn'd: & father's pleasure to give us the kingdom; 33, bags provide, which wax not old, nor thief or moth approaching corrupt: 36, the lord immediately open'd to by ery, (whether in 2d or 3d watch) shall be that servant's servant, because of his diligent leyns girt, & his light having continued burning: & such steward shall now be made ruler over all that his lord hath for (spiritual) meat portion'd out in due season, himself being never drunk or a beater, like unbelievers; or an unrighteous knover of his lord's eternal will, to be beaten himself everlasting with the more stripes; 50, I have a baptism (or cross) to be baptized with, & how am I straitened till accomplish'd! said god in one house 5 shall (will) be divided, 3 against 2, & 2 against 3; 54, cloudy west is rain, & windy south is heat; & discern, with earth and heav'n's signs, true xianity; 59, very last nite or utmost farthing (of unprofitable servants) is never. XIII. tower of siloam, & galilean (by pilate) slaughter are arguments for us speedily to repent: 17, fig-tree in vineyard, after 3 years attendance, barren; 11, a hor'd together woman, on sabbath day set freight, is revil'd by the real crooked synagogue: 19, mustard-seed or leaver &c, is kingdom of god; 32, till 1st day of resurrection our saviour had not perfected his sufferings: threatened with galilee-herod against him, he says, go tell that fox, lo, I cast out devils, & do cures to day, & to-morrow, & the day following. XIV. dropy on sabbath: 7, humility, 12, cast the poor; 16, great-supper-despisers (tho' in parable) are excluded also heav'n: 25, cross-accounts, slate before hand; for revolt will be like salt, having lost it's favour. XV. lost sheep restor'd; 8, piece of silver; 11, prodigal son with musick & dancing (spiritual). XVI unjust steward, covetous are deriders of god-mammon-difference, tho' what's highly esteem'd among men, is with god an abomination: law & propsects were in force till john preach'd: since that time ev'ry man traffis into the kingdom of god (preach'd): 19, dives & lazarus: Hell or unseem place in heart of the earth, was therefore receiver of our saviour & all unbody'd spirits: XVII. occasions of offence are a milstone-peril, tho' against never so little a believer committed: forgiving trespasses: power of faith: 7, bound to god, & not he to us, by instance of a field-servant: 11, of 10 cleans'd lepers, only 1 acknowledges the blessing to salvation, by giving glory to god, with thankfulness; who, tho' a samaritan, falls down on his face in worship: 21, kingdom of god is within you: 32, remember lot's wife in salvation-journeys: 8 by past(generations) example, prepare better forgo's coming than in days of lot or noah: roman eagle XVIII watch and pray always; importunate widow: pharisee & publican's god-address: children: a ruler would fain follow xt, but is binded by his riches: manifold rewards for affliction of temporals: xt's spitting on, & death foreseen: blind restor'd XIX. rich zaccheus receiv'd our saviour joyfully; 16, different rewards of the lord's s'l's gain in occupying; some advances it, & himself, to 10, (&cities) other advances it to 5; other laid it up clear (for cost) & safe in a napkin, which was therefore took from that rebel, and given to the ten-trader: 39, ascending to jerusalem; after 2 years & half absent from judea) from mount olive; the whole multitude, at this his riding, echoing hosanna: master, said some pharisees; rebuke thy discipiles; but xt answer'd, if these should be silent, the stones would cry out: 41, & swept over the city XXII 17 with thanks, take & divide xt's body among you, tho' judas interfere: N.B. apostles dull in scripture (24.25) till ascension, were elected after middle or third passover:

John, Julian hours like ours, 42, peter a stone: III. 14. 24. xt the healing serpent, and glad spouse: V. our'd on sabbath carries then his bed. 11. 25. dead may [before they go hence] hear the bridegroom's (spiritual) voice & live, but dead in graves, shall, at hearing god's voice, come forth to damnation, unless before-hand sealed to life eternal: 44, how can ye be safe, receiving honour one of another (mortal). VI. 27 miraculous feeding being ended, your fauour fulfilling the prophecy (ye shall be all taught of god) warns men, not solicitously to labour for perishing meat, tho' such as 58)manns to the teeth of the dead-fathers, but to petition for the 32)true, daily & eternal bread from heav'n in (67) the word of life, never more (in spirit) to hunger; the flesh carnal profits nothing, the whole sacrifice being indeed the spirit. VII. 3d out of the belly of believers (the holy ghost), shall flow rivers of living water: xt's coming out of galilee, alio the jews knowing carnally whence xt was, were chief-priests & pharisee objections: these rabbies counted other folks ignorant in the law, accurred VIII. 6, stooping down, xt writes the accused, an acquittance; strictly enjoyning the adultress to sin no more: not having god for our father, we are born of fornication. 44 &c nothing on own but sin, as the devil may most truly say. X. 26, ye don't hear me, being not my sleep, of either fold if our selves be gods, having god's word; how is xt's sonship to god, styl'd blasphemy? believe xt's works. XI. 54, xt met not openly (till in the garden) his confirators XII. 5, judas the thief, carrying the purse-bag, pretended grievance, that xt's burial-ointment, poured on xt by m. ry, fetcht no money by sale, for the poor's benefit: lazarus is conspired agst by jews, wn reviv'd by god about 7 weeks before xt's death: xt died in the 1st year of the (last) 7th week of daniel: but this most quickning (of all) miracles, brought the world in hosanna after xt: 21, a corn of wheat alone dying, yields much fruit: 28, if god be glorify'd in judas, see 13. 21, then surely in himself. XIII. 14, an example of washing one another's feet, to be humble & happy our selves, tho' eaters of our bread are lifters of those wash'd heels against us: the token of xt's disciples is love: 37, peter's vow rebuk'd XIV. XV. XVI. XVII. comforter holy ghost is abundantly declar'd, & finally xt is own'd plain in his discourse, without parables; see 16. 29, XVIII. 21, why askest thou me, in tryal, ask them that hear'd my words, for they know 'em: 36, were my kingdom here, my servants would fight. XIX. 11, thou couldst have no power at all agst me, except given thee from above: ignorantly, to continue ces. r's friend, iudaeus pilate reign'd his god. XX. 19, on 1st day of week, twice successively, xt appears to the disciples; which same day, 6 weeks after, the comforter also chose 31, this one book, tho' innumerable things omitted, is our salvation, thro' belief in xt. XXI. 7, after peter's fishing all night in vain, xt surprises peter naked in the morning, & after a miraculous draught, calls the fishermen (about 6' clock) to dine on the lord's body) bread & fish: 15, peter receives his triple charge of feeding xt's flock: &c of apostles & millions of christians, & from 32 to 65: a sabbath-day's journey (2 little miles) the disciples after xt's ascension having travel'd (from bethany's o-live-mount to jerusalem), & having receiv'd all languages in the baptism-cloven-tongues, mockeries of 9 a clock-fumes of new wine, giving place thereto, converts flow'd in exceedingly, 385000 on a day, see 2. 48&c. 4, by means of the short, but shining speech) sermon of each apostle, such language coming really 5. 4, not from man but from god: millions of 1st christians you might soon behold steadfastly attach'd to writings of salvation & apostles doctrine, communions (of fellowship); prayer's incant, & endued byaking, which body of our lord was oftner at least by 7 times receiv'd at home than when assembled, tho' daily present in the temple; & even the corinthians are never once mention'd to riot in lord's supper at home, nor is there mention of any xian temple for the trinity, but at body (made without hands). V. 15, peter's shadow was a cure universal: apostles, prison-discharg'd by a miracle, are next day permitted, for the cause of xt, to be arraign'd & beaten, at which glorious shame they ever rejoice'd; and ceas'd not in temple antev'ry house, daily to teach and preach jesus: xt's disciples, being reverent in pray'r, 4. 31, the place was shaken with the in-breathing of the holy spirit, wherewith they were instantly fill'd, and without sm degree of which spirit, no man living can say jesus is the xt. VI. 9, no smt was able to withstand the faith of jesus, miraculously deliver'd by stephen 1 of the 7 church-poor-overseers, and deacons: to this 1st martyr's inward all glorious shining, was superadded before the eyes of all the council, an angel-faced in israel's history from abraham, this deacon boldly tells the high-priest, that jesus professed'd of by moses, is the same that indeed was in the wildernes-church; as he had been before with the angel, speaking (7. 25, 28) in the bush, and was afterwards at the delivery of the lively oracles in mount sinai: thes were 450 years before moses: g. 13. 17; VIII. 13, simon, vain, baptiz'd IX. 3. c. paul is converted 2 yrs after stephen's death: coat & garments-making of the charitably-diligent doctas the syrian doe or tabitha were overlookt by peter putting all the weeping gazers thereon, out of the room, while he reviv'd the dead: like p. ay'r's and alms were also for cornelius 10. 4. &c a grateful remembrance before god; this be then at 3 o'clock fasting & at pray'r, had an angel to certify god's acceptance of his double offering: his congregated friends, after receiving the holy ghost as well as the word, are baptiz'd nevertheless with water. XI. 19, diff'rent laymen and others preach ev'ry where the lord jesus; xt's hand being manifestly (on) with them, in that great numbers believ'd; & smt of christians was 1st us'd at antioch: prophet agabus noisily a next year's dearth: XII. 22: the king herod accepting fulsom impiousattery of himself a god, was made to accept fulness of worms by the death-stroke of an angel. XIII. is for constitute visibly the greater with laying on of hands. 14, paul enters the synagoge & jets death after moses-law and propsects readyrising, not into a pulpit, but speaks an exhortation (sermon) at the thir-requs of the rulers, beckons with his hand for silence, & was desired to preach the same again next sabbath, to almost the whole city assembled: 27 jews understood not their scripture read every sabbath, but compleated all in crucifying god: happily is the promise to the fathers fulfilled to us their children in his resurrection. XIV. 17, 23 &c: heathens are reminded of god's goodness in giving rain from heaven and fruitful seasons, filling our hearts with food & gladness: in ev'ry church, ordain elders (bps & dms) & confirm or establish the churches by exhortation: XV. 21 &c. j. moses slaves was preach'd (see nehem. 8: 8) by expounding reading whole books or manifold chapters at once after 17 years paul's uncircumcision-preaching is call'd damnation, by the jewish pastors; but vindicated by a council of apostles: XVI. young timothy is chosen a 3d companion to paul & filas, & being among jews, is circumcised for pacification of come over into macedonia & help us: at philippi, paul and filas, beaten, and in innermost prison, fast footed in stocks, pray'd and sang praises to god audibly and a joyful earthquake ensued; being invited out of prison, they comforted others: XVII. 1: 1 &c: chief noblemen are such as search the scriptures daily, and delight readily in god's book: at athens, where they studied nothing ev'ry day but the news of each day; what will this babbler say? said the epicure and stoic philosophers to paul, who soon left such obstinate mockers: XVIII. 3, &c: paul works at hient-making trade, whose fellow tradesman and his wife priscilla took home a doctor of the church, and uncircumcis'd him into a polite bp, or) more thoro scripture-mighty: XIX. 2, &c: to what end is baptism without regard to the 3d person in deity? in 2 years all asia jews & grecs learnt xt, by means of paul's disputing daily in school of one tyrannus: aprons, handkerchiefs, &c, from paul's body are healing sacraments of jesus xt: high-priest's 7 conjuring sons. XX. 7, 28 &c. weekly, church bread-breaking: elders, (bps & dms) re made overseers by the spirit: paul, declaring whole council of god, clears himself from all blood: kneeling (not found, or circular-walking) pray'r at lord's supper-thanks; they now at parting, all pray'd on shore: XXI. 8, &c: deacon and evangelist philip's 4 virgin daughters, propsects: paul's memorable trial. XXVII. 35: after fortnight no-eating, almost 300 sailors receive healthy meat-nourishment of bread, casting the overplus-wheat into the sea; when paul had given thanks (doubtless it was xt's body to himself) before all the heathens in company & St James nor shorn, nor flesh, wine or strong-drink ever had, says St jerom: JXXVIII. 3: 17, &c: viper from heated stick at rome paul tells, why he appeal'd to ceasar: 30, paul abides 2 whole years in his own hired house at rome, teaching all comers in a lait. B. v. prophecy jesus assures us: prince of kings of the earth has lov'd, wash'd & made us all kings & priests: this message, by an angel john writ on the lord's day, when in kingdom & patience of jesus xt in patmos-banishment: 12, lo, the terrible description of the ion of man, but [21: 8] see new jerusalem's brilliant condescension: city stones are transparent gold, & it's 12 gates, are each 1 single pearl: N.B. [3: 20] whoever hearing xt's voice opens the door of his mind, xt will come in & sup with such spiritual beer in truth; [bread-remembrance of xt, with or without lips moving, being lord's supper, flesh indeed & his blood]; moreover, xt will make every such (idea-translator) a pillar in translated [heavenly] jerusalem's temple; andto sit with xt on his throne, as xt is on his father's, with no one in company [5: 8] without harps and golden violins, not tinkling organs or cymbals, [1cor. 13: 1-2] of 7 churches in asia, 96 a.d, but 1 good: 1st, ephesia's angel [bp] was rebuk'd for first-love forsaking: 2, smyrna's, for being only rich: 3, pergamus's, for fornicating doctrine: 4, thysatira's for a jezabel-prophetess admitting: 5, sardis's, for name-having, and being dead: 6, laodicea's, for acting very much a gentleman-like indifference; to be spued up, says god, for being neither hot nor cold: but 7, philadelphia's minister, having a little strength, is highly honour'd for keeping xt's word. XXII. 11. 16, &c: no more adam's curse to any of god's friends; tho' filthy or righteous, at death, let them be so still: all glory to jesus the fountain & morning-star. FINIS.

Some things, I hold with all; In all I hold with + none: * Mood: n. meetings Yet wch' ping-knes may fall with each, to three in one: see 1john 4. 2. +C church-Assembly.

At King-street School aforesaid, not only all Sciences are taught: but Compendium of Grammar, & Pocket-memorandum of useful Accounts Vulgar & Decimal with excellent tables may be had, each at one view, price each 15. besides Curious French & Country Dances at Half-guinea together, & ss. apart. N.B. New Room built 18 xds long.

The Fulness of the Times of the Jews and Gentiles, in the Legal and Evangelical Administrations, endeavoured to be made Old Testament, and thereby the true Time of the Messiah's coming, by the Admirable Consent of that Account, with the Measures of Noah's Ark, the Tabernacle and

The Revolutions of the *Jewish Worship* were Annual, or the Sub-divisions of the Annual Revolution, *viz.* Monthly, Weekly, and Daily Revolutions: the Annual Revolution was 360 Days, the Number of those Monthly Revolutions, 12 was its breadth; the Weekly of 7 Days, the round Number of which Revolutions, 50, is the breadth of this Court, the Court of the Tabernacle, the daily solemn Atonement, or Sacrifice and Worship; the yearly Revolution was concluded by that most solemn Atonement made by the high Priest alone once only in one Year, in the *Oracle*, or *Holy of Holies*, at the Tabernacle at 3600 Years, and our Saviour's Atonement then made with his own blood in the Oracle of Heaven, for the Sins of the whole World, *Hebrews* 9.7 24. &c. The lesser Revolutions, the morative and in virtue of that Annual, single, and most solemn one made by the high Priest in the Oracle. With the Annual Revolution, determined the Annual Service of the high Priest in the Oracle, for the Court and Sanctuary, for he might not enter into the Oracle: yet the Incense whereby he mediated, and his Prayers mingled with the Prayers of the Saints, who prayed and waited without for him to serve the whole time of the yearly Revolution, and all the time of his life, his Service determined only by his death; the Priests as the Levites Service determined with the Fiftieth Year of their lives, Course, numbered in the length of the Tabernacle, and both the high Priest and Priests entered their Office at that number of Years; and the Levites in the Temple served the same number of Years in the *Messiah* was to come and conclude that Worship, by the Atonement made with his own Blood, for the Sins of the whole World, according as they concluded their several Revolutions with Atonement.

8. TEMPLE. All the Measures of the Temple (as those of the Tabernacle) are taken from Time, and signify Time, because they are borrowed from the Measures of the Tabernacle, which solid Content of the Tabernacle 3600, is found just 10 times in the solid Content of the Temple 36000: The Sanctuary or Body of Solomon's Temple was 40 long, 30 high, 20 Cubits broad, and its solid Content was 24000 Cubits: So we have here in the Sanctuary the Contents of the Oracle 8000 tripled, the Chambers over the Oracle excluded, and the Contents of the Oracle 12000 doubled, and tripled in the Contents of the whole Temple 36000. And this double or triple Proportion and Repetition as it were of the Measures of the Oracle in the Sanctuary, twixt the Measures of the Tabernacle and Temple, give any solid ground of like Interpretation as Co-types of the same Anti-type; this Reduplication may signify to us the certainty of the Continuance of the Church 8000 Years after Christ, and 12000 in all, as in Pharaoh's Visions, their Reduplication signified their certainty. **The Area of the Sanctuary** is drawn into 40 the length, is 800 Cubits. The **Area** of the whole Temple by 60 the length, twice the length of the Tabernacle, according to the double duration of the Ghetto to the Land.

Priest and Levite was to serve in this God's Service. In this God's Service, as he did fulfill them.

The solid Content which is the *Area* drawn into the height, of the Chambers 400 by 10, is 4000 Cubits, of the Oracle 400 by 20, 8000 Cubits, of both Oracle and Chambers included, 36000 Cubits. So the Chambers are doubled, the Sanctuary, 800 by 30, 24000, of the whole Temple, Sanctuary and Oracle 32000, but Sanctuary, Oracle, and Chambers included, 36000 Cubits. The whole Temple 36000 tripled the Oracle, nacle ten fold, which was 3600 Cubits, the time in Years of the whole Revolution of the Patriarchal (of 2160 years contained in the Sanctuary of the Tabernacle,) and of the Aaronical Patriarchal, contained in the Oracle of the Tabernacle.) The broken numbers in the Sanctuary of the Tabernacle 12 in the breadth, 18 in its length, are filled up and increased in the Temple to 20 breadth, the whole length of the Tabernacle, doubled into 60. So Moles's Year of the 360 Days of 12 Months, each 30 Days is advanced into 1200 Days in Solomon's Temple Measure of 12 Months of 30 Days, as the Days of the yearly Revolution of their Worship 360 the *Area* of the Tabernacle was surmounted ten times by 3600 the Years of the whole Revolution of the Legal Worship of the Old Testament, shewed the Glory of the *New Testament, Gospel-Day and Worship*, ten times more excellent than the Light and Worship of the Law; as the Prophets with Allusion hereunto foretold.

the *Round*, Number of the Weeks in a Year, and the Term in Years, to which every
Sole, after which they had a *Jubilee*, and were free from their Burdens in this laborious
place of Rest and Peace, as the Name signifies, till *Shilo* the true Peace and
Peace-maker of the *Church* came 1440 Years, the same with the Contents of
the *ORACLE*.

13 If we draw the two ends of the *Tabernacle* 24 into the two sides of it 60, it gives
us a Fifth Measure of the Time from the *Tabernacle* settled in *Shilo*, or *Salem*, the
place of Rest and Peace, to the Name: signifying, till *Shilo* the true Peace and
Service at the same term of Years, and much less will suffer others to enslave or oppre-

5. Noah's Ark, the *Tabernacle* and *Altar*, were in a prostrate, the Ark and Temple in an erect Situation. The whole *Tabernacle* had its length from the number of Days in a Monthly Revolution 30, which was also the round number of Days in a Month, and of the Priests and Levites' service in their yearly courses; and therefore of the daily Sacrifices and Atonements made by the Priest in this Sanctuary every Month, and of the years of the age of the High Priest and Priests at which they were to enter on their Office, the type of the age at which our blessed Saviour had entrance and unction in his Baptism by the Holy Ghost unto his Prophetic Office in his flesh on earth; and of the Years the Levites served in the Temple: Its breadth 12 Cubits, gives the number of Months in a Year, and of the Monthly Revolutions of the Worship within that of the whole Year: And of the Atonements made in this Sanctuary by the Priest in the end of each Monthly Revolution, commemorative of and pointing to that solemn Atonement made only by the High Priest once in every Year at the end of each Annual Revolution in the Oracle on and before the Mercy-Seat. From this Number 12, is taken also the length and breadth of the Oracle, its *Area*, and proportionably from hence the most considerable Measures of the Temple of *Solomon*, its outward Court, Oracle, and Sanctuary: And thence the Sufferings of our blessed Saviour, and his Seed and Ancestors, and the Days of his Life and Pilgrimage on Earth; and more especially his Prophecy in Sackcloth, and the duration of his Church before his Incarnation, and since, are all computed with a wonderful harmony by this one Number. I omit for brevity, his Disciples, Gates of the *New Jerusalem*, &c. The *Area* of the whole Tabernacle 360, which is the breadth drawn into the length, was taken from the number of the daily Revolutions of the Levitical Service; and so of the number of the Days in a Year, and so measure the Annual Revolution of the whole Service and Worship, which was concluded with a most solemn Atonement, after which a new course of Sacrifices was commenced. The other Sacrifices with which the Monthly, Weekly, and Daily Revolutions of the Levitical Service were terminated, were only commemorative of this. The *Area* of the whole Tabernacle 360 drawn into the height 10, gives 3600 Cubits, and the whole time of the whole typical Worship till Christ, in Years 3600, and the whole time of the World from the first to the second *Adam* 4000 Years, by adding the time of the intercession or vacancy of the typical Worship, which began and ended in *Egypt*, and was 400 Years, and could not be counted into the time of this holy typical Worship and Priesthood. The Sanctuary or Body of *Moses*' Tabernacle through which the High Priest passed into the Oracle annually, and wherein the other Priests officiated in their monthly courses, was long 18 Cubits, broad 12, the number of Months in a Year. The *Area* of this Sanctuary drawn from these, yield 216 Cubits: The *Area* of this Sanctuary 216 drawn into 10 its height, gives us 2160 Cubits, which number the Years of the Priesthood of the First-born which went before the Institution of the Tabernacle and Aaronical Worship, which continued from *Adam*, and was determined by the grand Atonement made with the Blood of *Isaac*'s Ram instead of his own, whereby was typified the Death of our elder Brother, and the determination of all typical Worship to be made by the Atonement with his Blood in the true Holy of Holies, at the expiration of that Priesthood and Worship. *Heb.* 7.12.

6. The *Oracle* of *Moses* Tabernacle was 12 in length and breadth, and this by 10 its height, gives its solid Content 1440 Cubits, which is the Grand Revolution or Service of the *Aaronical* High Priesthood, and the Tabernacle erected in *Shilo* in *Canaan*, all Types of Heaven and number of typical Atonements made there with the Blood of *Iaac*. M. 2560, till *Shilo* came, the true and great High Priest, our Lord in the Tabernacle of our flesh; sent (as the Name signifies) of a covenant for us with his own Blood, A. 4000, with which blood he made his Proprietary for us at the true Mercy-Seat in the heavenly Oracle, the daily, weekly, and monthly Revolutions of this typical Worship, and Atonements, according to the Solemnity of their severer Revolutions, the yearly of 360 Days, that of the Priesthood of 2160 years, which may be called their Great Year, that of the whole year was 1440 years; and with it the expiring Grand Revolution of the Priesthood and Worship, were concluded with most solemn Sacrifices, the Priesthood and typical Worship of the elder Brother, with the Atonement made with the blood of *Iaac*, (to whom the right of blood did belong and should have descended) in the blood of the Ram, who was extinguishted; and by this the blessed Apostle S. *Pau*, *Heb.* 9.7. God intended to signify, that the Atonement to be made by the *Messiah* and great High Priest, with his own blood, by which the whole determined, was to be expected at the later end and conclusion of the year to us in the 1400 Cubits of the solid Content of the Tabernacle; by this manner of arguing gives us ground to conclude from the Merchant Revolutions of this Worship, as we find them time number in the greater parts of the Tabernacle, and the time of the whole Worship of the Tabernacle, that these Measures and Times were thus adjusted us, that the holy spirit of God, so far as we can yet discern, had an Tabernacle, which as we have shewed, were all taken from the Measurements and foretell the time of that his Worship, and the determination herein to give us a *Specimen* of his Wisdom, so as thereby to make known his Works were known, ordered, and determined by him from the beginning. And by this Harmony further to shew us, that nothing, especially the Priesthood and People of Israel depending thereon, falls our earthly or actual existence, the wise Counsels of God Will are ordered, limited, and brought into best foresaw the Fulness of Time, and Christ's coming in the ordained and circled by Divine Wisdom, in such time and manner to advance the Evidence of his Truth and our Faith therein. *Lew.* 16.1-46. 10.1-12. *Act.* 15.18. See Dr. Ulther's *Chronology* where I found the Calculations of Time in this scheme.

12. The Breadth of this *Court* 500
as it were in the *Tabernacle* and *Temple*
at his People; how they ought to
make from their Attendance on his
Levites typical ceremonial changeable Worship, in its lesser and greater Revolutions found as we have shewed in this moveable Ter-
and Course accurately measured, we find cause to seek the Measure of the fulness of the *Gentiles* and the time and continuance of the true, pure, holy, spiritual, everlasting, unchangeable Gos-
Measure of *Solomon's Temple*, and there we find its Time and Glory much enlarged to the augmentation of Christ's Kingdom and his Glory therein, far above common expectation, who were
some hundred years of a flourishing estate therein, after the Fall of this *Western Babylon*, or bring other *Gentile Nations* to be Crowned before their Suffering, contrary to Gods usu-
Measures: 14400 the Days of *Israel's* Peregrination in the Wildernes 14400, the number of the Sealed in the Wildernes time, have both alliance to this Content of the Oracle
the Legal Tabernacle Service of the Aaronical Priesthood in *Canaan*, Type of Gods Heavenly Kingdom: yet in comparison to the settled Temple-worship and Gospel-estate of Christ's
1260 Years Wildernes-condition expired, was but an estate of Pilgrims in Tents, and much resembled the Condition of their Ancestors in the Wildernes, where they had no abiding City
that God holds not only this Method after *Moses's* Wildernes-Prayer, *Psalm* 90. to recompence his People after their sore Afflictions, but to observe according to his wise Pleasure, in that
Sin and Punishment on one hand, and Chalifements and Comforts on the other hand. For 40 Days, he gives 40 Years Wildernes-chalifement, 360 for one, to fit his People's mind for
for their 14400 Days Exercize in the Wildernes, he gives them 1440 Years, a Year for every ten Days, rest and enjoyment, I cannot say absolutely, but typically in *Canaan*, the Type of
Proportion as he rewarded our Saviour's Ancestors, according to *Azor's* Intercession, (or rather Christ's) in the holy anointed Line of his Ancestors, with a Years enjoyment of his Wor-
they bore the Sins of their People and Ancestors: So did he reward his Son with a Year for every Day he bore the Sins of the World in the Wildernes of this Earth, with a Year of his Wor-
perfecting his Body the Church, typified by the Tabernacle and Temple, the latter including the former in measure and signification, whose Oracle-measure 12000, was the round Num-
on Earth few and evil. The Ark gave the measure of the Pilgrimage of our Saviours Ancestors 1260 Years in days, the Tabernacle the time of the typical moveable Service 3600, *Solomon's* C-

2. Note, that in these Types, the Measures of the Holy Things measured by Holy Measure in the Tabernacle and Temple was either of two Dimensions or three, and set out either their Solid or Superficial Content at least in Solomon's Temple was not left unmeasured, nor had that Name given it in vain; for it might not only signify, that during that Temple and Worship, the Gentiles should not be measured with Holy Temple-measures, because we find all in Holy Measures. Cubits are Years, and consequently Years must be numbered by Cubits in this Court, said to be troden down by Gentile Trampers 1260, which intimates that it had some Measure, because it self, which might be true, if 1260 had been the Area of the Court, and as 360 is the Area of the Tabernacle, so it had been also the Area of the Temple, which is 1200, so that it can hardly stand in a Court whose Area is 360, that the Lineal Measure of its Circumference was according to the years of the Trampers who possessed it, 1260 Cubits; and that they were therefore left uncompeted into the Holy Temple Measures by Solomon, because the Court was not measured, Rev. xi. 1, 2, but left out and exposed as profane to the Heathensthe true Fabusters, i.e. Trampers as their Name signifies; the Measure of it signifies the time of their Trampling 1260 years, after the time of the Jews in Machabees time, may have their 1260 Days, 3

*To be made out in an Essay, to Demonstrate the wonderful Harmony of the Scripture Chronology Recorded in the
Tabernacle and Temple, and of both these with the Prophecies of Ezekiel, Daniel, S. Paul, and S. John throughout his Revelations. By E. T. S.T.D.*

christ's holy Spiritual Seed, the Templers, his true Church, and the whole Duration of their Testimony and Prophecy in Sackcloth, 1260 Years, after which, our Lord will come in such a clear and bright manifestation, delivering them wholly out of the power of those Oppreitors, who have hitherto for so many years trampled both *Them and I*, under their prophane and tyrannous feet. No new thing, but the very same which had its Birth (from whom they took the Name of *Pilgrims*) till *David's Conquest of Zion*, and the Destruction of the *Jebusites*, the Tramplers thereof, when he built his Palace, brought the Ark into his Houle there, according as it was also prefigured by the 1260 Days, in which the Temple was profaned by *Antiochus Epiphanes*. For the precise sum of 1260 days, interceded betwixt his *Baptism* and *Cross*, in which he Prophesied of Poverty, Pilgrimage, and Exile, whereunto he humbled himself for their Redemption; that so our Great Master his Ancestors and Disciples might be conformable in all things, and through like Sufferings 60 Years from *Heber to David*. See and read the Paragraph with the Number 2 next this, and so all the Paragraphs in the Order of the Numbers found before each of them.

so Cubits, which number the Years of the Wars and Contentions of Christ's Holy Line the *Church Militant*, as we may call it of the *Old Testament*, under his Ancestors' Conduct, from the Time when it was measured in the length and breadth, and recorded by Moses, among the holy Measures of the Tabernacle, to signify the Years of that holy Levitical Worship, from the time that Worship, Tabernacle, Tabernacle in the Curtains of our Flesh, John 1.14, became *Emmanuel*, his *Christ* our *Jesus*. The length of these Curtains were also the Measure of Noah's Ark, whose Dimensions are found to harmonize Number of Weeks in a Year, of 360 Days: From whole Sub-divisions into Days, Weeks, and Months, all the lesser Revolutions of the Worship and Measures of the Sanctuary were borrowed, and limit the time of the Priests and Levites Service in this Court, for after the Fiftieth year of their Age, their Jubilee, they were discharged of that Burden and Service. The Pillars of this Court Levites in their whole time of Service, from Egypt till Christ, 60 Successions, each of 25 years; for the Measures of the Curtain of this Court from Pillar to Pillar had 5 Cubits in length, and so many in every particular Levite entered upon his Service in this Court, and the time of his continuance therein, till his Fiftieth Year, which was his Jubilee: therefore according to this time limited to each Levite, if they be computed from the time these Pillars were first set up in the Wilderness, till Christ, the Grand Jubilee of the universal World, and their discharge from the Yoke and Burden of the Law about it, of the precise time within which our blessed Saviour was to come, or rather during which, he was coming in the Loys of his holy Ancestors; one account of 1500 years found in the Books of Moses, which were 60 in all, according to the number of the Pillars and Divisions of the Curtains from Pillar to Pillar: for the Contents of the Divisions from Pillar to Pillar, shew the number which were 60 in all, as hath been said. In the Curtains here, length 300 divisions, 60 height, 5 from 365 days in a year. V. Exod. 28.9, &c. Gen. 5.15. Exod. 27.18. Num. 8.
360 Days, the Number found in the *Area*, or superficial Measure of the length and breadth of the Floor of the Tabernacle; the Monthly of 30 Days had the Number of the Tabernacles length, as Tabernacle, the daily Revolutions 360, are the round number of the Days of a Year found in the *Area*, as we have said. Every of these Revolutions of Gods Publick Worship were shut up with some *Holy of Holies*, at the end of that Revolution, which was also the end of the whole Year of 360 Days, and typified the end of the *Jewish World*, or great holy Year computed here in the Contents of the Revolutions, the Sub-divisions of this Annual Worship, were likewise closed with some lesser solemn Atonement, or Sacrifice and Worship, made by the Priests in the Court and Sanctuary, commanded in the Oracle, who came not there again till the end of the next Years Revolution, and with the Monthly Revolution determined the Service of each several Priest in his Monthly course, in which without for his Blessing, entered into the *Holy of Holies*, and was accepted in the virtue of the Annual Atonement there made by the high Priest once for the whole Year: the high Priest was Year of their lives, which was their Jubilee, and numbered in the breadth of the Court wherein they both served, as hath been said, and their yearly Service with the Thirtieth Day of their monthly Number of Years in their Lives, and Days in their courses of the Annual Revolutions: and do all in this manifest Harmony, point out and declare according to S. Paul's Doctrine and Exposition, that Persons with Atonements for the *Jewish World*, his in the Oracle of *Heaven*, as theirs in the Oracle of the Tabernacle: Exod. 29.39. Num. 28.

The Tabernacle, which appears especially in this, that the 20 Cubits broad, in an erect posture, the whole solid parts of the Oracle with the Chambers therein included, in the Sanctuary, if the Analogy, which we have found bears the certainty of the Prophecy thereby declared; namely, of the Sanctuary in *Solomon's* Temple, from 20 the breadth of the Gospel to the Law, drawn into 20 the breadth, is 1200 both Oracle and Chambers 400 by 30 height, 12000 of Chambers are doubled by the Oracle, the Oracle tripled by tripled the Oracle, but exceeded the Contents of the Tabernacle of the Aaronical Priesthood and Worship (of 1440 years the Temple to 20 breadth, and 40 length, and 30 height, of 12 Months of 100 Days, or 20 Months of 60 Days. And Worship of the Old Testament; so 1200 the Area of Solomon's whole Contents of the Tabernacle found ten times in the hereunto foretold. 1 Kings 6.7.

in length and breadth, its area drawn thence 144,000 Cubits, which sums up in years the whole of the *Aaronical* High Priests in the Oracle in all Types of Heaven and its Oracle, and gave them the Blood of Bulls, &c. From that time the High Priest, our Lord and Saviour Jesus Christ, (the Name signifies) of his Father, to make Aaron, with whom blood he after appeared, and made up in the heavenly Oracle. Thus as all the lesser, so of this typical Worshipt were concluded with Sabbath, the solemnity of their several times respectively : So also, that of the Priesthood of the elder Brethren, at Year, that of the *Aaronical* high Priesthood, expiring Grand Revolution of the whole typical system, and the most memorable Sacrifice of the most solemn Sacrifices and Atonements : that of the elder Brother, with the most memorable Sacrifice (to whom the right of Primogeniture and Priesthood was given), in the blood of the Ram, by which that Priesthood of S. Paul, Heb. 9. 7. &c. hath taught us, that to be made by the *Messiah* our elder brother, the end, by which the whole typical Worshipt was to be ended and conclusion of that great Year 3600 numbers of the Tabernacle. And the blessed Apostle doth conclude from the Measures of the greater and their time numbered in the Measures of the less, one of the whole Worshipt in the Measure of the Time. Times were thus adjusted and recorded, to teach us, who can yet discern, had an eye in the Measures of the whole, all taken from the Measures of Time, so to number the days, and the determination and fulness thereof, as also as thereby to make us understand, that all his prophecies, by him from the beginning to the end, Isa 46. 10. that nothing, especially of what concerneth his Word, is out rashly or accidentally as men please, but after due and limited, and brought forth in such manner, as to shew Christ's coming in the flesh at the season so foretold, such time and manner as might better conduct us to Faith therein. Lev. 16. 24. Hb. 9. 7. &c. 34. &c. Dr. *Ellic's Chronology* whom I follow generally in all the Con-

In this moveable Tent or Tabernacle, its Sanctuary, Oracle, unchangeable Gospel and Worship of God in Christ, in the expectation, who would limit it to the *Roman Empire*, and contrary to Gods usual practice. (See the Temple and its Content of the Oracle , which albeit it was the Measure of Estate of Christ's Church after their experience in their had no abiding City. Friends, nor Allies : Besides it seems Pleasure, in that Compensation, some Analogy betwixt his People's mind for *Canaan*, despised by them : And again *Canaan*, the Type of the Kingdom of Heaven ; and by a like enjoyment of his Worship in *Canaan* for every ten Days, in which a Year of his Worship on Earth, for the gathering and was the round Number of Christ's Days in his Pilgrimage, saith *Solomon's Oracle of the Gospel*. 8mo.

9. In Solomon's **TEMPLE**, the **ORACLE**, or **Holy of Holies**, was a perfect Cube, 20 Cubits every way, in height, breadth, and length, containing in those 3 Dimensions multiplied each into other 8000 Cubits, the Times of the Fullness of the Gospel Church after Christ's Birth. The Chambers over the Oracle were half so much, 20 in length and breadth, but 10 in height, 4000 Cubits, equal to the Time before Christ's Birth. The Oracle and Chambers taken together, contained 12000 Cubits; the whole Time computed in Years of the sojourning of the Church of God our Saviour, in his Ancestors and Seed, his Body on Earth; which accordeth also with the round number of the Days of **Emmanuel**, God with us, his Peregrination with us, in which he bore our Sins and Flesh on Earth, 12060 Days, a Day for a Year, (as *Ezekiel, The Iniquity of Israel and Judah, Ezek. 4.4. &c.*) of which 33 Years and an half (12060 Days) 1260, or 3 Years and an half, were his Prophecy in Sackcloth, which from his Baptism he commenced with his 40 Days Fasting and Temptation in the Wilderness; that so he might be made like to his People before and since his Birth, in their worst and most afflictive conditions, and as he fulfilled their past Sufferings in a Type, and therein had a Day for a Year, so he might be an Example and Pattern to us by the like proportion. The Contents of the Sanctuary 24000, tripled 8000 the Contents of the Oracle alone, and doubled them, if we take the Chambers into the Account to make them 12000. And the whole Temple containing 36000 did triple the Contents of the Oracle and Chambers, and exceeded 3600 those of the whole Tabernacle 10 fold. This doubling and trebling the Contents of the Oracle, the principal Division of the Temple, may be probably intended, as in *Pka-rab's Dream, 7 Ears with 7 Kine*, to confirm the Signification of those Contents so doubled and tripled, that is, the continuance of Christ's Church, by the continuance of his constant Intercession for them in the Oracle of Heaven in the virtue of his Blood, and sweet Incense of his Merit brought in thither, and mingled there with the Prayers of the Saints, and his Blessings from those Heavenly Places poured down on them, 8000 or 12000 Years.

10. To speak a little more plainly as this place will allow. As the round Number of the Days of Christ's Life and Humiliation in his Body on the Birth, were 12000 (1260 in all) from his Birth to his Death, and the Days of his Prophecy in the Sackcloth of our Fleigh, in which as a Pilgrim he wandered about, Preaching the Kingdom of Heaven, but had nowhere to lay his head, (*Luke* 4.43,44.) were 1260 from his Baptism to his Cross, and the Days of his Temptation in the Wilderness, were 40. So answerable hereunto the number of the years appointed for the Sufferings of his Body the Church on earth, will be 12000, as seems to be taught by the Contents of this Oracle, including therein the Priests Chambers, built up on the Oracle, and in part of this Number, their Pilgrimage, Wilderness Condition, and Prophecy in Sackcloth 1260 Years of his Ancestors, in whose Loyns he was coming and wondred, were included, so many (1260) before his Incarnation, and will be also 1260 in his Seed after it: And in this time of their Pilgrimage, Israel 40 Years wandering in the Wilderness is also to be included, wherein their Children the holy Line, and Christ in their Loyns bore the Iniquities of their rebellious Parents, a Year for a Day, (*Num.* 14.33,39.) 40 Years, or 14400 Days, and were repaid according to Moses's Prayer and Intercession for them (*Psal.* 90.15.) with 1440 years, a year for every ten days, a year of Grace and Glory in Canaan, the Glory of all Lands; and in this Type of God's Heavenly Kingdom, as well as of Heaven it self, God hereby gives us for our comfort to understand also, that he generally weighs and measures his Chastisements and Rewards to his people, according to his most holy, just, wise determinations, Counsels and Purpose; and more particularly that he gave our blessed Lord and Saviour a day for a year, to bear the Iniquities of his People, his Body the Church, 12000 days in his Body on Earth for their 12000 years they are to sojourn in the World before and after his Incarnation. And of this God's dealing with the Prophet *Ezeziel*; God's Strength as his Name imports, seems to be typical, when he made him to humble himself, lie prostra e on the earth, and near the Iniquities of his people Israel and Judah, 430 days for so many years of their Iniquities, and here it is observable, that he reward our blessed Saviour for every day of those 12000, of his Humiliation here on earth, with a year of Grace and Salvation for his Body mystical His Church and People in this World, during which he might see the travail of his Seed repaid, *If.* 53.10,11. by the daily accession made, to the glory of his Kingdom in the increase of the number, Grace, Light, and Prosperity of his Subjects.)

And if this were the Mind of the *Holy Ghost*, then hence we have an account why the Prophets sometimes take Days to signify Years and number thereby the years of Christ's mystical Body the Church; for in so doing, they number mystically the remaining Suffering-time of Christ in his Body the Church, in and by the Days of Christ's *Incarnation* the Proto-type, exemplar and meritorious Cause, Ground and Measure of its continuance on earth, and therein of its continual growth in Number, Grace, Light, Favour, with God and Men, Glory and Felicity. For he also in his person whilst on earth had his Infancy, Childhood, and Youth, and grew up and profited in Wisdom, Grace, and Favour with God and Man, and advanced continually till he had attained the full stature in his Soul and Body of human perfection, and was loxxer-reclined in Sufferings, as to learn obedience and be made perfect thereby: So that Christ's conformity with his Members before and since his *Incarnation*, and of them to him and one another, will be mutual and proportional to an equality, of which Paul speaks, *Ro. 11.16.32.* &c. in quantity and quality: for so far as they agree in a third, in him, they must also agree in themselves. And as the Arguments hold in these typical Relations and Reasonings to conclude the Church will have 160 years Wildernes-estate or Prophecy in Sackelby in the Golpel-time, because the Church had it in Type before his *Incarnation*, and Christ himself bore it in his *Incarnation* a Day for a Year; so for the like Analogy it may also be rationally deduced, that the Church shall have a years-continuance for every day of Christ's *Incarnation*, unless we can find some Reason why the Church should only be concerned to be conformed to Christ's Sufferings in this World, and in the measure thereof, and not in the other days of his life, Submission and Obedience to his Heavenly Father and Parents in and for him, wheras indeed all the days of his Humiliation were Suffering-days, as the Prophet excellently sets forth, *Isa. 53.*

Solomon's Altar was of the same length and breadth with this Oracle, namely, 20 Cubits square, and 10 Cubits high, the height of the Priests Chambers over the Oracle, and its total Content 4000, the same with the Content of those Chambers, and number of the Years of the Levitical Worship and Priesthood.

If we count the Churches Time strictly from the Oracle 8000, then it may be thus distributed, 4000 the Content of the Altar, their Sufferings under it, 2000 the Contents of the Sea, their *Refriowis*, or remitted Sufferings, 1000 the Times of Repose, and 2000 the Times of Refreshment allotted to Gods People in Gospel-times, 3000 Years.

Note that this thousand years reign in the Revelation, was typed by the Kingdom of the Jews, which ended with

16. The whole Life of our blessed Saviour was 1206 Days, his Prophecy 1200. In conformity he entered the Ministry of Reconciliation typ'd in the Days of Noah's Ark, in 1200 Years. The time of the Wilderness Prophecy of Christ, holy St. Paul the Church, Pilgrimage in the Loys of his Ancestors, from Abel to David, numbered 1200 Years. The time of the outward Court (therefore not measured as prophane) 1200 years. This accords (no make up a fix fold Harmony) with Epiphany, 1200 days Prophication of the Gentiles, Trimmers of the outward Court, in the days of his Humiliation, which from his Baptism to his Crucifixion was of 1200 days; to comfort us and prop up the Type, and our Saviour. Prophecy in the backeth of our fleshly Antitype, in the days of his Ministry, and Peoples, and the Typical Worthyness in the *Laws* of *Canaan*, and two Temples, the whole nine of the 1200 Years of the World are falle[n]; the precise time of Kings, Priests, and Peoples, and the *Typical Worthyness* in the *Times* of the *Jews* and *Gentiles*, measured in the *Office* of Solomon's Temple.

the Measures of
Worship in Egypt,
thereby justifies
his coming : or by
Content of 2160
Typical Priesthood
from Adam to Isaac's
time were determined
the elder Bre-
thren, at the precise
time and all my Bre-

17. Note, that the Solid Contents of Noah's Ark was 45000 Cubits in its three Stories, each of 15000, and 3600 Cubits more in the finishing of its Roof and Lights, which give us the Dayes of 1260 years; so that this fleeting and travelling Houise measured in its Contents, the Years of the Church, Christ's Ancestors before, and holy Seed since his Incarnation during their Travails and Pilgrimage, and the Contents of the Tabernacle, a moveable Tent made to be taken down and removed, measured the times of the Levitical shadows, changeable and Ceremonial Worship in 3600 Cubits a year for every Cubit, and the contents of Solomon's Temple an unmoveable Building, shews us the times of the unchangeable Gospel-Worship.

To the Brethe wheresoever dispersed: Elect according to the foreknowledge of God the Father, unto sanctification of the Spirit, through the obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied, 1.Pet. 1.2.

- K 1 THat there is a GOD (who ought to be acknowledged and obeyed) Heb.11.6.Psal.14.1. Act.14.15.16.17.and 17.23--32 Eph.2.12.Ioh.17.3.2.The.1.8.Exo.5.1.2.Iudg.2.10.11.12.Ier.9.23.24. 2 His Essence, (as he hath revealed it,) Ioh.4.24.Exod.3.14.Eph.4.6.Gen.17.1.Iam.1.17.1.Tim.1.17.Ier.23.23.24.Reuel.4.8. 3 Trinitie of persons, Hag.2.5.6. 1.Ioh.5.7.Mat.28.19.2.Cot.13.13. Names,Exod.3.13.14.15.& 34.5.6.7.Gen.31.42.Deut.33.16. Psal.68.4.14.Mat.28.19.Luk.1.32.35. Dan.7.9. 4 His attributes or properties: (a) Wisdome: (b) Will: (c) Power: (d) Goodnes: (e) Iustice: (f) Trueth,&c. (a) Psal.147.5. Iude 25. Act.1.24. 1. Pet.1.2. (b) Dan.4.32.Mat.8.2.3.Eph.1.5.11.(c) Ioh 42.2.Luke 1.37. Phil.3.21. (d) Mat.19.17. and 5.45.Psal.119.64.Rom.11.6. (e) Gen.18.25.Rom.2.5.6.Psal.145.17.(f) Deut.32.4.Rom.3.4. Tit 1.2. 5 His Decree from euerlasting, concerning all things, 1.Thes.5.9.Esa.46.10 Act.15.18.Mat.10.30. & 20.15.Eph.2.10.Rom.9.11---21.35.

The Lord hath made all things for him selfe:
yea, even the wicked
for the daye of euill,
Proverb.16.4.

- 6 His decree of Election, 1.Tim.5.27.
1.Pet.1.2.Ephe.1.4.5.11.Act.13.
48.Rom.9.23

- 7 His Creating of all things, good, Gen.1.
Esa.45.12. Heb.11.3. Reue.4.11. Act.4.24. 8 His Providence ouer all, Esa.45.13.Reue.4.11.Mat.10.29.30.& 5.45.Pro.15.3.& 16.33. Angels, Ioh 4.18.Iude.ver.6. 9 The Fall of And Men, Gen.3.1---6.Ec-clef.7.31.Ro.5.12.Gal.3.22.

- 10 The Recovery of the Elect, Ephe.2.1---7.Esa.35.10.Rom.5.6.8.10.Gala.3.22.1.Pet.1.3.Eze.16.6.Luke 15.21.24.

- 11 CHRIST the Mediator, 1.Ti.2.5.Act.4.10.11.12.Dan.9.24.25.26.Rom.5.19.& 8.34.Ph.3.7.&c.1.Ioh.2.1.2. His Incarnation: Two distinct natures, God and Man: united in one person, Esa.7.14. 1.Ioh.4.2. Rom.1.3.4.1.Tim.3.16.Act.20.28.Gal.4.4. Prophet, Esa.55.4. Act.3.22.Mat.3.17.Ioh.15.15.and 1.18.1.Tim.6.13. Priest, Zachar.6.13. Hebre.7.24.25.and 9.11---28.Ioh.1.29.1.Pet.2.5. King, Esa.9.6.7.Psal.2.6.Mat.2.8.18.Phil.2.9.10.11.Ephe.1.20---23.Reu.1.6.

Effectnall Meanes bringing th'Elect to him, and keeping them with him, Eze.11.19.Esa.59.21.Act.13.48.Ioh.6.44.Mat.9.24.1.Thes.1.3.& 5.11---25.Eph.1.13.14.Iob.33.15---30.Psal.89.30---37.1.Cor.11.32.Act.2.37.Psal.25.12.Ro.8.26.

- 12 The Sanctifying Spirit of God, with the graces wrought thereby in the Elect, Esa.44.3.4.5.Rom.8.9---16.and 15.13.& 5.1---5.Galat.5.22.23.Ioh.3.5.13 Extraordinarie meanes, Act.9.3---6. and 13.12.Ioh.2.11. Act.8.26.27. and 10.3---6. 1.King.18.38.39.Rom.15.18.19.

The outwarde ordinarie meanes, Mat.28.19.20.Act.17.11.& 2.37---47.

- 14 The Worde preached: Lawe and Gospele, Rom.10.4---8. Act.2.14---41. Pro.29.18.Nehe.8.8.Rom.10.14. Act.16.14.Iudg.2.1---5. 1.Pet.1.23.25.1.Cor.3.5.1.Thes.2.13.Rom.3.20.& 1.16.& 16.25.26.

- 15 The Sacraments, or Seales of Gods couenant, rightly administered and receyued, Rom.4.11. and 2.29.Exo.12.21.&c.Ezra.6.20.21.22, with 1.Cor.5.7.8.1.Pet.3.21.Mat.3.11.1.Cor.12.13. and 10.16.

- 16 Churches gathered & ruled accordinge to Christes ordinance, Mat.28.18.19.20.Act.1.2.3.& 2.40---47.Col.2.5---8.Deu.12.12.Ier.15.19.Neh.9.8.& 10.28.29.&c.Esa.4.5.6.& 62.6---12.Ps.110.2.3.1.Cor.4.16.17.& 5.12.Eph.2.17---22.Ioh.10.16.Mat.18.20. For Orders. In the (a) vsuall meetings of the Church:In (b) Elections, Ordinations, (c)Censures: (d)Gatherings & distributings for th'vse of the Church:(e)Synodes, & suchlike. Col.2.5. (a) Act.2.42.& 20.7.& 15.21.& 13.15.Luke 4.16---22.1.Cor.14.1.Sam.19.20.Luke 2.46. (b) Act.1.4.23.and 6.6.Heb.5.4.1.Tim.3.10.and 4.14. and 5.22.2.Cor.8.19.Act.15.3.Tit.1.5.6.7.Num.8.9.10.(c)Mat.18.15.16.17.Gen.17.14.1.Cor.5.5.13.with 2.Cor.2.6.7.8.1.Thes.5.14.Tit.3.10.1.Tim.5.19.20.21.(d)1.Co.16.1.2.Deut.16.16.17Act.6.1.2.3.Ro.12.8.13.Act.11.29.30.(e)Act.15.2.6.&c.and 16.4.2.Chion.30.4.23.2.King.6.32.1.Tim.4.14.Zach.7.2.3.Act.20.17.& 21.18.

Officers: appointed and enabled by God, to the performāce of their leueler dueties,Esa.62.6.Pi.105.15.2.Chr.13.9.

10.11.12.1.Cor.12.28.Ephe.4.11.12. In the time of the Gospele to continewe, Pastors, Teachers, Elders, Deacons, and Helpers,Rom.12.7.8.1.Cor.12.28.Act.14.23. and 6.Tit.1.5.1.Tim.3.1---15.& 5.9.10.17.with 6.13.14.

The fruit and end: by the free gift and mercy of God, Rom.6.22.23.

Gai.5.22.23.24.Pla.15.Da.12.2.3.Ep.1.3---14.& 2.8.9.10.

- 17 Holy obedience in this life: notwithstanding reliques of sinne still remayne, Gen.6.9.with 9.21.2.Sa.12.9.Act.13.22.Ro.7.22---25.Heb.5.9.Tit.2.11.12.1.Cor.5.17.Pi.19.12.13.Iob 1.21.22.& 3.1.Mat.11.29.30.Reu.1.6.1.Pet.2.9.

- 18 Dying in the faith of Christ, 1.Go.15.18.Apo.14.13.2.Ti.4.6.7.Lu.23.42.

- 19 Resurrection, Act.24.15.Dan.12.2.1.Thes.4.14.15.16.1.Cor.15.51.52.

- 20 Life eternall,Ioh.3.16.and 5.29.Psal.17.15.Reue.7.14---17.1.Pet.1.3.4.5.9.Rom.6.23.Mat.25.34.

This is life eternall,that the Elect knowe the only true GOD, and whom he hath sent IESVS CHRIST, Ioh.17.3.

- 21 GOD glorified in all,Eph.1.6.14.Prou.16.4.2.Thes.1.5---12.Rom.9.22.23.and 11.36.1.Cor.15.28.

- 6 His decree of Reprobation, 1.Pet.2.8.Iude 4.2.Pet.2.4.Ioh 10.26.Rom.9.12.

Rom.9.18 GOD hath mercy on whom he will, and whom he will he hardeneth. For who hath refised his Will? 20 Nay rather, O man, who art thou which pleadest against GOD? Shall the thing formed say to him that formed it, why hast thou made me thus? 21 Hath not the Potter power of the clay to make of the same lump one vessel to honor, and another to dishonor? 22 And what if GOD would, to shew his wrath, and to make his power knownen, suffer with long patience the vessels of wrath, fully compounded to destruction? 23 And that he might make knownen the riches of his glorie vpon the vessels of mercy, which he hath prepared vnto glorie?

19 Thou wilt say then vnto me, Why doth he yet complain? For who hath refised his Will?

20 Nay rather, O man, who art thou which pleadest against GOD?

21 Shall the thing formed say to him that formed it, why hast thou made me thus?

22 Hath not the Potter power of the clay to make of the same lump one vessel to honor, and another to dishonor?

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A Table briefly pointing out such places of Scripture, as

either plainly or by good consequence condemne the principall points of Popery ; gathered by I. W. for the use and benefit of God's people.

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All sorts of people ought to knowe and reade the Scriptures.

That the scriptures are easie to be understood of the simple.

Ignorance of scriptures is very dangerous.

The Word of God, written in the Caus of the Bille, conteineith in it fully all things needfull for our salvation.

Nothing ought to be put to, or taken from the Word of God.

The Scriptures are sufficient to debate and decide controversies and doubts.

Faith only justifieth.

Deut. 6.6,7,8,9.
Psalm 1.2.
Psal. 19.7,8,9, &c.
John 5.39.
Acts 17.11.
Act. 18.24,25,26.
Coloss 3.16.
Rom.15.14.
2 Pet. 1.19.
Revel.1.3.
1 Thes.5.27.

Deut. 30.11,12.
Psalm 119.130.
Pro.14.6.
Ier.31.34.
Mat.11.25.
Mat.13.11.

Psalm 95.10,11.
Pro.1.28,29, &c
Pro.1.24,25.
Esay 1.34.
Esay 5.13.
Ier.4.22.
Ier.5.21.
Mat.15.14.
1 Cor.4.6.
Mat.22.29.
John 3.19.
1 Cor.15.34.
1 Cor.2.8.
2 Thes.1.8.

Esay 8.10.
John 20.31.
Act. 8.22.
Acts 26.22.
Roma.1.16.
Rom.15.4.
2. Tim.3.15,16,17
Hebr.4.12.
Iam.1.21.

Deut. 5.22.
Deut.12.32.
Ioth.1.7.
Proverb. 30.5,6.
Math.15.3.
Gal.1.8.
Gal.3.15.
Revel.22.18,19.

Psalm.119.105.
Esay 8.19,20,21,
22.
Luke 16.29,31.
Acts 10.43.
2. Tim.3.16.
Hebr.4.12.
Matth.4.47,10.

Genel.15.16.
Rom.4.3.
Habakuk.2.4.
Mark.9.30.
Act.10.43.
Act.15.9.
Rom.3.25,27,28.
Rom.4.5.
Rom.5.1.
Gal.2.16,21.
Gal.3.11,12.
Gal.5.5,6.
Ephel.2.8.

R. John 1.12.
John 3.16.
Acts 16.31.
Galat.3.8.
Rom.10.9.

Deut.9.4,5.
lob 9.30,31.
Esay 64.6.
Rom.3.10,11,12,
13,14,15,16,17.
Rom.4.3.
Rom.6.23.
Rom.11.5,6.
1 Cor.4.4,7.
Eph.2.8,9.
2 Tim.1.9.
Acts 3.5,7.
Psalm 4.3.

lob 19.25.
John 10.29.
Rom.8.1,27.
Gal.4.5.
Heb.10.22,23.
Iam.5.8.

Exod.33.19.
Psalm 33.12.
Esay 43.9.
Pro.10.4.
Luke 10.20.
Mat.24.22.
Mat.25.34.
John 12.39,40.
John 15.16.
John 17.9,12.
Acts 13.48.
Rom.8.29,30.
Rom.9.11,12,23.
Rom.11.7,8,10.
Eph.1.4,5,11.
2 Tim.2.19.
1 Pet.1.1,2.
1 Pet.2.8.
2 Pet.1.10.
1 John 2.19.
Rev.13.8.

Gen.6.3.
Gen.8.21.
Psalm 14.3.
Psalm 22.29.
Pro.10.9,24.
Pro.21.2.
Esay 54.6.
Ier.10.23.
Ier.24.7.
Ier.31.18.
Ezech.36.26,27.
Mat.10.20.
Mat.15.18,19.
Mat.16.17.
John 1.13.
John 2.3,6,27.
John 6.44,45.
John 15.5.
Rom.7.14,15,18,
23.
Rom.8.6,7.
Rom.9.16.
1 Cor.15.10.
1 Cor.3.7.
2 Cor.3.5.
Phil.2.13.

Man by na-
ture hath no
free will after
his fall in spi-
ritual abrogation.

Exod.23.2.
2 Kings 17.32,40.
Mark 7.8,9.
Deut.12.13,14.
Mat.15.19.
2 Cor.11.16.
Gen.9.3.

John 1.12.
John 3.16.
Acts 16.31.
Galat.3.8.
Rom.10.9.

Deut.9.4,5.
lob 9.30,31.
Esay 64.6.
Rom.3.10,11,12,
13,14,15,16,17.
Rom.4.3.
Rom.6.23.
Rom.11.5,6.
1 Cor.4.4,7.
Eph.2.8,9.
2 Tim.1.9.
Acts 3.5,7.
Psalm 4.3.

The certainte-
y of our faith
and salvation.

Exod.33.19.
Psalm 33.12.
Esay 43.9.
Pro.10.4.
Luke 10.20.
Mat.24.22.
Mat.25.34.
John 12.39,40.
John 15.16.
John 17.9,12.
Acts 13.48.
Rom.8.29,30.
Rom.9.11,12,23.
Rom.11.7,8,10.
Eph.1.4,5,11.
2 Tim.2.19.
1 Pet.1.1,2.
1 Pet.2.8.
2 Pet.1.10.
1 John 2.19.
Rev.13.8.

Some are elec-
ted, and
some reprob-
ated, of
Gods free de-
cree.

R. Phil.4.13.
Iam.1.17.

Gen.6.5,6,7.
Gen.8.21.
lob 14.4.
Psalm 51.5.
Pro.20.9.
Eccles.7.22.
Ier.17.9.
Mat.15.19,20.
John 3.6.
Rom.5.12,14.
Rom.7.14,15.
Sphi.2.3.
Iam.1.15.
John 1.13.

It is impossi-
ble for us to
fulfill the law.

Gen.6.5,6,7.
Gen.8.21.
lob 14.4.
Psalm 51.5.
Pro.20.9.
Eccles.7.22.
Ier.17.9.
Mat.15.19,20.
John 3.6.
Rom.5.12,14.
Rom.7.14,15.
Sphi.2.3.
Iam.1.15.
John 1.13.

Deut.27.18.
Mat.5.21,22.
Mat.5.28.
Acts 15.10.
Rom.7.18,24,25.
Rom.8.3.
1 Cor.2.14.
Iam.2.10.

It belongeth
to God onely
to forgive
sinnes.

Psalm 3.8.
Psalm 17.7.
Psalm 49.7,8.
Psalm 51.14.
Psalm 37.39.
Esay 43.25.
Esay 51.12.
Mat.1.21.
Luke 5.21.
Iam.3.8,9.
Acts 4.12.
Act.14.14.
1 Tim.1.15.
Coloss.2.13.

Psalm 32.5.
1 Kings 8.47.
Ier.14.20.
Psalm 19.12.
Psalm 41.4.
Dan.9.15.
Mat.15.18.
1 John 1.9.

2 Sam.12.22,23.
Psalm 49.7,8.
Mark 8.36,37.
Luke 16.27,28.
1 Thes.4.13,14.

The 3.Command.

Esay 57.1,2,3.
Esay 43.25.
Psalm 51.7.
Eccles.9.5,6.
Eccles.11.3.
Eccles.12.7.
Mat.7.13,14.
Mark 3.29.
John 3.18.
Heb.9.14.
1 John 1.7.
Revel.14.13.

Mat.11.28.
Mark 1.11.
Act.20.28.
Rom.5.10.

Christ is our
only Medi-

ter and Inter-
cessor in hea-
ven.

2 Cor.5.19.
Colossian.1.13,

14.

1 Tim.2.5.
1 John 2.1.
Heb.9.12,13.

Heb.7.25.

Esay 63.16.
Ier.15.1.
Ier.17.5.

Against
praying in a
strange
tongue that is
not under-
stood.

Acts 2.1,2,3,4,5,
&c.

1 Cor.14.14,15,
16,19,23,26.

Judges 13.15,16.

Psalm 29.2.

Esay 42.8.

Mat.4.10.

Acts 10.25,26.

Act.14.11,12,13.

1 Cor.1.13.

1 Cor.3.5,6.

Rev.22.8,9.

Coloss.2.18.

Mat.26,26,27,28,
29.

Luke 22.35,36,
37,38,39,40,20.

John 6.33.

John 6.53,54,55,
56,57,58.

John 6.6.

1 Cor.10.16,17.

1 Cor.11.26.

John 16.7.

John 17.11.

2 Cor.5.19.

Colossian.1.13,

14.

1 Tim.2.5.

1 John 2.1.

Heb.9.12,13.

Heb.7.25.

Esay 63.16.

Ier.15.1.

Ier.17.5.

Ezech.14.14.

Hosea 13.4.

Mat.11.28.

John 14.6.

Rom.10.14.

Against
worshiping of
Saints and
Angels.

Against
transubstan-
tiation.

John 6.47,48,50,
51,52,53,54,55,
56,57,58.

John 11.26.

John 15.5.

1. Cor.10.1,4,5.

Eph.3.17.

2 Cor.5.7.

Mat.24.23.

Mat.26.11.

Mark 16.19.

Luk.2.4,2,3,6,5,1.

John 16.28.

Acts 1.9,11.

Acts 3.20,21.

Phil.3.20.

Heb.8.1.

Heb.10.12.

Exod.23.2.

2 Kings 17.32,40.

Mark 7.8,9.

Deut.12.13,14.

Mat.15.19.

2 Cor.11.16.

Gen.9.3.

Princes ought
to deale in
matters of
Religion.

The Pope is
Antichrist.

Rev.13.18.

Rev.17.3,5.

1 Tim.4.1,2,3,4.

Mat.24.24.

1 John 2.18.

2 Thes.2.3,4.

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I (a) Beleeve, (b) that the Office of a Bishop is a worthy Office, and warrantable by the Word of God, (c) approved of by the Apostles, (d) and instituted of God himselfe; (e) having the Charge of one particular Church, (f) or Congregation, under each of them, (g) which they are (h) set over, (i) to feede; (k) that is, to preach the Gospel to them: (l) Instructing and (m) Teaching them, not by the Traditions of the Fathers, (n) but by the holy Scriptures, (o) and shewing them good Examples, by leading (p) ureprovable lives, and (q) performing such offices of the (r) Ministeriall Function, as becommeth (s) such faiſtfull Guides; having regard to their (t) Bishoprick, (which is the (u) great Charge of their (v) Pastorall Office) (x) over which they are ſet. And I (y) beleeeve, that our (z) Praelaticall Bishops, (a) who are lifted up to a (b) Ruling Power, and a (c) Lording Hierarchie, are (d) not called of God, nor of (e) Divine Institution, but (f) Anti-Christian, (g) Ethnicall, and (h) Diabolicall; and (i) ſuffered to be (k) in the Church, (l) by the good will and pleasure of Alnightie God, as a (m) punishment for our finnes, and a token of Gods displeasure: And therefore (n) the people of God ought to pray, (o) that they may be cast out of the Church, and onely (p) Preaching Prebyters may remaine, to (q) divide the Word of God, and open and (r) interprete it to the people. And I (s) beleeeve, that the (t) Temporall Magistrates are appointed of God, to punish finne (u) upon all evill doers, whether Clergie, or Laytie; and the Government of the Church doth pertaine to the (v) Church, or (x) Congregation, with the (y) Laytie, and their (z) assistance, and not to the ſole (a) Prelates.

(c) 1 Peter 5. 3. (d) 1 Thess. 5. 24. (e) 1 Pet. 39. (f) 2 Thess. 2. 3. (g) Mark. 10. 42. (h) 2 Tim. 3. 10.
(i) 1 Tim. 4. 10. (k) Acts 19. 29. (l) 2 Thess. 2. 4. (m) Amos 8. 11. (n) John 17. 9. (o) 1 Cor. 15. 24.
(p) 2 Cor. 4. 5. (q) 1 Cor. 3. 14. (r) 1 Cor. 14. 5. (s) John 2. 22. (t) Rom. 13. 2. (u) Rom. 13. 1. (w) 1 Tim.
5. 16. (x) Psal. 58. 1. (y) 1 Tim. 5. 19. (z) Acts 20. 17. (a) 1 Pet. 5. 3.

- (a) Acts 8. 13.
(b) 1 Tim. 3. 1.
(c) Phil. 1. 1.
(d) Acts 20. 28.
(e) Revel. 2. 1.
(f) Psal. 68. 26.
(g) 2 Cor. 4. 5.
(h) Acts 20. 28.
(i) Rom. 1. 15.
(k) 2 Tim. 4. 1.
(l) 1 Cor. 2. 16.
(m) Mose. 15. 3.
(n) 2 Tim. 3. 15.
(o) 1 Tim. 3. 2.
(p) 2 Cor. 8. 11.
(q) Ez. 44. 13.
(r) Rom. 12. 7.
(s) Is. 51. 18.
(t) Acts 1. 20.
(u) 2 Tim. 4. 1.
(w) Ephes. 4. 11.
(x) Hosea 7. 12.
(y) Acts 27. 25.
(z) 2 Tim. 4. 10.
(a) 1 Tim. 3. 5.
(b) Hosea 4. 18.

The Church hath foure Offices.

First, To keepe the Canonicall Scriptures.

Secondly, To publish the ſame.

Thirdly, To keepe it cleare from the counterfeit *Apocrypha*, and all counterfeite and corrupt Bookes.

Fourthly, To make it the Rule of their Actions.

The Churches Authoritie doth conſist chiefly in foure thinges.

First, To choose and ordaine Ministers, according to the order of the Apostles.

Secondly, To teach by lawfull Ministers, ſo made.

Thirdly, To minister the Sacrament by thofe Ministers, uſing ſuch time as ſhall be thought moft expedient for the ſame.

Fourthly, To examine the Doctrines, whether they be of God, or not; and that muſt be done by the Scriptures.

John Northbrooke, Preacher of Gods Word, Cantabr.

Cyprianus ad Cornelium, Liber primus.

Sacerdos Dei Evangelium tenens, & Christi Praecepta custodiens, occidi potest, non potest vinci.

The faithfull Beleever, that will imitate Christ the High-Priest, in holding the Gospel, and keeping the Commandements, may well be killed, but conquered he cannot be.

The Foundation of Faith, and the Substance of the BIBLE, CONCERNING

K JESUS CHRIST the true MESSIAH.

According to Prophesies fore-told in the Old Testament,

AND

Confirmed in the New, from His Birth to His most Glorious Assention.

Jesus Christ was figured in the Law, foretold in the Prophets, fulfilled in the Gospel. Some Scriptures point to his Divinity, some to his Humanity, some to his Kingdome, some to his Priesthood, some to his Prophecies; some to his Conception some to his Birth, some to his Life, some to his Miracles; some to his Resurrection, some to his Ascension, and some to his Glorification.

*Search the Scripture, John 5. 39. for they are holy, 2 Tim. 3. 15.
and comfortable, Rom. 15. 4.*

Born of a Virgin, Isa. 7. 14.

The place of his Birth, Bethlehem, Micah 5. 1.

That at his Birthall the Infants round about Bethlehem should be slain for his sake, Jer. 31. 15.

That the Kings of the earth should come and adore him, and offer gold & other gifts to him, Psal. 11. 10.

That he should be presented in the Temple at Jerusalem for the greater Glory of the (second) Temple, Mat. 3. 1.

That he should fly into Egypt and be recalled thence, Hos. 11. 2.

That a Star should appear at his Birth to通知 his coming into the world, Numb. 24.

That John Baptist who came in the Spirit and power of Elias, and therefore was called Elias, should be the Messenger to go before him, and to prepare the way, and to cry in the desert, Luke 1. 17. Mat. 10. 14. compared with Mat. 3. 1. Mark 1. 2. Isa. 4. 3.

After this he should begin his own preaching with all Humility, quietnesse, and clemency of Spirit, Isa. 44. 2. 3.

That he should be a poor abject and of no reputation in the world, Isa. 53. Dan. 9. Zach. 9.

Jer. 14.

That he should doe strange Miracles, and heal all Diseases, Isa. 61. 1.

That he should die and be slain for the sins of his people, Dan. 9. Isa. 53.

That he should be betrayed by one that put his hand in the Dish with him and was his own Disciple, Psal. 41. 9. Psal. 55. 13, 14.

That he should be sold for 30 pieces of silver, Zach. 11. 12.

That with those thirty pieces there should be bought afterward a field of Pot-sheards, Jer. 30.

That he should ride into Jerusalem upon an As before his Passion, Zach. 9. 9.

That the Jews should beat and buffet his face, and defile the same with spitting upon it, Isa. 50. 6.

That they shold whip his body before they put him to death, Isa. 53. 2. Psal. 37. 18.

That they shold put him to death among Thieves and Malefactours, Isa. 53. 12.

That they shold give him Vinegar to drink, divide his apparel, and cast Lots for his upper garment, Psal. 68. 22. Psal. 22. 11.

That the manner of his death should be Crucifixian; that is, nailing his hands and feet upon the Crosse, Psal. 22. 16. Zach. 12.

That his side should be pierced, and that they should look upon him when they had so pierced him, Zach. 12.

That he should rise again from death the third day, Psal. 16. 10. Hos. 6. 3.

That he should ascend into Heaven, and sit at the right hand of the Father, (in glory and royalty and like a conquering potentate over-ruling all,) Psal. 101. 1. 2.

All these things and whatsoever else belonging to the Messias, are found perfectly fulfilled in Jesus Christ; and in no other according to all that he did and suffered, according to the Scriptures of the New Testament.

The Nativity of Jesus Christ, Mat. 1.

He was revealed by Angels and Shepheards, Luk. 2.

He was visited by wise men, guided to him by a Star, Matth. 2.

Christ was prepared to his Ministry by Johns Baptisme at 30 years of Age, Matth. 3.

He Fasted Forty dayes and Forty nights, Matth. 4.

He chose Twelve Apostles, Matth. 10.

He purged the Temple twice, John. 2. Mar. 11.

He Expounded at Nazareth, Luk. 4.

He Preached at Capernum, Taught true blessedness in the Mount, Mat. 6.

He taught by Parables of two sorts.

1. From things without Life.

2. From things that have Life.

1. Parables from things without Life.

Read, Joh. 6. Feast, Matth. 22. Marriage Feast, Luk. 14. Sitting in the Highest Seat, Leaven, Luk. 13. Light, Matth. 5. Net, Matth. 13. New Cloth, new Wine, Matth. 9. Salt, Matth. 5. Seed, Matth. 13. Four Grounds Sown, Seed Growing and increasing, Matth. 13. Trees, Matth. 3. the Axe put to the Root, Grapes, Matth. 24. Figtree, Luk. 13. Treasure hid, Matth. 13. Pearls, Talent, Matth. 25. Vineyard, Mat. 20. Workmen, penny, Matth. 20. The Vineyard hired forth, John. 13. The true Vine, John. 15.

2. Parables from things with Life.

A Bridegroom, Matth. 9. Builders, Matth. 7. Children, Matth. 11. Friend and Loane, Luke. 11. Neighbour, Samaritan, Publican, and Pharisee, Luk. 18. Servants, Matth. 10. Merciful servants, Matth. 18. Unfaithfull servants, Matth. 24. Unjust steward, Luk. 16. Shepheard, Matth. 6. Sheep and Goats, Matth. 25. Thief, John. 10. Unclean spirits, Matth. 12. Women, Matth. 25. Virgins, Luk. 18. Impudent Widow, Luk. 15. Lost Grote, Women grinding, Mat. 24. Birds, Matth. 6. Fowls, Doves, Mat. 10. Sparows, Mat. 23. Hen, Eagles, Mat. 24.

That God might be glorified, That Christ might be Renowned to be the true Messiah, and that our Faith might be confirmed and we saved by him alone, These MIRACLES which CHRIST wrote are Written.

He turned Water into Wine, John. 2. Fed five thousand with five Loaves, Mat. 14. Fed five thousand with seven Loaves, Matth. 15. Gave sight to the blind, Mar. 8. Gave hearing to the Deaf, and speech to the Dumb, Mar. 7. Restored the withered hand, Mark. 3. Healed the man that was lame 38 years, John. 5. Healed the Leperosie, Matth. 8. Healed the Fever, Mar. 1. Healed the Paltie, Matth. 9. Healed the bloody Issue, Matth. 9. Healed the Dropsie, Luk. 14. Calmed the Seas, Matth. 8. Walked on the waters, Matth. 14. Raised from the Dead, Mar. 9. Delivered from the possession of the Devil, Luk. 4. Matth. 8. Mar. 1.

Notwithstanding all these wonderfull Miracles many did quarell with CHRIST.

John's Disciples, Matth. 9. His Kinsfolks, Nichodemus, John. 3. The Woman of Samaria, John 4. The Jewell, John 5. The Capernaitis, John 6. The Herodians, Matth. 22. And the Saduces, the Doctors of the Law, the Rulers, Luke 13. The Scribes and Pharisees, Matth. 9.

After that JESUS had instituted his last Supper, he was betrayed by Judas, Mat. 26. Accused by false witnesses, Denied of Peter, Condemned by Pilate, Mocked by the Soldiers, Crucified at Golgotha betwixt two Thieves.

At his PASSION, The Vail of the Temple clave, the Earth trembled, the Rocks rent, the Sepulchres opened, and many Saints Arose.

Joseph of Arimathea buried him in a New Sepulchre, But he AROSE the Third day according to the Scriptures; he appeared to the women, to the Disciples and his Apostles, Matth. 28.

After his RESURRECTION, he was Conversant with the Apostles forty days, (Acts 1.)

At the time of his Ascension, having charged his Disciples to go to preach to all Nations, Baptizing them in the Name of the Father, Son and Holy Ghost, two Angels appeared to them, and a cloud Received him.

CHRIST after his Death, appeared X Times.

1. To Mary, Mark 16. 9. John 20. 14.
2. To the other Mary, and to Salome called also Joanna, Luke 10. Matth. 28. 9, 10.
3. To Peter, 1 Cor. 15. 5.
4. To Cleophas and the other Disciple going to Emmaus, Luke 24. 13, &c.
5. To the Eleven, Luke 24.
6. The eighth day after unto the XI. Didymus being present
7. He was seen of more than 500 Brethren at once, 1 Cor. 15. 6.
8. He was seen of James alone, 1 Cor. 15. 7.
9. He was seen of divers of the Apostles at the Sea of Tiberias, John 21. 11.
10. He appeared unto his Disciples when he led them out as far as Bethania, where having blessed them, he was Received up into Heaven. Acts 1.

ISRAELS JUDGES with all the KINGS of ISRAEL and JUDAH, wherein their Actions and Ends are briefly Recorded.

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The Children of Israel after they departed out of the land of Egypt, and had wandred Fourty Years in the Wildernes, under the conduct of Moses and Aaron, came into the Land of Canaan, under the Command of Joshua the son of Nun; And they were successively under four several kinds of Government, under Captains and Judges, under Prophets, under Priests, and lastly under Kings, untill their Final Captivity.

Joshua was a Captain and a Judge, so was Gideon, Jephtha, Sampson, &c. Deborah and Samuel were Prophets and Judges, Eli and Samuel were Priests and Judges, for Samuel was both a Priest and a Prophet. And Lastly of the Kings, David was both a Prophet and a King.

Israels JUDGES.

After Joshua's death the Government of Israel was of the LORDS Appointment by Judges.

Orthniel of the Tribe of Judah was the first, he continued Judge 40. years, *Judg. 3.*

Next to him Ehud of the Tribe of Benjamin, he was left

handed, he slew Eglon that had oppressed Israel 18. years, *Judg. 3.*

After him Shamgar that slew 600. Philistines with an ox Goad, *Judg. 3.*

Deborah and Barak at the waters of Megiddo, put Sisera to flight that had 900. Chariots of Iron, and Jael entreated Sisera into her Tent, he falls asleep and she smote a Nail through his Temple, *Judg. 4.*

After both these the Lord stirred up Gideon to help Israel called a so Feruball, *Judg. 6.*

Al mitch his son by conspiracy slew 70. of his brethren and at the last was himself slain by a Woman, *Judg. 9.*

Tola of the Tribe of Issachar he judged Israel three and twenty years.

After him Jair of the Tribe of Manasses, he helped Israel six years, *Judg. 10.*

Then Ibsan of Bethlem Judah, he judged Israel seven years, *Judg. 12.*

Next him Elon of the Tribe of Zebulon he judged Israel ten years, *Judg. 12.*

After him Abdon of Ephraim, he judged Israel eight years; he hid fourty Sons and thirty Nephews that rod on 70. Als Colts, *Judg. 12.*

Then Samson of the Tribe of Dan, for twenty years was a strong plague to the Philistines, he slew more at his death then in all his life, *Judg. Chap. 14. 15. 25.*

After him Eli of the Tribe of Levi, he was both Priest and Judge for the space of 40. years, his sons were wicked, Eli his two sons were slain, and he fell backward and brake his neck at the News of the Arks taking, *1 Sam. 1. & 2.*

Samuel was Judge, Priest, and Prophet, he judged Israel righteously, but his sons Governed so inequally that the Office of judge ship became Loathsome, and Israel desired a King after the manner of the Gentiles, and Samuel is appointed to anoint Saul King, *1 Sam. Chap. 8. 9.*

Samuel Anointed SAUL KING at Misbach by Lot, *1 Sam. 19.*

KING Saul did fight the Lords battles at first, *1 Sam. 11.* But he took on him the Priests office, *1 Sam. 15.* he spared Agag, and the best of the spoyle; he slew the Lords Priest, and consulted with the Witch, his three sons were slain by the Philistines, and he at last slew himself, *1 Sam. 31.*

Samuell also Anointed DAVID KING *1 Sam. 16.*

King David slew a Lyon and a Bear, he slew great Goliah, *1 Sam. 17.* he slew 200. Philistians, he was preferred before Saul of the Virgins, he was persecuted by Saul, *1 Sam. 19.* at Gath he did counterfeit himself mad, *1 Sam. 22.* he did cut off Sauls lap of his Garment, *1 Sam. 26.* he destroyed the Amalekites, *1 Sam. 30.* he restored the Ark prepared to build the temple, *2 Sam. 5.*

KING Davids sins was in the the matter of Uriah, and causing the people to be numbed, he Reigned 40 years, *2 Sam. 24.*

KING Solomon is anointed by Davids appointment, he slew Adoniah, Joab, and Shemei, *1 Kings 10.* he makes choice of wisdom, and built the Temple in seven years, he entertained the Queen of Sheba, *1 Kin. 10.* he Reigned 40. years, *1 Kings 12.*

Kings of JUDAH.

KING REHOBOAM succeeded Solomon *1 Kings 12.* and then the Kingdome was rent into two because of Solomons sins, in the Kingdome of Judah there were but two tribes of Judah, and Benjamin, Rehoboam did evill in the sight of the Lord. He Reigned eighteen years.

KING Abiam succeeded him, *1 Kings 15.* he put Jerobam to flight, and slew 500 chosen men of Israel, *1 Kin. 1.* he Reigned three years.

KING ASA succeeded him, he Fought with Zerah King of Ethiopia, and with Baasha King of Israel, he put the Sodomites out of the Land, and suppressed the Jews. He Reigned 41 years, *1 King. 15.*

KING Jephosaphat succeeded him, *1 Kings 15.* he abolished Idolatry, and caused the people to be taught, he overcame the Moabites, the Ammonites, and the inhabitants of mount Seir, he sinned in making affinity with Ahab, *1 Kings 18.* He Reigned twenty years.

KING Jehoram succeeded him, *1 Kin. 22.* he did evill in the sight of the Lord, he Married Ahab's Daughter, he slew seven of his brethren, He Reigned eight years.

KING Ahaziah succeeded him, he did evill in the sight of the Lord, he was wounded at Ramoth Gilead, he and 42 of his brethren were slain by Jebo, *2 Chron. 22.*

QUEEN Athaliah succeeded him, *2 Kin. 11.* she put to death all the Kings seed except Joash, the son of Ahaziah, she was slain at the command of Jeboadah having Reigned 17 years, *2 King 11.*

KING Joash succeeded her, he did that which was right in the sight of the Lord all the time that Jeboadah taught him, he made provision for the repair of the Temple, *2 Kin. 12.* he slew Zachariah the Priest, committed Idolatry, and took upon him the honour of God, he was slain by his servants, he Reigned 40 years.

KING Amaziah succeeded him, and he did that which was right in the sight of the Lord, *2 Kin. 14.* he put them to death that slew his Father, and overcame the Edorites he after committed Idolatry, *2 Chron. 25.* he was overcome by Joash King of Israel, the City was taken and the Temple spoyled, and he slain by his servants, having Reigned 29 years.

KING Uzziah alias Azariah succeeded him, *2 Chron. 26.* he did that which was right all the dayes of Zachariah, he took upon him the Priests office, he was smitten with Leprosy; in his time Isaiah, Joel, Hosea, and Obadiyah prophesied, he Reigned 52 years,

KING Jotham succeeded him, *2 King. 15.* he did uprightly in the sight of the Lord, he built the gate of the Temple called Beautiful, he overcame the Ammonites, *2 Chron. 27.* in his time Isaiah, Nahum, and Micah prophesied, he Reigned sixteen years.

KING Achaz succeeded him, he did that which was evil and drew his sons through the fire, he forsook God, and destroyed the Ornaments of the Temple, he Reigned sixteen years.

KING Hezekiah succeeded him, *2 Kings 15.* he did that which was right, he repaired the Temple, Reformed Religion, restored the Minstry, Celebrated the Passover, he humbled himself, and in one night an Angel of the Lord destroyed a hundred fourscore and five thousand of Senacherib's Army, he prayed and the Lord added fifteen years to his days, he shewed the Treasure of the Temple to the Babylonian Ambassador, he Reigned 29 years.

KING Manasses succeeded him, he did evill in restoring Idolatry, and making his sons passe through the fire, he cut Isaiah a funder with a wooden saw, he was carried captive to Babilon, there he humbled himself and the Lord restored the Kingdome to him again, *2 Chron. 33.* then he took away the strange Gods and restored Religion, He Reigned fifty years.

KING Amon succeeded him, *2 Kings 21.* he did evill in the sight of the Lord, and was slain by his own servants, having Reigned two years, *2 Chron. 33.*

KING Josiah did that which was right, *2 Kings 22.* he repaired the Temple, he was slain at Megiddo with an arrow.

KING Jeboab succeeded him, he did evill *2 Kings 23.* he was plagued by Pharaoh King of Necho.

KING Feb jakin did that which was evill, *2 Kings 23.* he imprisoned Jeremiah the Prophet, and cut Habbackuck in pieces, he burns Bauchs prophecies, and after was carried captive by Nebuchadnezzar.

KING Jeboachim succeeded him, he according to Jeremiah's Council delivered himself into Nebuchadnezzers hands, and was carried captive to Babilon, *2 Kings 24.* KING Zedekiah did evil in the sight of the Lord, for which he and the Kingdome of Judah were carried captive to Babilon, his sons were flane before his eyes, and his own eyes put out and he bound in Chains, *2 Kin. Chap. 24.25.*

The KINGS of ISRAEL.

KING Jeroboam set up two Golden Calves, the one in Dan the other in Babel, to cause Israel to sin, and he also made Priests of the Lowest of the people, *1 Kin. 12.*

KING Nadab did evil in the sight of the Lord, he was slain by Baasha at Gibbethon, *1 Kin. 14.*

KING Baasha succeeded him, and did that which was evil he fought with Asa and built Ramah, *1 Kings 15.*

KING Elia succeeded him, he also did evil in the sight of the Lord, and was slain by Zimri being drunk, *1 King. 16.*

KING Zimri succeeded him, and he also did that which was evill, he flew all of Baasha's house, burnt Tirzah and himself in the midst of it being besieged by Omri, *1 Kings 16.*

KING Omri succeeded him, he was made King by the Soldiers, he built Samaria and was the worst of all the Kings before him, *1 Kings 16.*

KING Ahab succeeded him, he also did that which was evil in worshipping Baal, and biult him a Temple, he flew 19 Prophets of the Lord, and slew Naboth for his Vineyard, and himself was slain at Ramoth, *1 Kings 21.*

KING Abaziah he also did evil in walking in the wayes of Jeroboam the son of Nebat, he fell through the Lattis of his Window, and sent to enquire of Baalzebub, *1 Kings 22.*

KING Jeboam succeeded him, he also did that which was evil, he was slain by Jehu, *2 Kings 9.*

KING Jehu succeeded him, he flew Jeoram and Abaziah, at his command Jezebel was cast out of a window, he flew 70 of Abahs Son's, and 42. of Abaziahs brethren, he flew Baals Priests, and destroyed Baals House, *2 Kin. Ch. 9.10.*

KING Jeboahaz he did evil in the sight of the Lord, and was delivered into the Assyrians hands, but when the Lord delivered him he was after as wicked, *2 Kin. 10.*

KING Joash his son overcame Benhadad, three time he took Amaziah, and broke down Jerusalems Walls and spoyled the Temple, *2 Kings Chap. 13. 14.*

KING Jeroboam his son did that which was evill, and departed not from all the sins of Jeroboam that made Israel to sin, he restored the coasts of Israel, *2 Kings 13.*

KING Zechariah did that which was evill, and was slain after he had Reigned six months, *2 Kings Chap. 14.15.*

KING Shallum the Conspirator was slain by Menahem when he had Reigned one month, *2 Kings 15.*

KING Menahem Committed great evils, he wrapt up Women with Child, and walked in the sins of Jeroboam, *2 Kin. 15.*

KING Pekahiah his son did also evill in the sight of the Lord, Hosheah slew him by conspiracy, *2 Kings 15.*

KING Hophra succeeded him, he did that which was evill in the sight of the Lord, but not as those that were before him, he became servant to Shalmaneser King of Assiria, and for his Conspiracy was shut up and bound in prison, *2 Kings 17.*

FINIS.

May it please you Sir to take Notice, K. England. Charles II. 79

THAT there is a Commission under the Great Seal of England bearing date at Westminster the Nineteenth day of August 1667. Anno Reg. Regis CAROLI Sec: &c. XIX. directed to the Honourable and Worshipfull persons and other Gentlemen under named, (whereof you are one) for the due execution of a Statute, made in the Three and fortie yeare of the Raigne of the late Queene Elizabeth, entituled, *An Act to redresse the misemployment of Lands, Goods, and stocks of Money heretofore given to charitable uses: and returnable into the High Court of Chancery with all convenient speed, or at the farthest, à die Sancta Trinitatis proximo futuro in Tres Septimanias.* And that Foure or more of the before mentioned Commissioners, have appointed to Sit upon the said Commission (for this County of Oxon:) at the Signe of the Beare in the city of Oxford, being the dwelling House of Ralph Flexney Inneholder, on Thursday the third day of October next, by nine of the clock in the forenoon, (reserving to themselves and their fellow Commissioners power to continue, prorogue, or adjourne their Hourses and Dayes of Sitting either to the same place, or to any other place (within the time limited and County aforesaid) for the due execution of the said Commission, as occasion and conveniencie shall require.

HENRY Viscount Cornbury.
The Lord Bishop of Oxon: for the
time being.

Sir William Morton Kt. one of His
Majesties Justices of the Kings
Bench.

Sir Anthony Cope }
Sir Thomas Spencer } Barronets.

Sir Francis Henry Leigh }

Sir John Clarke Knight & Barronett.

Sir Thomas Chamber-
laine }

Sir William Walter. }

Sir Francis Wenman } Barronets.

Sir Thomas Cobb }

Sir Littleton Osbaldston }

Sir John Doyley — }

Sir Timothy Tirrell }

Sir Edmund Bray }

Sir Thomas Tipping } Knights.

Sir Phillip Harcourt }

Sir Thomas Clayton. }

The Vicechancellor of Oxon: for the
time being.

John Fell Deane of Ch:Ch: in Oxon:

Charles Holloway Serjeant at Law.

The Chancellor to the Bishop for the time
being.

Thomas Barlow }

Thomas Yate }

Henry Savage }

Robert Say }

Richard Alestrey }

Byron Eaton }

Peter Mew }

Thomas Lamplugh. }

James Hide } Doctors in Physick:
John Lamphire }

Richard LLoyd Doctor of Lawes.

John Stone

Thomas Hoard

William Cartwright

George Chamberlain

Brome Whorwood

Richard Powell

William Dormer

William Sheppard of
Rollright.

William Barker

Henry Alnutt

Arthur Jones

George Tipping

Henry Heylin

Richard Heynes

George Coode

Richard Heynes the younger

Robert Huntington

James Huxley

John Nurse

John Loggins

William Taylor

Thomas Woodward

John Coker and

Gabriel Merry

816. m. 22.

96.

Esquires.

Doctors in
Divinity.

A true Translated Copy of a Writ of Prohibition, granted by the Lord Chief Justice, and other the Judges of the Court of Common Pleas in Easter Term 1676. against the Bishop of Chichester, who had proceeded against, Excommunicated, and therupon Imprisoned one Thomas Watersfield a Church-warden, for refusing to take the Oath usually tendred to persons in such Office, by which Writ the Illegality of all such Oaths is declared, and the said Bishop Commanded to release and take off his said Excommunication &c. 80

CHARLES the Second by the Grace of God King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To the Reverend Father in Christ Ralph, by Divine Providence Lord Bishop of Chichester, or any other Competent Judge in his behalf whatsoever, Greeting; We are informed in our Court, before Our Justices at Westminster, on the behalf of Thomas Watersfield, That whereas by the Laws of this Our Realm of England, No Person ought to be cited to appear in any Court Christian, before any Judge Spiritual, to take any Oath, unless it be only in Cases Matrimonial or Testimonial: But whereas also by a certain Act in Parliament, begun and holden at Westminster the 8th day of May, in the 13th. year of Our Reign, and there continued till Wednesday the 30th. day of July in the 13th. year of Our Reign aforesaid; and from the same day the Parliament adjourned untill the 20th. day of November then next following; amongst other things it was Enacted by the Authority of the said Parliament, That it should not be lawful for any Arch-bishop, Bishop, Vicar General, Chancellour, Commissary, or any other Spiritual or Ecclesiastical Officer or Minister, or any other Person, having or exercising Spiritual or Ecclesiastical Jurisdiction, to offer, tender, or administer to any person whatsoever the Oath usually called the Oath *Ex Officio*, or any other Oath, by which such person to whom it may be offered or administered, might be burdened or compelled to confess or accuse him or her self of any Criminal matter or thing, whereby he or she might be burdened with any Censures or Punishments: as in the said act amongst other things it is more fully contained. Yet you the aforesaid Bishop, after the comming forth of this Act (viz. the 23d. day of July in the 27th. year of Our Reign) in no wise regarding the said Law and Statute, at Chichester in the County of Sussex, did offer and tender unto the said Thomas Watersfield, being then Church-warden of the Parish Church of Arundel in the said County of Sussex, a certain illegal Oath *Ex Officio*, to be performed by the said Thomas Watersfield in a Cause neither Matrimonial nor Testimonial; by which the said Thomas Watersfield might be forced to accuse himself of divers Matters Criminal, and with which he might be burdened with divers Punishments and Censures Ecclesiastical. In which Oath, as it was then tendered to the said Thomas Watersfield should with his utmost diligence present every person, which then or lately was inhabiting within the said Parish of Arundel, who hath done any offence or neglected any duty mentioned in certain Articles contained in a certain Printed Book (which Book was then and there shewn by you the said Bishop to the said Thomas Watersfield) and the said Thomas Watersfield doth aver at the time of the tendering the said Oath, and before and afterwards, ever since, and hitherto, he hath dwelt and been resident in Arundel aforesaid; and that in the said Printed Book, at the same time that the said Oath was tendered to be performed, there was contained amongst other things this Question (viz.) Whether every person inhabiting or sojourning within the Parish of Arundel aforesaid, did daily resort every Lords-day and Festival days appointed for Divine Service, to the Church? And whether they did there remain the whole time of Divine Service quietly, with reverence, order, and decency? And whether the Church-wardens and Officers called Sides-men, did observe those which came late after the beginning of Divine Service, or went away before the end of the same? And whether they did suffer some to stand idle or to talk in the Church Porch, or to walk in the Church-yard, during the time of Prayer and Preaching, or other Sacred Duties? And so far as much as the said Thomas Watersfield did then and there refuse to take the said Oath; You the aforesaid Bishop did pronounce the Sentence of Excommunication upon him afterwards, that is to say upon the same 23d. day of July, in the 27th. year of our Reign aforesaid, at Chichester aforesaid: In contempt of Us, and to the manifest damage, prejudice, and impoverishment of the said Thomas Watersfield, and against the form and effect of the said Statute and the Common Law of this our Realm of England: And whereas such Pleas by the Laws of England of right belong to Us and not to you, We therefore being willing to maintain the Laws of Our Crown and the Law and Custom aforesaid, as by the Bond of Our Oath We are bound to do; We forbid you, firmly enjoyning you not to intermeddle or hold before you the said Bishop the Plea and Sentence aforesaid, as to any Answers in the said Articles concerning the said Thomas Watersfield, or any thing from thence attempted: But that you release and dissolve all Decrees and Sentences (if any there be) against the said Thomas Watersfield, by reason of the said Fulmination: And that you do absolutely release him the said Thomas Watersfield from all Decrees and Sentences, upon occasion of the said Fulmination. Teste at Westminster the 6th. day of May, in the 28th. year of Our Reign.

The suggestion on which this Prohibition
is granted, remains recorded in the said
Court of Common Pleas in Mr. Warley
Office Roll the 351.

Warley

To all Christian Readers zealous of the Christian Faith.

This humbly tendreth,

816. m. 22

98

81

TO the Commiseration of all Tender-hearted Christians a brief Account of the Sufferings and hard Usages I have sustained by the malice and contrivance of the Jews: That since the time of my first embracing the Christian Faith, and my open Departure from them; which was in September 1669: And did then declare my self to be a Christian, to the Jews in general, and to the Renegado Christians which came from Foreign Parts, and are amongst them, and call themselves Jews; but by their wicked and hypocritical practices manifest themselves to be of the Synagogue of Sathan, according to that of St. John Revel. 2. 9. and 3. 9.

They have most cruelly beat me and pull'd my hair from my Head with their own Hands; and one under pretence of kindness (which I do not at present name) invited me to a Meal, and some of them most barbarously gave me poysn to destroy me; which discovered it self by Swellings in my Throat, which afterwards broke; and for the space of Three Moneths I was very ill, and did void at my Mouth abundance of Putrefied Matter: And at their procurement only, was often arrested and falsly imprisoned.

But their malice ended not here, for they have engaged (as I have shrewd cause to suspect) in several Lodgings and for many years, since I was converted and professed the Christian Faith, some persons with whom I have lodged to beat and misuse me. And in June last 1676, my Landlord and Landlady, Mr. Edward Stockbridge and his Wife, living on St. Laurence Pountney's Hill near Cannon-street, Hot-preffer, where I then lodged, most cruelly to beat me, two dayes together, having first lock'd the Door and put the Key in their pocket to prevent my escape; and then again beat me about the Head and tumbled me down Stairs several times, that I fell upon my Head, so that I was forced to cry out Murther; and the Watch coming by at the same time, caused the Doors to be opened: but my Landlord so ordered the busines with the Constable, that I was committed to the Compter without going before a Justice, or having any Warrant for the same: I found no favor, my Landlord being respected, and I my self a Stranger. And all this happened to me, according to the Jews threatnings, *That ibey would hire for money some Christians to beat me;* and these I suppose to be some of them.

Upon this ill usage, on August the fourth following and since, a great pain in my Head, with an Inflammation in my Eyes, afflicted me; upon which I was forced to go to an Apothecary and Chyrurgeon, and have now a Certificate under the hands of them both to the same effect, to my great Cost and Charges, Loss of Time, Health, and Employment; and am very ill in my Head and most parts of my Body ever since to this day, not without danger of my life.

This I am forced to declare, to clear my Conscience, and to prevent the like mischiefs for the future to fall upon me or any other Jew that shall profess the Name of Christ.

I have spent herein above Thirty pounds, and have had no Charges allowed me; not knowing which way to obtain them, being a Stranger and alone against so many.

But notwithstanding all this, I hope by the Grace of God to receive the benefit of that Promise of our Saviour, *That whosoever shall confess him before men, him will he also confess before his Heavenly Father:* Earnestly desiring your Christian Prayers to God to save my life until I have discovered part of the grounds and reasons of my Conversion, which I have had Order formerly to publish, and intend to obey; after which I shall not value my life and what I have in the world, for Christs sake; but hope in the Lord to be preserved, and submit to his Will, as shall be most for his Glory and the Faith of Jesus Christ.

Fonas Gabay

Baptized in the Church of St. Margarets Westminster.


Jonas Gabay, a Jew born, having lived in London above Twenty years, and now (by the Grace of God) converted to the Christian Faith, was Baptized April 28, 1672. with much difficulty, occasioned by the malice and opposition of the Jews, who have violently persecuted him, ever since the year 1669, and have procured several Persons divers times to set upon him, to the endangering of his Life; whereby he hath been deprived of his health, and is not yet well, whereupon he makes his request to all good people zealous of the Faith of Jesus Christ; That (for his blessed Name's sake) they in this his persecution for the name of Christ, would take into consideration this his deplorable condition, and pray to Almighty God to keep him steadfast in the Christian profession, to restore him to his health, and to preserve him from the hands of his Jewish Adversaries, or any such as shall be employed by them to take away his life, as many times they have threatened, the which I have now declared before a Magistrate, the words are these; *That if I continued in this Profession, and did speak of Christ, They would for money procure Christians to beat me, and I should not know the time when, nor for what; and most blasphemously said, Then call upon your Christ, and see if he can save you.*

I hope by the merit of Christ's bitter Passion to be saved, but to plead with them in this my affliction I have not a Purse, they being so many, and I alone; although I have by God's assistance cast them in Law several times since the Twenty fourth and twenty fifth of March, at which time they began their last persecution of me, which hath cost me above Thirty pounds, besides a punishment upon my body, being put out of my employment, by which I gained my living, the which hath been almost my Ruine, and this for professing the Faith of Christ, which was never done in any Christian Country or Government in the world.

I shall in a short time discover the Cause and Grounds of my Conversion to the Christian Faith, and I hope it shall be to the glory of Christ crucified, in whom I firmly believe.

September 1676.

Jonas Gabay.

A New-Years-Gift for Papists; K

OR, THE LEGEND OF LAURETTO.

CONTAINING

82

816.m.22

The Story how the Virgin Mary's Chamber turn'd into a Chappel, was carried from Palestine by Angels, and after several Removes, fixt at the Village of Lauretto in Italy: Being an Exact Copy of a Paper Printed at the said Town of Lauretto, and there lately delivered to an English Gentleman travelling Italy by a Scotch Fryar, and sent over in a Letter to a Friend in England; with some Annoyances thereupon.

THough the following Legend or Story be held in such esteem amongst the generality of the Romish persuasion, that they give no less (not to say more) credit thereto than to the Sacred Scriptures, and believe it as really as any Article of the Creed, yet we fear to Protestant Readers unacquainted with the gross Stupidity, wherein the subtle Priests train up their seduced Votaries, it may seem by its absurdity a Fiction framed here on purpose to render that Church ridiculous: To remove which unjust suspicion, we do assure the Reader, that the ensuing Narrative is a true Copy Letter, of what was lately delivered in print to an English Gentleman of good Quality visiting Loretto in his Travels, by a Scotch Father (or Fryer) as a serious Testimony to oblige him to credit the Miracle, and pay a suitable Reverence to so holy a place, for which purpose they keep such papers ready printed in most Languages to present those of every Nation with, whom blind Devotion, or more excusable Curiosity draws thither; which Original printed Paper so delivered was shewn at the Licensing herof, and being in a kind of Scotch, but easily intelligible to any Englishmen, follows in these words.

The VVONDURUS FLITTINGE of the KIRK of our B. LEDY of LORETO.

The Kirk of Laureto was a Chamber of the house of the blessed Virgin neir Jerusalem in the Towne of Nazaret, in whilk she was borne and keende up, and greeted by the Angel, and thairin also conceaved and nowrishi her sonne JESU S whill he was twalle year awd. This Chamber, eter the Ascensione of our B. Sevior, was by the Apostles hallowid and made a Kirk in hono^r of our B. Ledy, and S. Luke stamed a Picture to her bary lyknes that hit to be seine. It was bannted with Muckle Devotions by the folk of the Land whar it stod, als lang as they wer Catholicks; bot whan they forseckts the Christen Feth, and went eter the error of Mahomet, the Angels tooket, and set it in Sclevonia by a Towne nemmed Flumen; whar not being honored as it sould, they transposed it over See to a wood in the Bounds of Recanati, belanging to a Pebble Dame called Laureta, scie whem it taks it nem of our B. Ledy of Laureto; and, thence agen for cause of many Theistries, to a hill of twa brothers, in the same bounds; And lastly, for there striving for the Gifts and Oblations, to the high-roade neir by, whar it hit stands merdillons for Mirakels, and above ground without foundations; wharat the indwellers of the Towne of Recanati, wha cam ast to sie it, mickle wondring; bigged a great wall about it; hit cande no man tel wherestrae it cam first whill in the yeit M. CC. XC. VI. the B. U. in sleips rebelled it to a helly devote man, and he sellid it to dizeys of Athority in this place, whe presently resoluing to try the treuth of the Visione, decried to find out sajeine parsons of Credit, whom they sent altogether, to that end, to the Towne of Nazaret, garting them to bear with them the mesur of this Kirk, and to met it thair with the foundacione whilk was set to the soze; They fand them baith alike, and in a wall thairby ingraune, that it hed God hair, and hed forgauns the place, and than, cuming back agen, declared the forside Visione to be trew, and scie hat tim fourth, it hes beine surykend that this Kirk was the Chamber of the B. U. wharto Christens began than, and bes ever eter hed muckle Devotions, soz that in it daily shes dum, and dus, many and many mirakels. And Friar Paul de Silva an Eremite of muckle godlines, wha wone in a Cell neir by this Kirk whar daily he went to Mattins said, that soz ten yeirs, on the eight of September, twys hours befor day, he saw a Light descend from heaben upon it, whilk he seyd was the B. U. wha thair shalde her selfe on the Feest of her birth; In proofs of all whilk twa vertuous men of the syd Towne of Recanati, many tymes avowed to me Ruler of Terreman, and Gobernor of the forseyd Kirk, as followeth, Anes of them, nemmen Paule Renalduci, affirmed that his grandfyses, grandysre saws whan the Angels brought it over See, setting it in the forseyd wood, and hed ast frequented it thair; the other nemmen Francis Prior, sic like seyd that his Grandysre, being a hundred and thwanties yers awd, hed also mickle haunted it in the same place, and soz a mere sore testimony that it hed beine thair, he reported, that his Grandysre Grandysre hed a hause besids it wharin he dwelled, and that in his deys it was beared by the Angels free thence to the hill of the twys brothers, whar they set it, as seyd is.

To the glorie of the mest pure Virgin.

In Loreto per Francesco Serafini. M. DC. XXXV.

Con licenza de Superiori.

ANIMADVERSIONS.

THus Gentlemen, you have a fair long Tale of this Kirk or Chappels Wondrous Removes, so punctually told, as if the Relator had dog'd it in all its Rambles: The several Stages are nominated, and the particular places where its Angelical Porters baited by the way; After such demonstrations, we hope the Reader is abundantly convinc'd of the Miracle, and ready in Muckle Devotion to be beating on the Hoof for a Pilgrimage to Loretto; but let me (that have had a little experience in that Read) advise him to line his Pockets well with Guinnies, or more acceptable Jacobus, or else 'tis to be feared his zeal, though never so fervent, will find but cold entertainment from the Cormorant Priests attending the Sacred Shrine: If the Dream of a Holy Old Man, the Verdict of sixteen credible Surveyors that compar'd notes, and measur'd it to an Inch, a doting Hermits tale, that liv'd no body knows when, and above all the Testimony of a Civil Gentlemans Grandfysre Grandysre, and another wondrous old Grandfysre Grandysre Grandysre; all attested by the Reverend *Anonymous*, Ruler of Terreman, and one that has a small Bet upon the Gaine, as Governor of the Sacred Kirk, will not satisfie you, you deserve to be Posted, Excommunicated, Curs'd, and Roasted for Obstinate Infidels.

But let's consider a little, This Kirk was, it seems, only a Chamber (whether up one or two pair of Stairs is uncertain) in the *Virgins House*: Now some pievish Heretics would be apt to question, what's become of the rest of the Tenement? And why the Courteous Angels, when their hands were in, could not have Pick-packet the whole Fabrick, as well as to commit waste, by snatching away a single Room from the Freehold.

2. He says 'tis marvellous for Miracles, and has done many and many Miracles; These are one kind of Popish Bulls, but no impropriety of Speech, since 'tis fit so ridiculous a Story should be told with equal absurdity of expression; but that it stands above ground, without any Foundation, I doubt is only a Lying Wonder, Cozen-German of the Younger House to Mahomet's Tomb, which has its zealous Visitants as well as this, and no doubt can upon occasion produce a List of as many Miracles; whereas indeed the Only Wonder due to either of them is, that any Reasonable Creatures should suffer themselves to be Cheated by such thin transparent Impostures.

But Renalduci's Grandfysre Grandysre saw the Angels luggin on't over See; this is but the *Say-so of a Say-so*; however let's compute; this Paper was Originally Printed in the Year 1635. suppose Seignior Renalduci threescore years old when he tells the Story, his Father forty when he begot him, the Grandfather forty more when he begot him, the Grandfathers Father forty more; and imagine for once, the Grandfysre Grandysre a jolly old Blade of threescore when he begot him, all this makes but 240 years; And this Ecclesiastick Romancer tells us himself, the Chappels Pilgrimage was (I know not how many years) before the year 1296. which was 339 years before this Publication; so that there wants at least 99 years by this Reckoning.

The other is a Voucher in earnest, that tells two Whiskers in a Breath: First, he says, his Grandfysre of a hundred and twenty, haunted the Chappel much when 'twas in Madam Laureta's Wood, which must be above 339 years ago; so that himself at the Tale-telling, and his Father when he got him, must be each of them above a 100, or else Lyes are not like to prove true: But the same vertuous Gentleman says further, that his laid old Grandfysre Grandysre saw the very Feat; I confess this may do somewhat; here are no less than seven Generations dead and rotten, conjur'd up by Catholick Negromancy to underprop the Miracle (App's enough to puzzle a Welch Herald.) But still 'tis not very extreamly probable, that Mr. Priors Grandfather, and the said Grandfathers Grandfysre Grandysre should be Contemporary; and besides even this, after the modest rate aforefaid, falls short at least 40 years; A Romish Fryar ought certainly to have a good memory.— The Learned Superiors that Licens'd this, would do well to lay the Story a little closer next Edition.

But 'tis vain to trifl away time in more Comments on such a Text; who doubts but Demetrius could have told a more plausible Story for his Great Diana, and on the same grounds too; for by this Craft the Crafty Monks get their living, having by these Pious Frauds bubbled Credulous Zealots out of vast Riches; so that the Treasure, at this day, in this Chappel at Loretto, is generally valued at a Million of Money Sterling: 'Tis somewhat odd, that a Lady of Stone should be Mistress of so much Gold. But after the Clergy have assur'd Infallibility, persuaded people that Ignorance was the Mother of Devotion, and taught them to renounce their Senses every day in the busyness of the Eucharist, 'tis no difficult matter to make them believe the rankest Absurdities, such as would make a Wise Man laugh, did he not rather consider it as matter of unspeakable grief, that poor Creatures professing Christianity, should be thus Wheedled into Idolatry by a self-designing Tribe, and at once cheated out of their Wiss, their Estates, and (without infinite mercy) their Souls, by such notorious and abominable Impostures.

With Allowance.

H. Maximinus, Saint,
Abb. of those church of
in Provence.



816.m.22.

A 247.

100

83

MEMORIALE RERVM SANCTARVM QVÆ VIDENTVR IN SANCTA Rupe vulgò Beaume in Ecclesia diu Maximiñi in Prouincia:

PRIMO in Sancta Rupe videmus, Sanctum antrum aut speluncam in medio montis collocatam, ostium per modum profundi furni & longi habentem, vocati Beaume] secundum idioma Prouincialium.
Secundū eodem in astro. Locus peculiaris est in quo sancta Maria Magdalena habitare solebat, factus ad instar cubiculi, in quo, cubile, viua rupes est, in modum lecti ex eodem lato cervical habentis, vbi videtur illius imago, representans quomodo h[ec] Sancta P[re]sentis, in illis p[ro]i[er]tis exercitatis, & solitis contemplationibus vitam ducet, in infima parte illius imaginis, fons appetit quem Sta. Magdalena suis precibus obtinuit, qui nunquam exsiccat, quamuis illius origo non sit manifesta.

Tertiū mons adeo mirificus est, ut quamvis naturā hoc modo sit compositus, opifici tamen manu quasi murus videatur elaboratus, & ad medium usque regionem elatus.

Quartū in illius montis fastigio, est sacellum, & à tergo illius ad septentrionem vergentis columella, condensā materiā composta quæ Sancta columella vocatur, quia eodem in loco in quo Sancti Angeli diuam Mariam Magdalenam reponebant constructa est, cum eam septies, singulis diebus in verticem huius montis attollerent.

Apud Sanctum Maximinum videtur.

PRIMO in Ecclesia Sancta circiter medium, Sacellum est subterraneum in quo Sancte p[re]sentis caput reponitur, vbi adhuc apparet caro, in sinistro frontis latere, diu[is] Magdalena, in qua Dominus noster die resurrectionis eam tetigit, ei dicens (noli me tangere) adhuc sup[er]eminens, copiosè elaborata, luculentam coronam Capite gerens.

Secundū eodem in sacello prop[ri]e ferculum diu[is] Magdalena, aliud argenteum, inauratum videtur est, intra quod ampulla crystallina est, auro adornata, in qua sanguine Domini nostri terra madefacta videtur, quam diu[is] Magdalena colligit, dum in monte Caluarie, iuxta Crucis radicem existet, quæ terra, nonnulla miracula reddit die veneris Sancta, in ea color mirum in modum rubeus, à meridie usque ad primam horam apparet.

Tertiū, in eodem sacello, quinque adhuc monumenta marmorea videre est, primum est, Sta. Magdalena, secundum, Sancti Maximini, tertium, Sancti Sidonij à natura cæci, Sanctorum Basiliij & Suffreni, quartum, Sancte Susanna & Sancte Marcelli, præterea adhuc duodecim Innocentes, nullo modo prominentes parieti appositi.

Quartū super eodem sacello, alterum est, in quo, multæ Reliquias reconduntur, inter quas capilli Sancta Magdalena, (hi scilicet qui Domini nostri pedes abstulerunt) primas tenent, postea duo Inocentes argento eminentes, & Caput Sancti Sidonij; ille nimis rūm quem Dominus noster sputo ac luto illuminauit, & in tabernaculo argen-

teo Corpus Sancti Maximini quiescit, qui erat unus ex septuaginta duobus Discipulis Domini nostri, inest etiam Sanctus Blasius Confessor eiusdem Sancti Maximini Discipulus, Sancta Marcella, ea scilicet quæ clamauit, (Dominum nostrum videns orationem ad populum habentem) beatus venet qui te portauit, & mamme ejus lac luxisti, Sancta Susanna, in qua sicut p[ro]p[ter]a pronunio sanata, eū Domini nostri vestrum extremum tetigisset, præterea caput ac brachium ex undecim milie Virginibus, videtur adhuc in minori tabernaculo humerus Sancti Laurentij Martyris, brachium præterea dextrum gloriose p[re]sentis elatum & adhuc Angelus argenteo, inauratus Crystallinam ampullam præ maiibus gerens quæ est plena terrâ diminutio[n]is corporis Sancte Magdalene, quod reliquum corporis in supremo altari reponitur, in arca, regio sigillo obsigata, illi ergo qui ad hanc deuotionem accident extra dubium est, si hos sanctos eligant in patronos, eorumque intercessionem implorantes quin cum libeliorum p[ro]torum adceptione redcant; Deus Sanctorum suorum meritis, his omnia concedat quæ pi[er]e requirunt.

I Ntercede supplicans assiduè pro nobis Iesum Dominum, Maria Magdalena.

Y. Ora pro nobis Beata Maria Magdalena.

Y. Ut digni efficiamur promissionibus Christi.

Oremus.

L Argire nobis clementissime Pater, quod sicut Beata Maria Magdalena Dominum nostrum Iesum Christum super omnia diligendo suorum obtinuit veniam peccatorum, ita nobis apud tuam misericordiam sempiternam impetrat beatitudinem. Per eundem &c.

Preces ad corpora Sanctorum.

Antiph. Corpora Sanctorum in pace sepulchra sunt & nomina eorum in æternum.

Y. Letamini in Domino & exultate iusti.

Y. Et gloriamini omnes recti corde.

Oremus.

Propitiare quæsumus Domine nobis famulis tuis per Sanctorum tuorum, quorum Corpora in hac Ecclesia requiescent merita gloria, ut eorum intercessione spiritualibus muniamur auxiliis, & ab omnibus protegamus aduersis. Per Christum Dominum nostrum. Amen.

April 16th.
1680.

A

H. 694.

816. m. 101.

LETTER K FROM 84 A MINISTER to his FRIEND, Concerning the GAME of CHESS.

SIR,

Here send you my Reasons for my disusing and declining the Game of Chess. This I premise, that I think Recreation to be in it self Lawful, yea that like Physick it is to some persons, and in some cases very needfull: Also that this Game of Chess is not only Lawful, but it may be the most ingenious and delightful that ever was invented: Others seem to be calculated for Children, this for Men; in most others there's much of Contingency, in this there's nothing but Art. But though it be never so lawful and eligible in it self, yet to me it is inexpedient. And there are some particular Reasons why I am fallen out with this Exercise, and I believe shall never be reconciled to it again; and they are such as follow.

1. It is a great Time-waster: How many precious hours (which can never be recall'd) have I profusely spent in this Game? I'le be aveng'd of thee for the los's of my Time. 'Tis a true saying, That it is more necessary thriftness to be sparing and saving of Time than of Money. One offered on his Death-bed a World of Wealth, for an Inch of Time; and another with great earnestness, cryed out, when he lay a dying; *Call Time again! call time again!* This I heard, says a worthy Minister, and I think the sound of it will be in my ears so long as I live.

2. It hath had with me a fascinating property: I have been bewitcht by it; when I have begun, I have not had the power to give over. Though a thing be never so lawfull yet I ought not to suffer my self to be brought under the power of it. I'le not use it, till I find I can refuse it. Reason and Religion shall order my Recreation.

3. It hath not done with me when I have done with it. It hath followed me into my Study, into my Pulpit; when I have been Praying, or Preaching, I have (in my thoughts) been playing at Chess; then I have had as it were a Chess-board before my eyes; then I have been thinking how I might have obviated the stratagems of my Antagonist, or make such and such motions to his disadvantage; nay, I have heard of one who was playing at Chess in his thoughts (as appear'd by his words) when he lay a dying.

4. It hath caus'd me to break many solemn Resolutions, nay Vows and promises. Sometimes I have oblig'd my self in the most solemn manner, to play but so many Mates at a time, or with any one person, and anon I have broken these obligations and promises, and after Vows of that kind I have made inquiry how I might evade them; and have sinfully prevaricated in that matter; and that not once only, but often.

5. It hath wounded my Conscience, and broken my peace. I have had sad reflections upon it when I have been most serious. I find if I were now to dye, the remembrance of this Game would greatly trouble me, and stare me in the face. I have read in the life of the famous Mr. John Hause, how he was greatly troubled for his using of this Game, a little before his death.

6. My using of it hath been scandalous and offensive to others. Some Godly Friends (as I have understood) have been grieved by it; and others (as I have reason to fear) have been hardned by it. Great inconveniences have arisen from the places where, and the persons with whom I have us'd this Game.

7. My using of it hath occasioned much sin, as passion, strife, idle (if not lying) words, in my self or my Antagonist, or both. It hath caused the neglect of many duties both to God and Man.

8. My using of it doth evince, I have little self-denial in me. If I can't deny my self in a foolish Game, how can I think I either do or shall deny my self in greater matters? how shall I forsake all for Christ, when I can't forsake a Recreation for him.

9. My using it is altogether needless and unnecessary to me. As it hinders my Souls health, so it doth not further my bodily health. Such is my constitution (being Corpulent and Phlegmatick) that if I need any exercise, it is that which is stirring and labouring. I can't propound any end to my self in the use of it, but the pleasing of my flesh.

10. My using of it hath occasioned (at times) some little expence of Money. This is the least, and therfore I mention it last. I should think much to give that to relieve others wants, that I have wasted this way at several times upon my own wantonness.

I Conclude with the passage of Mr. B. in his *Christian Direct.* p. 464. Thus he writes. "I know not One person of an Hundred, or of many Hundred, that needeth any Game at all, there are such variety of better Exercises at hand to recreate them. And it is a sin to idle away any time which we can better improve. I confess my own nature was as much addicted to playfulness as most, and my judgment alloweth so much Recreation as is needful to my Health and Labour, and no more; but for all that, I find no need of any Game to recreate me. When my mind needs Recreation, I have variety of recreating Books, and Friends, and busines to do; that when my body needeth it, the hardest labour that I can bear, is my best Recreation; Walking is instead of Games and Sports, as profitable to my body and more to my mind. If I am alone, I may improve that time in Meditation; if with others, I may improve it in profitable chearfull conference. I condemn not all Sports and Games in others, but I find none of them all to be best for my self. And when I observe how far the temper and life of Christ and his best servants, was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in Ministers (even Shooting, Bowling, and such more healthfull Games, to say nothing of these and such others as fit not the end of Recreation) therefore there is somewhat in it that Nature it self hath some suspicion of. That Student that needeth Chess or Cards to please his mind, I doubt hath a Carnal empty mind; if God, and all his Books, and all his Friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleaded. And for the Body, it is another kind of exercize that profits it."

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A P P E A L

TO THE

General Assembly

O F

Dependent Baptists Convened in *L O N D O N*, from most Parts of the *Nation*, the *Third day of June; 1680.*

WHereas I have made my Appeal to your Court, for Justice against *Matthew Caffyn*, who is one of your Members, immediately after the Fact I complain of, was committed, for these Reasons following, *viz.*

1. I did so Appeal to you rather than to others, because yours is the Highest Court, and from which there is no Appeal, as you suppose.

2. Because the Crime was of an High Nature, and doth not only call in question, but strikes at the Authority, Prerogative, and Laws of the King, &c.

3. Because it was a Leading Case never practised by any Church in the World, and in it self more cruel and unjust than what is approved of by the Church of *Rome*; wherefore I expected Justice speedily to be obtained, and also you had Power so to do.

First, I expected Justice, because I was informed by divers Members of your Court, that you had Power to redress Grievances, reverse unjust Judgments, and correct Offenders, &c.

2. By reason I had Liberty given me by the mouth of *Caffyn's* Court, and that too without shew of dislike of any Member, to make my Appeal to whom I would.

3. By reason I gave your unjust Judge and his Fellow-Criminals timely notice, that I would make my Appeal to this High Court.

4. Because the Fact was notoriously scandalous to the Dishonour of the Profession, and those that are honest Professors; and therefore deserved speedy Correction.

Thus I came to your Court, to let you know, that my Witnesses were present to prove the Premisses; but I soon perceived several of the Apostles hereafter mentioned, to look asquint when I press'd for Justice, and that instead of accepting of my Appeal, they cunningly would, if possible, have persuaded me, both then, and every Court since, to refer it, notwithstanding you well knew, I came not to refer, but to make my Appeal for Justice.

Wherefore, when I resolutely avoided that Bait, you then told me, that according to the Laws or Canons of your Court, I must first make my Appeal to a Quarterly Meeting in the same Country where the Fact was committed. To which I answered, That by consent of each Party you had power to accept of an Appeal, as well as a Reference; I also pleaded, that it was unreasonable for you to compel me to make my Appeal to such a Court as had given their Consent to the Criminals Proceedings before they were acted, they being inferior Persons, and over whom the said Criminal himself was Supreme Bishop and Universal Apostle.

Howbeit, fore'd I was to this unjust and crooked Method; but the more willing I was to submit, because you promised me, that if Justice were not done in the Countrey, then you would accept of my Appeal and do me Justice; but alas! That Design of the Confederates I perceive, was to wear out Time, corrupt Witnesses, tire me out

with expensive Attendance, to wrest Justice, justifie the Villain, and scandalize the Oppressed, as plainly thus appears, *viz.* For that when I had followed your own Method, as aforesaid, and nothing being done in the Country to determine the matter according to Justice, I then did again appeal to your Court with hopes to obtain Justice: but contrarywise, I found a great part of your Apostles to be traitors to Justice, and damnable Enemies to my Appeal, which they opposed with Might and Main, notwithstanding their Promise to accept thereof; howbeit to the Vote it was put, and the honest Party out-voted the ---- Opposers, and much against their Stomachs, to a Hearing it came; but then to prevent Justice, a Plot must be laid against my Witnesses, and tho' their Reputation be unspotted; yet they must be censured, and look'd upon as perjur'd Persons, or such Rogues and Villains as would falsely accuse the Innocent; and under that pretence were not then suffered to make use of their Papers, in which, for their Memory, they had written the Truth of what they heard, to prevent mistakes; but they must speak what they knew, and as they could remember without them tho' several years had past between; and when they had spoken, it was not to be regarded; but one of Caffyn's Faction being Chair-man, the Court was dissolved in Confusion, and then said, *That God had withdrawn himself from them:* So that I well perceive its in vain to attend this Court with my Witnesses any longer, until it purge it self of its corrupt, partial and unjust Members.

Howbeit, about a year or two before this last Court, the matter in Controversie was debated by the consent of the major part of your Court, and by such the major part of your Court, *That very thing with all its Circumstances for which I was condemned, was judged and declared to be both lawful, just and honest,* notwithstanding my Witnesses were not heard, but only as they took it from the Criminals own Mouth: Moreover you know, that several Persons, Members of your Court, have expressly, (either honestly or deceitfully) *Admonish'd the said unjust judge, &c. to put away the Evil of his Doings by Repentance, &c.* as a Copy thereof subscribed will demonstrate; notwithstanding all which you also know, *That he as an Heretick, remains obstinate, persevering in his Acts of Wickedness, and repents not.* Wherefore know ye, That by these presents, and in the name of him, and for the honour of the Gospel, under whom, and for which you pretend to hold this Court, *I do now demand Judgment against the said Matthew Caffyn, and also that you forthwith reverse his unrighteous Judgment, as being sinful, papistical, cruel and unjust, and that you admonish his Congregation, who through Flattery, Threats, or any other way were deluded to joyn with him in his sinful Practice, to put away the Evil of their Doings by Repentance, and giving Satisfaction answerable to the Injuries, which by means thereof have been occasioned:* For it may be judged, that they, to wit, his simple Congregation, are ignorant of the fence of your Court, and of the Admonitions you sent them.

But if now at last, after all your Pretences and Promises that Justice should be done; your Declarations, That that very thing with all its Circumstances for which I was condemned, is just, honest and lawful, your admonishing him to put away the Evil of his Doings by Repentance, &c. I say, if after this long waiting, all this be but Seven years Hypocrisie and Deceit, and that you at this time also refuse to give Judgment against the said unjust and papistical Apostle, Then know ye by these presents, that I demand satisfaction of this Court; and as it is my Duty, so I will according to the Advice of the true Apostle of Christ, submit my self to every Ordinance of Man for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him for the punishment of Evil Doers, and for the praise of them that do well; wherefore this being the Will of God, that by well doing I may put to silence the Ignorance and Villany of foolish and dishonest men; therefore to that end I do resolve to Indict your Apostle, and all the Members of this Court (that do not enter their Protestations against him and his Defenders, &c.) in the Crown Office (if His Majesties Ministers think themselves concern'd to take Cognizance thereof) of and upon the ensuing Articles (which in matter of Fact you know, is no more than what I have charged, and several times offer'd to prove against him in your Court, as my Printed Paper to you presented will demonstrate) as follows.

First, That the said *Matthew Caffyn* of *Broadbridge* near *Horsman in Sussex*, hath in a Papistical manner contemned the Laws, and Royal Prerogative of the Supreme Magistrate of this Realm, and threatens to excommunicate such as shall stand to plead for, and maintain the said Laws and Royal Prerogative, after, or at the same time, that he himself doth declare the said Laws, &c. to be unjust and odious.

2. That the said *Caffyn* by Popish usurpt Authority, hath passed Sentence of Excommunication against a Protestant and Liege Subject of this Realm, before it was proved that any known Law was transgressed; and because he endeavoured to justifie the Laws and Prerogative of the King, and Privilege of his Liege Subjects, against the Authority of this little Pope.

3. That the Principles, Tenets, and Government of this little Pope, are as dangerous as the Principles and Tenets of those who are now in *Newgate*, or of late have been hang'd at *Tyburn*, for Conspiring the Death of the King, and Subverting the Government of the Realm.

4. That the Government of this *English* Pope is more Hypocritical and unjust in its Cruelties, than the Butcheries which are approved of by the Pope and Church of *Rome*.

5. That his little Holiness hath debauch'd a good Conscience, if ever he had any, and hath gone a whoring these seven years, notwithstanding he hath been several times admonished to put away the Evil of his Doings by Repentance, &c.

Furthermore, by these presents, I do impeach and accuse several Apostles, formerly Members of this High Court, viz. *George Hammon*, Captain *Morcock*, and *Uridge of Kent*, the Apostle *Marnier* of St. Martins Le grand; as also *Tho. Croucher*, *Miller*, *Francis Stanley*, *Amory*, and others, as being Enemies to Justice, and Comforters, Supporters and Defenders of the said *Matthew Caffyn*; and therefore I do desire this Court, that they may be removed from being concerned as Judges therein, until they be brought to Tryal, they being the Persons by whom the Peace of your Government was destroyed to that Degree, that it was declared and agreed, *That God hath withdrawn himself from your Assembly*.

I need not tell you that it's pleaded by divers Members of your Court, that your Court hath not Power to redress Grievances, reverse unjust Judgments, or do Justice; which if true, who shall believe you the Members of this Court any more? For have you not pretended to such Power, and wheadled me with fair Promises to attend you with my Witnesses, to my great Charge, and now indeed have you no Power? Why did you mock God and me, and all the Baptist-Congregation almost throughout *England*? But in Truth, I perceive this is only your last Shift: Fain you would defend your *DARLING* from the *ROD* of *JUSTICE*; and therefore out of pure Pity to him, you are content, for the present, to deny that Power you have always heretofore pretended to; and now possibly with a pitiful Jugling Hypocrisie, you may exclaim against the thing, viz. *Superintendency* and *Dependency*, which you owned when I entred my Appeal; but now you really pretend the Churches of God are *Independent*: Well then, what are you a General Assembly for? Are you nothing but Ropes of Sand? And are you not gross Hypocrites and Juglers not to tell me so before? But to take you now at your words, the Design of your General Assembly it seems, is not to do Justice, and you have no Power (I am pretty well assured you want the Will) to correct; and hence it will follow, that though you well know *Caffyns* Principles to be most Diabolical and dangerous to Church and State; yet you will, and must still own and communicate with him, as your dearly beloved Brother in the Lord Jesus.

Sirs,

I love the word Reformation well, but the thing better, and should be glad to see a Reformation: But tell me I pray, must the Exclusion of Justice and Honesty be the first Step to your *Independent Reformation*? If you will be Independent, and yet will allow the Apostles to be Judges of Secular Jurisdictions, you then do but dissolve your General Council, to set us up, as it were, a King-Pope in every Parish; but if you now pretend you will have nothing to do as Judges in Secular Causes, because you are commanded to submit to every Ordinance of the Supreme Magistrate, &c. and are really so honest as to mean what you say: Then pray Sirs, give the World a Demonstration

stration of it, you having opportunity enough so to do. The Villain, your Brother, now stands before you, who hath usurp'd such Authority, as to judge of Law and Royal Prerogative, as I have said before; either make him an Example, or at least, since you promised to do Justice, provided I would sue for it according to your own Methods, to which I have submitted; yet Justice cannot be obtained, tho' so promised. Now pray Sirs, will you be reformed, and not be honest? If you promised to my prejudice that which you cannot perform, I demand Satisfaction for all that Charge, &c. which I have sustained, in hopes to obtain the thing you promised; or otherwise, you must confess that your pretence of Reformation is grounded upon a dishonest Bottom, and hath no better resemblance than to be such.

I would not be mis-understood; it's possible the Reader may conclude from what hath been said, that all the *Anabaptists* in *England* are alike. To this I only say, that most of the *Anabaptists* in *England* are *Independent*, they meddle not with State Affairs, they assume not to excommunicate Persons, but upon the same terms as they baptize them, viz. plain Text of Scripture for their warrant therein; and therefore this High Court, especially *Caffyn* and his Abettors, would not permit of them into their Assembly, wherefore such as Mr. *Plant*, Mr. *Hicks*, Mr. *Kiffyn*, and many more in City and Country, are wholly innocent in this matter.

POSTSCRIPT. June the 7th. 1680.

I Having presented the foregoing Discourse to the Assembly, before whom it was read, they blamed me only for making use of hard words, viz. Criminal, Villain, Pope, &c. but as to matter of Fact, which proves him and others to be as I have shewed, I was not at all blamed. But if behind my Back any should, then know that I am ready to prove every particular I have charged.

The Assembly hath now declared the Excommunication with all its Circumstances, to be unjust and void, and hath also required Caffyn and his Church to reverse it: Also Caffyn hath promised to submit thereunto; and now I also do declare, I am ready to be reconciled to Caffyn and his Church, upon condition they be just and honest. Liberty and Property are things pleaded for by Caffyn, &c. and doubtless if he will plead those very Laws are unjust that are made to preserve Liberty, he will not stick to say, all other Laws are unjust also. Now the great Wisdom of this Nation to secure this excellent thing Liberty, &c. doth judge and agree, That he, or they that shall Imprison any Person unjustly, shall pay 5 l. per hour, during such Imprisonment. And it is judged and declared by Persons of known Integrity, that are Baptists, and others, That Excommunication is ten times a greater Crime in those that shall do all that lies in their power, to commit persons to the Eternal Flames of Hell, for doing that which is no Transgression of any known Law of God, the King or the Church.

Now Reader, if you yet do question whether M. C. &c. have and do contemn such the good Laws and Authority of the King, pray then, ask him, or them, whether they do not judge this Law made for the Preservation of Liberty to be unjust? If they say it is, why should you imagine he, &c. should not contemn all other Laws of the King also, when they think 'tis for their own Ends so to do? But if they say, the Law aforesaid be just, then judge you, whether it be not just, that they should pay accordingly for this their Crime, which is judged ten times worse than Corporal Imprisonment, and tends to the Destruction of all good Government, now establish'd. 'Tis possible Caffyn and his Faction will merrily laugh, and say, We are well enough yet: For if the Law for Preservation of Liberty were 50 l. per Hour, yet there's no Law to compell us to pay him 12 d. an Hour for doing what he could to lay him in Hell. ---- 'Tis true, the Devil said, Skin for Skin, and all that a Man hath will he give for his Life. And for ought I know, Caffyn and his Faction may now be of this opinion, viz. to part with, and give away Conscience, Honesty, and consequently Heaven too, rather than to part with his Money. But 'tis possible, though there be no Law to compell him to give Satisfaction, yet he may be honest, and do it willingly for ought you know; It is but for Seven years, Sirs, that I make demand, and although he hath been most unmerciful, yet rather than to cast him, &c. into an ordinary Prison, I will shew Mercy, and accept of 12 d. in the Pound, yea, 6 d. in the Pound rather than be contentious.

But if he shall still refuse, I then humbly offer to Appeal to the King and Council, to judge and determine the matter as they think fit, if the King and Honourable Board be graciously pleased to permit thereof. Therefore, pray Reader, perswade Caffyn, &c. to accept of this Expedient, and you shall find I will use my utmost Endeavours to obtain this thing so determined, and humbly submit thereunto.

Thus much I now Propose as an Endeavour for Reconciliation, and leave the same to the Consideration of all concerned therein.

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A LETTER from a
JUSTICE of PEAC
TO A 115. m. 22 86
T. S.
Counsellor at Law
CONCERNING
CONVENTICLES
With the Counsellors Reply.

SIR,

Ince I had the Honour of Serving his Majesty in his Commission of the Peace for this County, I have not met with that danger and difficulty as hath late'y occur'd, which compels me to crave your judicious Counsel and Advice. On Monday last, two persons (of insolent behaviour) came to my House, stiling themselves Informers; these make Oath that the day before at a private House, in a Neighbour Village, were Assembled severall persons, above the number of four, beside the Family, where was held a Conventicle or Religious Exercise, contrary to the Tenor of the late Act, and these Informers conjure me under the penality of 100 £. to Record the offence, and to levy the Fines accordingly; whereupon I sent for the Persons accused, and having them and the Informers face to face, I demanded whether they could own themselves guilty of a Conventicle within that Act; They confess themselves present at a Religious Exercise, but deny it to be in other manner than according to the Liturgy and Practice of the Church of England; For (say they) we profess the same Faith with the Church of England, Preach and maintain the same Doctrine, Worship the same God through the one Mediator, and by his Spirit; We admit persons of all Ages and Sexes to our Assembly, (a practice incompatible with Plots.) Whereupon I demanded of the Informers, (being upon their Oath) whether they could safely Swear, In the Act, That this was, *A pretended unlawful Religious Exercise, in other manner than according to the Liturgy and Practice of the Church of England;* and withal cautioned them to consider, that if they Swore the Affirmative, they must necessarily know, what the Church of England is, and what its Practice is, unto all which the Informers were able to give no other answer than this, That in as much as the Meeting was not in a Church or place of publick Worship, and no Common-Prayer read, (as they heard) this they took to be a Conventicle within that Act. Lastly, (at the request of the Defendants) I demanded of the Informers, whether they were present from the beginning to the end of the Exercise, to which they answered Negatively. Sir, seeing the Act giveth me three Months time to deliberate on this Matter, I dismissed both parties, and here send you the Case with your Fee, and crave your Opinion, Whether the Defendants are within this Statute as the Evidence stands? I am, Sir,

Your humble Servant.

The Answer.

SIR,

I Received your Letter and Fee, and for as much as the Determination of the Case proposed, depends upon our Knowledge of the genuine sense of the late Statute against Conventicles, I have studiously endeavoured to satisfy my own and your understanding, by considering, first the Title; secondly the Preface; and thirdly the Body of the Act, and do herewith offer you my Disquisition of the whole.

I. Of the Title in these words, *An Act to prevent Seditious Conventicles.*

Sir, The men of my Profession do generally say, that Titles of Acts are *Clavis Legum*, and serve as contents to a Chapter: Now Sir, if you compare your Evidence with this Title, I find nothing of Sedition so much as suggested, much less proved.

Let it also be considered, that this Kingdom hath been blessed with famous and worthy Justices of the Law, such as ever abhor'd harsh and severe Interpretations of Laws, especially where the Property and Liberty of the Subject hath been concerned: And though this Act tells you, that it must be construed, *Most largely and beneficially for the suppressing of Conventicles*, yet you (knowing what the words import) may not thence take Liberty to make any Conventicle a Crime which the Act doth not make so.

Wherefore my opinion is upon the Title of the Act, and Evidence of the matter, the Defendants are not within the Act.

II. We now proceed to the Prefatory part of the Act, in these Words, *For providing more speedy Remedy against the growing and dangerous Practice of Seditious Sectaries, and other disloyal Persons, who under a pretence of tender Consciences, have or may at their Meeting, contrive Insurrections, as late Experience hath shewn.*

We must now compare this Preface with the Evidence, as it is offe your Case, The Defendants in presence of the Informers, profess the and Doctrine estab lished in the Church of England, Worship the same and admit persons of all Ages and Sexes, which (say they) is incompt with Plots, &c. and all this the Informers seems to confess, at least gi Evidence to the contrary; and it is a known Axiom in Law and Reason *apparentibus & non existentibus eadem rati;* Wherefore I conclude Defendants are not within the Preface of the Act.

III. But thirdly, it must be granted, that though neither the Title or Preface of (the Act) do reach the Defendants, yet the Body of the Act The words — *That if any person or persons, above the Age of Sixteen years, shall be present at any Assembly, Conventicle, or Meeting, under colour or pretence of any Exercise of Religion, in other manner than according to the Liturgy and Practice of the Church of England, &c. where there shall be five or more persons assembled over and above those of the Household, &c.*

Sir, I dare be positive in my Opinion, That if these words do not in the Defendants, no part of the Act doth, wherefore every part of them serves a due consideration; And first of these, *Whoever shall be present at any Assembly, &c. under colour or pretence of any Exercise of Religion, &c.*

To my utmost understanding there can but two fences be put upon these words,

First, Either a real truly Christian Exercise of Religion, which yet is not be without its pretence and colour any more than the false one, or Secondly, such an Exercise of Religion as carrieth only a pretence colour, without Truth and Sincerity.

Our enquiry must be in which of these two fences to interpret these words of the Act, and first of the first of these.

1. Whether these words can be construed as intending to punish a truly Christian Exercise of Religion:

Of this I shall first give you my Opinion, and then my Reason. My Conclusion is, the words cannot with Reason and Charity be so understood;

My Reason is, because I suspect that such an Interpretation would make this Statute a nullity in it self; for that all Casuists, Lawyers, and Divit do agree, that every law made against the Law of God, is null (Iff fact as to any obligation of Conscience).

Now to demonstrate that this fence is contrary to the Law of God, I first read the words according to this construction, and they would run thus *If any person or persons, above the number of Four, shall worship God truly & sincerely in other manner, &c. shall incur the Penalty of the Act.* If the & had been thus Penned, I leave it to your Judgment how harsh it would seem to every Christian Ear, even the Legislators themselves.

And now consider how it will agree with these Scriptures following, 1 Ti 2. *I will therefore that men Pray every where, for number and place indifferently.* Acts 29. 30, 31. *And Paul dwelt two whole years in his hired House, and received all that came to him. Preaching the Kingdom of God, no man forbidding him.* Mark 2. 1, 2. *And it was noted that he was in the House, and strai'gth many were gathered together, insomuch as there was no Room for them.*

Sir, having personal Knowledge of your Loyalty to your Prince, and Reverence to his Laws, I have great reason to conclude, that you will abhor & interpret the fence of this Branch of the Statute, that it intends to punish true and sincere Religion where ever Exercised; nor can the number, more or less, give any turpitude or innocency; for if the Worship in it self be Evil, it is intolerable in Four; if good, fourscore cannot make it Evil; Wherefore, we having but our choice of two Interpretations, (it being beyond me to conceive a third;) we are constrained to take the second sense promulgated, which is agreeable not only to the Letter of the Law, but consonant to true Reason and Religion, and then our resule must be, that this clause of the Act, (compared with the Preface) intends to punish such, as under colour or pretence, (as opposed to true and sincere Religion) do or may meet to contrive Insurrections.

Sir, having now, I hope, truly discovered the Crime intended by this Act, it now remains we examine, whether the Evidence offer'd, will be found to Kindred hercunto, so as to make the Defendants guilty of the Crime, and consequently to incur the Penalty, I think it beyond contradiction, that colour or pretence, as opposed to Truth and sincerity, none but the Omnipotent God can take cognizance of, otherwise than by Overt Act, discover the falsehood of the mind, so that if the Informers had sworn (as Iff

Defendants met under colour or pretence, and give no Evidence of either of false Doctrine, or Seditious words, or contrivances tending to ruin the Law, had no currency in your conscience to credit such &c: If you consider the words of the Act, (*Do or may contrive Insurrections Experience shows*, and thence gather, that though no Evidence had they did, yet at such Meetings Insurrections may be contrived; & no experience of any time or age gives instance, that such wicked Contrivances were forged in such Meetings, where Women, Children of all Ages and Sexes promiscuously assemble; nay, the Plaintiff seems a security against such Plot.

before my Opinion is, that this Branch of the Act doth not reach Defendants, as your evidence stands.

for as much as this Branch is not Independent, but carries its influence a whole crime described by the Act: my Opinion is, the Defendants fall out of the reach of the Statute, yet lest you should doubt, or may be over-ruled herein, we will fargoyn the words following in the Act then examine whether they will further charge or acquit the Defendants.

*Any person or persons, &c. shall be present at any Convention: &c. under pretence of any Exercise of Insurrection, in other manner than according to Liturgy and Practice of the Church of England, possibly an Advocate for order may tell you, that the Clause supposeth no Exercise of Religion be real and sincere, colourable and pretended only, that is not performed in the very words of the Liturgy. To which I answer, that the subject word, and the Practice of the Church, give a clear contradiction to Paraphrase, because in all our publick Assemblies, men pray before their sermon, in other words than the Liturgy, and yet not repudiated within this Act; but for your better satisfaction, it may seeme extant we consider how to construe these words, (*in other manner than according to the Liturgy*.)*

I know the Saviour of the World taught his Disciples to Pray, *Mat. After this manner therefore Pray ye, Our Father which art in Heaven,* and many of the Disciples Prayers recorded in Scripture, *Act. 1. 24. 23.* and graciously accepted of God, and yet you never read they had Form, but in other words agreeing for matter.

o Sir, if these two Parallel Questions were put, I the Disciples of Christ pray in any other manner than according to the Lord's Prayer?

I the Defendants Pray in other manner than according to the Liturgy, the former of these, I know you will Answer, that though the Disciples did not use the form of words, yet their Prayers did accord with, or according to the Lord's Prayer.

The same answer will necessarily serve to the latter, referring to the Liturgy, till supposing your evidence offers no Accusation against the Defendants' dissonance from the Liturgy, more than want of Form. Take this consideration, that the Liturgy comprehends both the Epistles and Gospels, and all other portions of Scripture appointed to be read, and then thus reason, whatsoever accords with the Scriptures, (part of the Liturgy) accords with the Liturgy, and is not in other manner than according to the Liturgy.

Upon the 18 of July, for the second Lesson, is to be read *1 Tim. 2. I therefore that men pray everywhere, lifting up holy hands, without wrath and rage.* And upon the 30 of June is to be read *Eph. 6. Praying always with supplications in the Spirit;* so that all manner of Prayer, at what time or whenever, (if in the Spirit) is you see allowed by, and is not in any manner than according to the Liturgy.

Therefore again conclude that your Evidence gives no indication that Defendants Exercise of Religion, was in other manner than according to the Liturgy of the Church.

now remains we consider the last words, (and practice of the Church of England) Sir, I observe you gave the Informers a reasonable caution, (say) if you swear the Defendants did Worship in other manner than according to the Liturgy and practice of the Church, it is requisite to understand what the Liturgy is, what the Church is, and what its Practice is; it falls to have to give you. Of the Liturgy we have already discoursed, let us inquire of the Practice of the Church, and its impossible to know till we resolve this Question.

What is the Church of England intended in this Statute?

Sir, I need not tell you the Greek word for Church, its taken for convention of men, as well Profane as Ecclesiastical, so the Profane Assembly in the 19 of Acts 22, is translated from *Εκκλησία* Church, or *Ecclesia*, but Sir, it is fair for you and me to give such interpretations of words, our own Laws and Ecclesiastical constitutions favour, of which I find but notions of his word Church, (viz.) on in the Book of Canons, and article in the Book of Articles, one of these I take to be intended in this, and we shall examine which:

the first of the Canon is in these words, [*Whosoever shall affirm that the said Church of this Nation, in the Name of Christ, and by the King's Authority, is not the true Church of England by representation, let him be Excommunicated.*]

Sir, after what manner the said Worshipp'd God, or whether at all (in this Assembly) is wholly foreign to your knowledge and mine, neither do I know that your Informers accuse the Defendants for Worshipping God in other manner than according to the practice of the said, wherefore this scuse he word Church I know you will Explode.

The other notion is in the Book of the 39 Articles, where I find Article the 19, Church thus defined, (*The Visible Church of Christ, is a Congregation of Faithful men, in the which the pure Word of God is Preached, and the Sacraments duly Administred according to Christ's Ordinance, in all things that of*

necessity are requisite to the same.

Sir, this Definition seems to carry in it a Moral and perpetual Reason, such as no time or circumstance can defeat, and by a Surveyor, or part of the whole, seem to tell you, that every such Congregation in England, is the Church of England, this was so in Queen Mary's days, when the Protestants were called the publick Orantries, and denied the use of their Liturgies, as in Queen Elizabeth's, whence flourished both. Now (seeing Liturgies are considered not essentially necessary to a true Church) it would be enquired, whether the Defendants preferring the Faith, Doctrine and Worship of the Church of England as now established, and denying their Worship to be in other manner than according to the practice of the Church, and does in presence of the Informers, who offer not the least evidence to the contrary, you (being so upon your Oath) have not reason or charity to judge that these people are such a Church as is before defined.

Now I am compelled to give my Opinion in the affirmative, Thus far we have discuss the Notion of a Church in the Law itself; it remains that we now consider it in the Nation and Opinion of some private men, and we will suppose that by the Church of England is intended (*The Parochial Assemblies of Christians using the Liturgy and Services according to the Rubricary*) and hence it may be inferred, that at the least, in exercising Religion without the Forms of the Liturgy, have done other manner than according to the Practice of the Church.

Sir, I observed in yeard earst you put a proper Question to the Informers, viz. Whether they were present from the beginning to the end of the Exercise, whereunto they answered Negatively, and the Defendant is not confessing such Ommission; Now taking the former allowed Axiom, *Nisi sit, non apparet non idem est*, I must conclude

It is not safe for you to record this an Offence within this Statute upon this Evidence.

But Sir, if your Evidence had been full, (as possibly it may occur, in cases that come before you in this kind) and that it shew'd be so, then that from first to last, the Common Prayer was omitted; and let it be supposed, that the Prayers and Sermons are the same for matter with the Services done in our Churches; and you should then Ask me, whether such an Exercise be within this Act, as done in other manner than according to the practice of the Church.

To which (besides what I have already offered) let me further add,
Do the parochial Ministers Pray before and after Sermon without the Liturgy?

So do the persons we speak of in the same manner.
Are our Ministers Episcopally Ordained?

So are many of the Defendants.

Doth the Practice of their Churches allow of unordained men to Preach as Candidates, for Approbation?

The Practice of our Church will warrant unordained men (designing the Office) to Preach, &c. of which the Ancient Church-Histories hath given Instances, as *Paul and Barnabas* two whole years before Ordination; *Origen* for some time, and was therein justified by eminent Fathers of the Church, viz. *Alexander Bishop of Jerusalem, and Theophilus Bishop of Cesarea*. The like be attested of *Eusebius at Lenada, Paulinus at Lomanum, Theodorus at Cynada*. *Enjib. lib. 6. 19.*

In our case the only question seems to be, whether two Assemblies, worshipping in the same manner, with this only difference, that one performs more than another, makes a real difference for manner; The degrees of more or less are not ordinarily esteemed to difference mens actions; one Minister Preacheth an hour, another half an hour; one reads a Homily and other Preacheth his own Sermon, and we never accuse them of defect in manner of their Exercise as differing from each other.

Thus Sir, I have given you my sense of what you demanded, wherein I have exercised my faculty, not only in my particular Calling, relating to the Law, but in my general Calling, as a Christian, though I know there wants not persons of your quality that have judged otherwise, and given Presidents thereof: But I also know that upon Appeals at the Sessions, in a neighbour County, the Appellants have been discharged upon some of the Reasons here alledged; I suspect the Penality of your tool may stick in your thoughts, though I think your danger little, yet I have so great respect for you and your Family, to wish you so good Opicks, as to foresee future, as well as present dangers. I presume you have read the famous instances of two Persons of your quality, *Empson and Dudley* in Henry the seventh's daies, they by colour of Penal Laws, (as this is) invaded the Property of the People in that King's Reign, and in the next Henry the Eighth, were hanged at Tower-Hill, and the Informers were corrected by Stocks and Pillories throughout the Kingdom, as Examples to future Ages. For your own part Sir, Reckon your self to see well, when you borrow your Countries Eyes and direct your judgment by the Verdict of Juries, upon the Evidence of honest and credible Witnesses, of both which, just care ought to be had, first of Juries, that they may be Impartiallly Sworn, that they may be of undoubted Credit, for seeing the third part of the Fines comes to their Pockets, unreasonable it is to admit of any but Persons of known Integrity for Witnesses,

Sir, This doing, you will secure both your own Reputation for Justice and Integrity, and also the Peace of all His Majesties Loyal Subjects, which will be according to the desire of

Your Humble Servant.

ftr

K. Smith (J.) the A. S. - Baptist.

LETTER

CONCERNING

87

SEPARATION,

Written formerly by a

816. m. 22

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Reverend Author;

And recommended to All (especially the truly Christian and Honest-minded) Members of the Separation within this Distracted and Divided Kingdom.

Rom. 16. v. 17. Now I beseech you, Brethren, Mark them which cause Divisions, &c.

Jude. 19. These be they who Separate themselves, Sensual, having not the Spirit.

2. Cor. 13. v. 11. — Be of one Mind, live in Peace; and the God of Love and Peace shall be with you.



London, Printed for W. D. 1681.

The Publisher to the well-minded Reader.

THe Demeanor and Language of the Conceited Zealot says, Stand by thy self, come not near to Me; I am Holyer than Thou: *That of the Pharisee, God I thank thee, that I am not as other men are.* The sentiments and expressions of both combined, make one Modern Separatist. Saint Paul's Dialect on the other hand is, We beseech you, Brethren, mark them which cause Divisions, and avoid them. And his motive is founded on this Reason, *That he who Loveth not his Brother whom he hath seen(and can hebe said to love his Brother who separates and divides from him?) how can he love God whom he hath not seen?* Our Blessed Saviour has therefore (*who best might*) umpired the busness, and assured you, *That by this shall all men know you to be his Disciples, if you love one another.* In the name, and for the sake of our Common Saviour, I call upon you my Brethren of the Separation (*unless you value them who abuse the Holy name of Jesus more than Jesus himself*) *That you weigh and duly ponder our Blessed Saviours words, and study the Advice of his Apostle St. Paul.* And you will then upon mature calm thoughts not be so ready to inveigh against the MISCHIEF of IMPOSITIONS, as to abhor the UNREASONABLENESS of SEPARATION. In a word, since Charity is the most extensive, and Humility the foundation of all Christian Graces; whether it be more equal, *That the Established Laws Ecclesiastical should vail to private humour, or you our brethren of the Separation, kindly and modestly submit your selves to these Laws, let your own private Consciences be the Sole Judges.*

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To Mr. Smith and Mr. Rob. Ring-leaders of the late Separation at Amsterdam.

Ep. 1. Setting forth their injury done to the Church, the Injustice of your Cause, and Fearfulness of their Offence; Censuring and Advising them.



E bear of your *SEPARATION*, and *Mourn*; yet not so much for *You*, as for your *Wrong*: You could not do a greater *Injury* to your Mother than to *fly* from Her. Say she were *Poor*, *Ragged*, *Weak*; say she were *Deformed*; yet she is not *Infelious*: Or if she were, yet she is *yours*. This were *Cause* enough for you to *Lament* her, to *Pray* for her, to labour for her *Redress*; not to *Avoid* Her: This unnaturalnes is shameful, and more heinous in you, who are reported, not *Parties* in this *Evil*, but *Authors*: Your *Flight* is not so much as your *Mis-guidance*. Plead not: This fault is past excuse. If we should *All* follow *You*, this were the way, of a *Church* (as you plead) imperfect, to make *no Church*; and of a *Remedy* to make a *Disease*. Still the fruit of our *Charity* to you is, besides our *Grief*, *Pity*. Your *Zeal* of Truth has *mifted* you, and you others; a *Zeal*, if *Honest*, yet *Blind-folded*, and led by *Self-will*.

Ob that you loved Peace but half so well as Truth! then this *Breach* had never been; and you that are yet *Brethren* had been still *Companions*. *Go out of Babylon*, you say; the Voice not of *Schism*, but of *Holines*. Know you where you are? Look about you, I beseech you, look behind you; and see if we have not left it upon our Backs. She her self feels, and sees that she is *Abandoned*; and complains to all the World, that we have not only *forsaken*, but *spoyl'd* Her; and yet you say, *COME OUT OF BABYLON*.

And except you will be willingly *Blind*, you may see the *Heaps* of her *Altars*, the *Ashes* of her *Idols*, the *Ruines* of her *Monuments*, the *Condemnation* of her *Errors*, the *Revenge* of her *Abominations*. And are we *Tet* in *Babylon*? Is *Babylon* *Tet* among us?

Where are the *main Buildings* of that *ACCURSED CITT*? Those high and proud Towers of that *Universal Hierarchy*, *Infallible Judgment*, *Dispensations* with the *Laws* of God, and *sins* of Men: *Disposition* of Kingdoms and *Deposition* of Princes, parting stakes with God in our Conversion, through Freedom of Will; in our Salvation, through the Merit of our Works? Where are those *Rotten* heaps (rotten, not through Age, but *Corruption*) of Transubstantiating of Bread, Adoring of Images, multitude of *Sacraments*, power of *Indulgencies*, necessity of *Confession*, profit of Pilgrimages, constrained and approved Ignorance, unknown Devotions? Where are those deep Vaults (if not Mines) of Penances and Purgatories, and whatsoever else hath been devised by those *Popelings*, whether profitable or glorious, against the Lord and his Christ? Are they not all razed, and buried in the Dust? Hath not the Majesty of her Gods, like as was done to *Mithra* and *Serapis*, been long agone offer'd to the publick laughter of the Vulgar? What is this but to go, yea, to run (if not to *fly*) out of *Babylon*? But as every man is an hearty Patron of his own Actions, and it is a desperate Cause

that

that hath no Plea) you alledge our comforting in Ceremonies, and say, full we tarry in the Suburbs. Grant that these were as ill as an Enemy can make them, or can pretend them: You are deceived, if you think the Walls of *Babylon* stand upon *Ceremonies*.

Substantial Errors are both her Foundation and Frame.

These Ritual observations are not so much as Tile and Reed, rather like to some Fan upon the Roof; for Ornament, more than use: not parts of the Building but necessary Appendances. If you take them otherwife, you wrong the Church; if thus, and yet depart, you wrong it and your self: As if you wwould have persuaded Righteous *Lot* not to stay in *Zoar*, because it was so near *Sodom*. I fear, if you had seen the Mony-changers in the Temple, however you would have pray'd or taught there: Christ did it, not forsaking the place but scourging the Offenders: And this is the Valour of Christian Teachers: To oppose Abuses, not to run away from them: Where shall you not thus find *Babylon*? Would you have run from *Geneva* because of her Wafers? Or from *Corinth*, for her disorder'd Love Feasts? Either run out of the World, or your flight is Vain. If experience of Change teach you not, that you shall find your *Babylon* every where, return not. Compare the place you have left, with that you have chosen: Let not fear of seeming to repent over-soon, make you partial. Lo, there a common harbour of all Opinions, of all Heresies; if not a mixture. Here you drew in the free and clear Air of the Gospel, without that odious composition of *Judaism*, *Arrianism*, *Anabaptism*: There you live in the stench of these and more. You are unworthy of pity, if you will approve your misery. Say, if you can, That the *Church of England* (if she were not yours) is not an Heaven to *Amsterdam*. How is it then, that our Gnats are harder to swallow, than their Camels? And that whilst all Christendom magnifies our happiness and applauds it; your handful alone, so detests our Enormities, that you despise our Graces? See whether in this you make not God a loser.

The thanks of all his favours is lost, because you want more: and in the mean time, who gains by this Sequestration, but *Rome* and *Hell*? How do they insult in this Advantage, that our Mother's own Children condemn her for Unclean, that we are dayly weakened by our Divisions, that the rude multitude hath so palpable a motive to distrust us? Sure, you intended it not: but if you had been their hired Agent you could not have done our Enemies greater service.

The God of Heaven open your Eyes, that you may see the injustice of that Zeal which hath transported you: and turn your heart to an endeavour of all Christian satisfaction: otherwise, your Souls shall find too late, that it had been a Thousand times better to swallow a *Ceremony*, than to rend a *Church*: yea, That even Whoredoms and Murders shall abide an easier Answer than *SEPARATION*. I have done if only I have advised you of that fearful threatening of the *Wise man*. *The Eye that mocketh his FATHER, and despiseth the Government of his MOTHER, The Ravens of the Valley shall pick it out, and the young Eagles eat it.*

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K. Dubois (J. A.)

True Copy
OF A
PROJECT
FOR THE
REUNION
OF
Both Religions
IN
FRANCE.

WE whose Names are here underwritten Ministers of the Reform'd Religion; being desirous to carry our obedience to his Majesties Commands as far as the great interest of our Consciences will give us leave; and hoping, from the great goodness of his Majesty, that in consideration of this our compliance, and the steps we make towards the Religion he professes, he will be pleas'd to command the persecution that we are under to cease; do promise to contribute, what lies in our power, to the Religious design which he has of uniting all his Subjects under one Ministry, and do resolve to reunite our selves to the Gallican Church, which in its Pastoral Letter does likewise say that they will yield some of their right in favour of the publick Peace, and will rectifie those things that want redress, provided the wound of Schism be once heal'd. We do likewise on our side engage our selves, that if the following Articles are *bona fide* granted to us, we will with all our hearts give his Majesty that satisfaction which he desires.

I.

That there shall be no Obligation upon any body to believe Purgatory, that all Disputes on this Article shall cease; every

very one speaking with great moderation of the state of Souls after this life.

II.

That the Pictures of the Holy Trinity shall be taken out of the Churches; and those which shall be left shall be only as Ornaments, &c. That the Pastours shall carefully instruct the people to avoid upon this point the abuses which are but too common among the ignorant.

III.

That such Relicks of Saints as shall be undoubtedly own'd to be true, shall be preserv'd with respect, but shall not make any essential part of the cult of Religion, and that none shall be bound to Worship them.

IV.

That it shall be taught that God alone is the true Object of our Adoration, and that the people shall be warn'd not to attribute to any Creature, though never so eminent, that which is peculiar and proper to God: But nevertheless since the Saints in Heaven do concern themselves in our miseries, we may pray to God to grant that to the Prayers of the Church triumphant, which the indifference and coldness of Ours cannot obtain from him.

V.

That amongst the Sacraments of the Christian Religion Baptism and the Eucharist shall be reputed the chiefest, and that the others shall have the Name of Sacraments in a more large Sense only

VI.

That touching the necessity of Baptism the Canon of the Council of Trent shall be the Rule, and it shall not be intended to any other than the natural sense of these words. *Siquis dixerit Baptismum liberorum ad saltem non esse necessarium anathema sit.* And therefore there shall be no modification to the tenth Canon of the preceding Chapter; which declares, that it is not lawful for all persons to administer the Sacraments, that power belonging only to the Ministers of the Gospel who have receiv'd it from Jesus Christ.

VII.

That Jesus Christ is really present in the Sacrament of the Eucharist, though the manner of his presence be incomprehensible to the Wit of man, and therefore none shall be oblig'd to define the manner of his presence, neither shall there be any dispute about it, since it passeth our understanding, and that God has not reveal'd it to us.

VIII. That

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VIII.

That in receiving the Sacrament One shall be in a posture of adoration, the Communicants at that time paying to Christ those supreme honours which are only due to God; but no more shall be exacted from any body for the species of the Bread and Wine, than that respect we pay to Sacred things.

IX.

That none shall be oblig'd to kneel before the Host, except at the Communion.

X.

That the people shall have the Liberty of reading the Scripture, which shall be read publickly in the Churches, and that the Service shall be perform'd in the vulgar Tongue: That the Cup shall be given to the people, and that no other Sacrifice shall be own'd, but that upon the Cross, that it shall be taught that Christians have but one victim which was sacrificed once for all, and that the Eucharist is only a Sacrifice of commemoration or the representation, which the true Christian makes to God of the Sacrifice of the Cross.

XI.

That before we be oblig'd to receive Auricular confession, all abuses proceeding from it shall be redress'd, and those necessary modifications added, which may contribute to the quiet of our Consciences.

XII.

That all Fastings and other Mortifications shall be look'd upon only as helps to Piety, and to preserve us in a state of Grace: That all the Orders of Religious men or Women shall be reform'd, particularly the Mendicants: And those only shall be preserv'd that are most Antient, such as the Benedictines, together with the Jesuits and Fathers of the Oratory, all which shall be subject to the inspection and authority of the Bishops alone.

XIII.

That the Ministers shall be preserv'd in the state Ecclesiastick, and shall have in the Church a particular Rank; Except only those who have been twice married, who shall be consider'd some other way.

XIV.

That Jesus Christ having bestowed on his Ministers the power of administering the Sacraments *gratis*, that they shall likewise dispense them *gratis*, and without selling them as is now practic'd.

XV. That

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X V.

That the people shall be dispens'd from that great number of Holy dayes, which now do burthen them, and shall be oblig'd to celebrate only the Mysteries of the Nativity and Resurrection ; with those of the Apostles and Saints of the first Century.

X VI.

That the limits which the last Assembly of the Clergy of *France* have set to the Popes authority shall be inviolable, and that as to the Rank he is to have amongst the Bishops, he be look'd upon only, as *Primus inter pares*.

X VII.

That those Observations and Ceremonies, which are beneath the Majesty of the Christian Religion, and of which there is no foot-steps in Antiquity, shall be abolish'd ; such as **Torches at Burials, Canonisations, Processions, Pilgrimages, and the postures of the Priests at the Altar.**

X VIII.

That upon all questions of the merit of good Works, and the power of Grace, the opinion of St. *Austin* shall be followed, and the exposition of the Bishop of *Meaux*.

X IX.

That the gaining of Pardons and Indulgences shall be reform'd, and that the people shall be instructed as much as possible, that they are to hope for the remission of their sins by the blood of Jesus Christ.

May the Lord send down his Spirit upon men, that they be all one heart, and one Soul, and that we may in our days see this blessed Reunion. It is the Vows and Prayers of all good people of both Communions, and to which all ought to contribute according to their talent both by word and writing. *Amen fiat.*

Signed by

DU BOURDIEU

L A C O S T E.

And above sixty more.

London, Printed for Randal Taylor, 1685.

*A Remonstrance, by way of Address from the Church of England
to both Houses of Parliament, upon the Account of Religion.
Together with some Remarks upon Dr. Sherlock's Sermon Preached
the 29th. May, 1685.*

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HIS Majesty having so often and so solemnly declar'd he would maintain Me as by Law Established; I cannot but rely upon His Royal word, according to your prudent and generous Vote, and think my self sufficiently secured by having the Word of a King; who, whilst a Subject, was never known to break it: Yet notwithstanding, seeing You *My Children* here assembled to consult and advise about the most important matters of the Kingdom; I hope it may be lawful and reasonable for Me to represent to your wise considerations my serious thoughts concerning the means to establish my own and the Nations future *Quiet* and *Tranquillity*.

You cannot be ignorant that ever since my Separation from the *Church of Rome*, I have been attacqu'd by all sorts of *Dissenters*: So that my Fate, in this Encounter, may be compared to that of a City besieged by different Armies, who Fight both against It, and one another; where if the Garrison make a Salley to endammage one, another presently takes an advantage to make an attaque. Thus whilst I set my self vigorously to suppress the *Papist*, the *Puritan* seeks to undermine Me; And whilst I am busied to oppote the *Puritan*, the *Papist* gains ground upon me. If I tell the *Church of Rome* I did not forsake her but her Errors, which I Reformed; my Rebellious Subjects tell me the same, and that They must make a *Thorow Reformation*: And let me bring what Arguments I please, to justify my *Dissent*, they still produce the same against me. If on the other hand, I plead against the *Puritan Dissenter*, and shew that He ought to stand to *Church Authority*, where he is not *Infallibly certain* it commands a Sin; the *Papist* presently catches at it, and tells me, I destroy my own *Grounds of Reformation*, unles I will pretend to that *Infallibility*, which I condemn in them.

Matters standing thus betwixt Me and Them: Why would it not be a point of Prudence in Me (as I doubt not but you would esteem it in a Governor of that City I lately mention'd,) to make *Peace* with one of my Adversaries, to the end I may with more ease resist the on-ssets of the other?

I am the easilier induced to believe this may be effected, because my Enemies are at Mortal Feudes with one another, and would rather joyn with Me than against Me. And what advantages such an *Union* would bring to this *Nation*, need not be offered in detail to your view, who cannot but at the very first see them.

Our next consideration then must be, to find out, whether of these two Parties may be the sooner induced to sign these *Articles of Agreement*; and will give the best *Security* for their performance of them.

In order to which, if I cast back my Eye upon the Transactions which have hap'ned in this Kingdom these last 50 years, I cannot but observe my *Puritan Dissenting Adversaries* to be a company of People for the most part without *Faith*, *Loyalty*, *Conscience* or *Religion*, tho' they pretend them all for a cloak to their Villanies. I cannot but look upon them as *Implacable Enemies*, and *Tyranical* too, where they once get the upper-hand. And if I admit them into my bosom, I may assure my self of being *Stung* by them, when they are once *warm*, and have recover'd strength.

I need not mention all their Hellish practices against Me and my Loyal Children from 1641, till 1648. nor by what wiles they underma'd Me first, and then never ceased till they had ruined the three Kingdoms, and embrued their hands in the Blood of the best of Kings. It is apparent enough what favour I may expect from them, if once again (which God forbid) the Power should come into their Hands, by the *Liberty* they denied Me in the *Uprisers* wicked reign. Have they not also of late endeavoured to play the same Game over again, and to disturb mine and the Kingdoms quiet, by *Plots* hatch'd in their own Brains? What was the *Papist Plot*, but a blind for a *Presbyterian* one? Were not all their endeavours to Trepan us into an Ambush they had laid for us, whilst we, with blind heat, were in pursuit of that *Cbymerical Phantome*? Had they not at that time all their Machines at work to involve us in a common ruine? Did they not under pretence of securing the King from a *Papist Gun* and *Silver Bullet*, endeavour to let fly at him with a *True Protestant Blunderbuss*? What did they aim at, under pretence of securing the *Protestant Religion*, but to strike at *Episcopacy*? At which time no person, that was either Dutiful to *Me*, or Loyal to the *King*; but was presently branded with the Name of *Papist*, *Papishly Affected*, *Papist in Majquerade*, *French Prisoner*, or the like; Had they not made a Catalogue of all persons any ways eminent in the Kingdom, and ranked them under two Heads, of *Worthy men*, and *Men Worthy*, meaning by the later, *Men Worthy to be made away*, because true to their King and Country? When they were caught in their Villanies, did they *Repent*, or did they not rather with their *Dying Words* testify

testify their Approbation of the intended *Conspiracy*: And (which is yet worse) are they not still at work to *Embroil* the Nation, and by *Rebellion* disturb our *Quiet*, and hinder the full enjoyment of that *Happiness* we have now the greatest prospect of under the reign of a King, whose *Example* discountenances *Vice* and teaches *Virtue*; whose *Justice* will not let him abandon His own, nor Invade his Subjects *Rights*; whose *Courage* prompted him at all times to dare any thing for his Countries *Good*, if it were not in it self *Evil*; whose *Study* is to render His Reign both *Easie* and *Happy* to us: And who has, A true ENGLISH Heart, jealous of the Honour of the Nation; and pleases Himself with the Hopes, that by Gods Blessing, and Your Assistance, He may carry the Reputation of it yet Higher in the World, than ever it has been in the time of any of His Ancestors.

Kings Speech
May 22.

Kings Speech
May 30.

On the other hand, if with an Impartial Eye, we look upon the *Papists*, we shall find them *Honest*, *Just*, *Conscientious* and *Loyal* in their *Practices*, though we are frequently told their *Principles* are otherwise: But this (they say) is not the only *Calumny* falsely laid upon them. And for my own part, as I cannot think a mans *Principles* good, when I see his *Practices* otherwise: So am I easily induced to believe that *Good Practices* proceed from *Good Principles*. Neither would I have even my greatest *Enemies* accused of holding *Ill Principles*, when they themselves *Renounce* them, both in *Speculation* and in *practice*; for tho' it be a hard matter to wash off all the mire with which one has been grievously bespatter'd, yet no doubt in time *Calumny* will appear to the Credit of the *Innocent*, and Disgrace of the *Calumniator*. Wherefore I cannot but condemn those *Accusations* with which that otherwise Ingenious and Loyal Discourse made to You my Children of the Lower House was finished, viz. *I deny not, but some, who are Papists, in some Junctures of Affairs, may, and have been very Loyal; but I am sure the Popish Religion is not; the Englishman may be Loyal, but not the Papist; and yet there can be no Security of those mens Loyalty, whose Religion in any case teaches them to Rebel.* For what reason has any man to say their Religion teaches them to Rebel, when they who are so jealous of their Religion, that they voluntarily suffer the los of their Estates, their Liberties, and their Lives, rather than renounce the least Tittle of it, do both in their publick Writings, and private Discourses, *Declare* and *Maintain* that their Religion teaches no such *Doctrine*, and that they are ready to maintain and practice *True Loyalty* with the hazard of their Lives and Fortunes. 'Tis true, some persons in Communion with Rome, have broached Tenents inconsistent with Loyalty, but 'tis true likewise their Books have been *Condemned* and *Burnt* (as they often tell us) by the Publick *Executioner*. Seeing therefore the *Roman Catholicks* do frequently declare:

Dr. Sherlocks
Sermon May 29
1685.

Mariana.

Roman-Cath.
Principles 3
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Preface to Ro-
man Catholick
Principles.

'That it is an Article of Faith in their Church, and expressly declared in the Council of Con-
'fiance, that the King-killing-Doctrine, or Murder of Princes Excommunicated for Her-
'esie, is Damnable and Heretical, as being contrary to the known Laws of God and Na-
'ture: As also, that no Catholicks as Catholicks believe, that the Pope hath any direct, or
'Indirect Authority over the Temporal Power, and Jurisdiction of Princes: So that if the
'Pope should pretend to Absolve, or Dispence with His Majesties Subjects from their Alle-
'giance, upon account of Heresy or Schism, such Dispensation would be vain and null,
'and all Catholick Subjects (notwithstanding such Dispensation and Absolution) would be
'still bound in Conscience to Defend their King and Country, at the hazard of their Lives
'and Fortunes, even against the Pope himself, in case he should invade the Nation. I say,
seeing Roman Catholicks do thus generally declare their Loyalty, I think they ought no
more in justice to be charged with Disloyal Principles for the Extravagance of some few
of that vast Body, and those Censur'd and Condemn'd too by them, than I am to be charg'd
with Principles of the like Disloyalty and Injustice, because some of my Children have been
for the Bill of Exclusion, and others who Communicated with me, have written Scandalous Pamphlets, Narratives, &c, tending to Treason and Rebellion. But what, in one word,
seems to Me a convincing Argument that the Papists do not hold such Pernicious Doctrines,
is, that I see so many Kings and Princes in other Countries no les jealous of their Lives and
Autorities than others, who yet profess and maintain that Religion, and think themselves
secure by her Principles, when they dare not trust the Calvinist. And if we may descend
to particulars, can we imagine that His present Majesty, who could not but know that the
Roman Church was frequently taxed with Disloyal Principles, would embrace her Faith without
examining so necessary a Tenant: Or can we imagine, after such an examination, that
He who has promised to maintain Me (as I may say) only because He knew I was for Mo-
narchy and Loyalty, would himself embrace a Religion which teaches the contrary Prin-
ciples? So that to condemn the Roman Catholick Religion of Principles of Disloyalty, is either
to condemn the King of Ignorance in his own Religion, or of carelessness of his own Secu-
rity. These things thus considered, I cannot but say it was a reasonable Complaint of
one of them in these words. Is it not strange and severe, that Principles, and those pre-
ferred of Faith too, should be Imposed upon men, which they themselves Renounce and detest?
If the Turk's Alcaron should in like manner be urged upon us, and we hanged up for Mahume-
tans, all we could do or say in such a case, would be to die Patiently with Protestations of our
own Innocence. And this is the posture of our Condition; (continues he) we Abhor, we Renounce,

We Abominate such Principles; we protest against them, and Seal our Protestations with our Dying Breaths. What shall we say, What can we do more? To Accuse men as Guilty in Matters of Faith, which they never own'd, is the same thing as to condemn them for Matters of Fact, which they never did. It is sufficiently known to all the Ingenious, who have either read or observ'd any thing, that in King Charles the First's reign when so great a number of Englishmen Rebelled against their Prince, not one Papist was observed who was not ready or actually did not hazard his Life and Fortune for the support of Monarchy. How many of them in that wicked Rebellion Sealed their Loyalty with their last Blood? And after the Martyrdom of that Glorious King, were not They as well as My Dutiful Children, forced to seek a Refuge in Foreign Countries; where (if I may eye their other Virtues) they maintain'd a mutual Friendship with My Children, as being tyed with the common bands of Fellow Subjects, Soldiers or Sufferers? And after His late Majesties Happy Restoration, How long did we live together in Peace and Tranquility, till those wicked Emissaries of Hell animated us against our Brethren by Narratives and Informations of I know not what Plots and Conspiracies, of which now at last we find them Innocent? During which very time, with what Patience did the Romanists suffer all those Injurious and Contumelious Proceedings, even to the very loss of their Estates, their Liberties and their Lives, when we saw them go like Sheep to the slaughter, who scarce Bleated all the time, unles it were to declare their Innocence, to Pray for the King and Kingdom, and to fore-warn us of our Approaching ruine: In which certainly they were our best Friends, if we could have been Friends to our selves, and hearkned to their Advice which we found to be good and Solid, tho' it was almost too late before we would believe it.

Let us likewise reflect how they behave themselves at present, now we look upon them to enjoy the greatest Advantages they have had this many years, and we shall find it to be with unexpected Moderation. We who were formerly almost frighted into Bedlam for fear of a Popish Successor, find under JAMES the GREAT and the JUST our Liberties, our Properties, our Rights, and our Religion secured, and may expect to see our Kingdom become Glorious, and the old English Bravery once more Flourish under so GREAT an ENGLISH KING, if His Subjects will but show themselves True English-men, As His Majesty was pleas'd to express it to some of You.

You see (my Dearest Children) that our Fears were vain, and our Jealousies without grounds. This very Stone, which was once rejected by the Architects, is now become the chief Stone in the Corner: We may truly see in it the Hand of God, and look upon it with Admiration, and may expect (if Fears and Jealousies hinder not) the greatest Blessings we can wish for: An Union betwixt these two Walls which have been thus long separated, and now in a fair way to be United and Linked together by this Corner-stone, after which how Glorious a Structure may we Hope for, upon such Foundations?

Shall we then (My Lords and Gentlemen) still wage a War against these our Brethren, who would live Peaceably amongst us, and seek by all means to endear us? shall we continue to put the Rigour of the Laws equally in Execution against these who would live at Union with us, and not Disturb our Government, and those whom we have so often, and do at present find to be Restless and Implacable Enemies? Let it not be said we love Dissention, or that we delight in Severity and Blood, least it be objected, our Cause is not to be sustain'd unles the Rigour of the Laws be put in Execution, as if neither Truth nor Justice were on our side. I cannot think those to be good Foundations which must be cemented with Penalties and with Blood: Neither can I think those, who are reduced to my Embraces, or retained in them by Rigour, will prove Faithful to me in the conflict. They are rather Slaves than Sons, Hypocrites not Converts, who having forsaken their God for Interest, cannot be true to Me or Man. Let Truth sustain me, not Rigour; Truth will endure for ever, and shine in the midst of Darkness, so that it is well compared to the Diamond, which sparkles in the obscurest night, relights the File, the Hammer, and the Flame; but yet may be softned with the Blood of Goats: This Truth flourished in the greatest Persecutions, and prevailed, when the Professors of it suffered the most horrid Torments, their Blood being the Seed of the Church, which brought forth an hundred fold: But should a Church endeavour once to propagate her Truth by Persecutions and by Blood, she may have reason to fear the Diamonds Lot, and that Blood will Tarnish all its Lustre, and destroy the Solidity, the Splendour, and the value of it all at once. Let Truth then be my solid Foundation, and let us leave the Sanguinary and the Penal Laws to those who are not built upon It.

If we cannot assure our selves of a perfect Peace and Union with Rome, we may hope for a Truce, a Cessation of Arms, a Happy Correspondence and mutual Commerce.

Yet some Overtures of Peace have been frequently made by the Romanists, and I may say with Truth, if it had not been for some Hot-headed Zealots, and other Ignorant Polemicks, our Breaches had never been so wide; yea on the contrary, would have been long since healed. Our Zealots cry perpetually against the Idolatry of the Church of Rome; and yet the Romanists, it's well known, cry as much against Idolatry as we. If they would paint

paint a Papist, they besmear him with the ugly colours of *Equivocations, Mental Representations, Dispensations to Lye, Forfeiture and Massacre their Neighbours*; when on the contrary the *Roman Catholick* recommends Simplicity and Godly Sincerity, as truly *Christian Virtues*, necessary to the *Conservation of Justice, Truth and Common Society*: And tell us, *That all Pardons and Dispensations granted, or pretended to be granted, in order to any such Ends or Desires, have no other Validity or Effect, than to add Sacrilege and Blasphemy to the above-named Crimes.* And as for our common *Controversists*, how often are we told they mistake the *Roman Catholick Tenents*, mis-represent their *Doctrines*, fight against *Chimeras* of their own Brains, and most commonly either spend whole Volumes in refuting *Errors*, which They *Condemn* as well as We, or establishing *Truths* which they *Affirm*? How often have they told us, *We must separate their Articles of Faith from their Theological Disputes, and take their Doctrines from their Councils, not their Schools?* And yet how little profit have our *Polemicks* reaped from this Admonition? How often have they formerly urged us to an *Oral or Pen Combat*, upon condition *Security and Freedom* might be given them, the Questions *rightly stated*, and the other common Laws of *Disputation* strictly observed; But still either the real or pretended *Interest of State* put a stop thereto; Insomuch that in their *Publick Writings*, they have often told us, *We behave ourselves like persons diffident of our Cause, decline Disputes on equal terms, and either mis-represent their Tenents (as appears manifestly in their Doctrines of Justification and Merit, Satisfaction and Indulgences) or else play the Buffoons, Mocking, Scoffing, and relating Stories, which, if true, would not touch Religion?* I must confess many of our Young *Divines* (if I may call them *Divines*, who have not spent above a year or two in the *Universities*) are to blame in this, who having obtain'd a good *Benefice*, by the Sollicitation of Friends, and not by their Merit, are forced to Preach to others, what they scarce understand themselves. Such as these, for want, it may be, of Matter, are glad to fly to the common Topick of *Railing at Rome, and Hell, the Pope and the Devil*, for which being applauded by their *Zealous and Ignorant Auditors*, and moved with an itch of being in *Print*, they publish their own puerile Conceptions, or such as they have glean'd from others of the like *Learning, Judgement and Reading*, and tho' it be all to no purpose, yet they flatter themselves, as if from thence the down-fall of *Papery*, and the utter destruction of the *Whore of Babylon* must necessarily ensue.

Upon these considerations; *My Lords and Gentlemen,*

My humble request to you in this *Assembly*, is, that you would advise about some means for our *Quiet, Concord and Agreement*, and take care, that what may widen our *Breaches* may be *Rejected*, and what may close them, *Embraced*. The best way to effect which in My Thoughts are these.

First, That it may be provided that Those, who are known to be Faithful Friends to the King and Kingdom's Good, may equally with Us enjoy those Favours and Blessings we may Hope for under so GREAT and so JUST a KING, without being liable to the Sanguinary or Penal Laws for holding Opinions no-ways inconsistent with Loyalty and the Peace and Quiet of the Nation. And that they may not be obliged by Oaths and Testts, either to renounce their Religion which they know they cannot do without Sacrilege, or else to put themselves out of Capacity of Serving their King or Country.

Secondly, That for Healing our Differences, it be appointed that neither side in their Sermons touch upon matters of Controversy with Animating Reflections; but that those Discourses, may wholly tend to Peace and Piety, Religion and sound Morality. And that in all Publick Catechisms the solid Grounds and Principles of Religion may be solely Explicated, and Established, all reflecting Animosities being laid aside.

*Thirdly, That some Learned, Devout and Sober Persons may be made choice of on both sides, who may truly state matters of Controversy betwixt us, to the end each one may know the others Pretensions, and the Tenents they cannot abandon, without breaking the chain of Apostolick Faith. Which if it be done, we shall, it may be, find that to be true, which the Papists often tell us; That the difference betwixt Them and Us, is not so great as many make it, nor their *Tenents* so *Pernicious*, but if we saw them naked, we should, if not embrace them as *Truths*, yet not condemn them as *Errors*, much less as *Pernicious Doctrines*. Yet if notwithstanding all this we cannot perfectly agree in some Points, let us however endeavour to live together in the Bonds of Love and Charity, as becomes Good Christians and Loyal Subjects, and joyn together to oppugne those known *Maxims*, and *Pernicious Errors*, which destroy the Essence of Religion, Loyalty and Good Government.*

This is (*My dearest Children*) the *Remonstrance* I thought good to make you, and I doubt not but Your *Wisdoms* will so order it, that if not by this *Method*, at least by some other Efficacious means, all our *Differences* may be soothed; and when *Heats* about *Religion* cease, we may hope for a future stable *Quiet* in the Nation. This is what I shall daily Pray for, and that God would by his Grace so Guide this *Great Assembly*, that all their *Acts, Votes and Councils* may tend to his *Honour and Glory, the Good of his Church, and the Prosperity and lasting Peace of the Kingdom.*

God save King JAMES the Second.

Amen.